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THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1902





THE CHRONICLE

OF THE

London Missionary Society.

VOL. XI.—NEW SERIES.

Edited by the Rev. L. H. GAUNT, M.A.



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THE CHRONICLE

OF THE LONDON MISSIONARY SOCIETY.

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NOTES AND COMMENTS.

BEFORE the New Year is many days old, many of our readers should have received a copy of the important APPEAL which is being issued to the churches which form the constituency of the London Missionary Society. In the meantime, the following brief summary will indicate its purport.

THE "Forward Movement" of ten years ago resulted in a considerable increase of our missionary staff, an increase which seemed fully justified at the time by the revived enthusiasm of the churches. Unfortunately the increased expenditure consequent upon the "Forward Movement" has not been met by an adequate permanent increase in the Society's income. The result is that, in spite of the most careful economy and a resolution not to undertake any fresh responsibility, the Directors find themselves confronted with the prospect of an accumulated deficit of some £55,000 at the close of the present financial year.

THE hope of a large grant from the Twentieth Century Fund (£80,000 was the sum originally mentioned as the probable amount) seemed to justify the continuance of existing work whilst the Fund was being collected, the more so as no appeal could be made to the churches during this period. Now that it is known that the Society's grant from the Fund will not exceed £20,000,

it is obvious that an earnest effort must be made to meet the needs of the situation.

THE Directors, therefore, make the following three-fold appeal:—

1. That the CHURCHES WILL MORE FULLY RECOGNISE THE WORK OF THE SOCIETY as in every sense their own work, and support it by their interest and earnest prayer.
2. That an IMMEDIATE SUM OF £55,000 MAY BE RAISED to meet the deficiency. Towards this about £13,000 has been received from the Twentieth Century Fund.
3. That an earnest effort may be made to INCREASE THE INCOME of the Society by at LEAST 20 PER CENT. on present contributions, and that in making that effort small sums may be more diligently sought and collected. (*Twenty per cent. means that a contribution of 2s. 6d. should be increased to 3s., 5s. to 6s., 10s. to 12s., 20s. to 24s., £10 to £12, and so on.*)

THIS appeal has been sent in the first instance to the Directors themselves and a few others, and within less than a fortnight (up to December 12th) £3,078 has been promised for the deficiency.* Considerably more than this will doubt-

* Just as we go to press we have received from a friend, who does not wish his name to be known, but who speaks of himself as "not disobedient to the heavenly vision," the promise of £1,000, on condition that £50,000 (inclusive of the grant from the Century Fund) is raised for the deficiency.

less be received from the Directors, but if this deficiency is to be wiped out before the end of March it is evident that some £35,000 will have to be raised by the churches throughout the country. This is a large sum, and many churches are feeling the need for a rest after their recent efforts for the Century Fund. But we do not doubt that in such a cause, and in view of the urgency of the crisis, our friends will respond nobly to this new appeal. The sum of £30,000, large though it appears, is certainly not beyond the resources of those who are responsible for the carrying on of the work. It could be more than covered by an average gift of eighteenpence from each member of a Congregational Church, apart from the help of our many other friends.

In any case, and whatever may be the financial result of the appeal, we are deeply anxious that this burden should be recognised as resting not upon the Society only, but on all the churches. If each church will give the appeal its earnest and prayerful consideration we shall have gained much, even though some churches may decide that they cannot help financially. It is the duty and the privilege of all to bring to the help of the Society that which in the end is the only thing that can avail—their sympathy and their prayers. We trust that the Society's request for special prayer on its behalf on the first Sunday of the year will meet with a very wide and earnest response.

On December 31st the Rev. R. Wardlaw Thompson will have completed twenty-one years of service as Foreign Secretary of the Society. We are sure that all our readers, and all friends of the London Missionary Society everywhere, will join in congratulating both Mr. Thompson and the Society, and in wishing our honoured and beloved Foreign Secretary "many happy returns of the day."

We had hoped to have commenced this month a series of articles dealing with the work of our native helpers in the mission-field. It has been found advisable, however, to postpone these articles for a time, and we are glad to be able to promise our readers instead a first instalment next month from the Journal of the late Captain Turpie of the *John Williams*. All who knew the genial Captain will be glad to renew their acquaintance with him in this way.

We hope to have ready early in the new year a new booklet on Giving, entitled *Breaking Nets*, written by a

lady who has often served the Society with her pen. The booklet will be of a size suitable for enclosure in ordinary square envelopes. It is to be sold at the price of one penny, and copies for free distribution may be had on application.

MONTHLY MISSIONARY PRAYER MEETING.

It is hoped that during the New Year there may be a more encouraging attendance at the Monthly Meeting for Prayer, which is held in the Board Room on the first Monday in the month at half-past three. On January 5th the meeting will be conducted by the Rev. R. Wardlaw Thompson (Foreign Secretary), on February 3rd by the Rev. O. Silvester Horne, M.A., and on March 3rd by the Rev. Principal Forsyth, of Hackney College.



MEMORIES OF THE MONTH.

"I am with you all the days."

JAN.

- 1.—R. Wardlaw Thompson became Foreign Secretary of the L.M.S. (1881).
- 2.—Messrs. Stallybrass and Rahmn started from St. Petersburg on a sledge-ride of 4,000 miles to start a mission in Siberia (1818).
- 5.—Robert Morrison born (1782).
- 8.—The second *John Williams* wrecked at Niné (1867).
- 10.—Mary Moffat died (1871).
- 13.—Robert Moffat reached Cape Town (1817).
- 15.—Meeting held at *Castle and Falcon*, at which it was decided to form "The Missionary Society" (1795).
- 18.—Death of Captain Turpie, for nearly forty years Mate and Master of the *John Williams* (1901).
- 20.—Des Granges completed the translation of the Gospels of Matthew and Luke into Telugu (1809).
- 21.—Arthur Brooks murdered in Central Africa (1889).
- 23.—William Ellis sailed for the South Seas (1816).
- 24.—Death of Dr. Medhurst (1857).
- 30.—Conversion of John Williams at Moorfield Tabernacle (1814).
- 31.—Robert Morrison sailed for Canton (1807).

THE NEW ORDER.

THERE shall come a time when brotherhood grows stronger
Than the narrow bounds which now distract the world ;
When the cannons roar and trumpets blare no longer,
The ironclad rusts, and battle flags are furled,
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity for ever.

There shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

Oh, glorious end ! oh, blessed consummation !
Oh, precious day ! for which we wait and yearn.
Thou shalt come, and knit men nation unto nation ;
But not for us, who watch to-day and burn ;
Thou shalt come, but after what long years of trial,
Weary watchings, baffled longings, dull denial !
—*Sir Lewis Morris.*

FOUNTAINS AND RIVERS.

BY THE REV. J. H. JOWETT, M.A.

THE blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." That is a most pathetic list. It represents the army of the incomplete. Every member of the army is characterised by some conspicuous defect. Something is wanting. In every one there is a black gap. The blind, the lame, the lepers, the deaf, the dead, the poor ! Everyone has something missing. Everyone gropes for a lost piece of silver, and the evangel proclaims that everyone finds the missing piece in Christ. "We are complete in Him." Every man realises himself in Christ. Every man rises out of partialness and deformity into divine completeness. Every man who comes to the Master with an empty vessel goes away with it filled. He is all fulness. No emptiness which can be presented to Him can take Him by surprise. We can discover no scantiness in His resources ; the great gap which yawns in infirmity, disease, and death can be filled up out of His infinite plenteousness.

Such is the vast claim which lies behind the words quoted at the beginning of this paper. Every human

need may be interpreted as the index of the Master's wealth. Every need has its complement in Him. Am I blind ? In Him I may find sight. Am I lame ? In Him I may find energy. Am I deaf ? In Him I may find hearing. Am I leprous ? In him I may find health. All restoring and reviving forces centre in His personality, and issue from the energy of His transcendent will. Christ claims to be the fountain, ever creating, never impoverished.

Is the Master's life consistent with the claim ? Was He always the fountain ? Was He always strong, creative, authoritative, full ? Was He never an empty cistern ? This we know, that all other men are only occasional fountains. The water oftentimes fails them. Poets are not always fountains. The inspiration often flags. The muse is very capricious. Anyone with a sensitive spirit may know when Wordsworth's fountain is playing, and when the silvery stream has ceased. We pass from apocalypse to commonplace, from divine inspiration to merely congregated words. It is not otherwise with all the members of the literary host. They have their hours of ecstasy and their months of commonplace. Now the fountain is playing, and now the treasured water has ceased. We express the fact in this familiar word, "Men have their moments on the mount," but they travel many flat and weary miles before they reach the mount. We can make comparisons between their several days, and the comparisons reveal contrasts as of twilight and noontide. How was it with the Christ ? He was always at the best. There is only one mood at our disposal when we watch the Christ. The positive and the comparative moods are obsolete. We can only use the superlative. The fountain is always flowing, always full. There is no room for comparison between one day and the next. They are all "days of the Son of Man."

If I watch the Master when He comes face to face with the three black presences which terrify men, His supreme claim is sustained. If I watch Him when He encounters guilt, or confronts devilry, or faces death, I only hear one voice, and this is the voice of the fountain. There is nothing uncertain or derivative about it. It is the utterance of final authority. "The river of God is full of water." And so the Lord claims to be a specialist in every direction of human need. Just as the great ocean flows into the differently-shaped creeks and coves of our wide-stretched shores, and fills them with its fulness, so the fulness of the creative life in Christ flows into our very varied and many-shaped needs, and trans-

forms them from their defect and poverty into partakers of the divine completeness.

But there is another phrase we must now put side by side with the great words which have suggested these thoughts. "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." The fountain gives its renewing life. The leper receives it, and lives. How shall the leper retain the life? By becoming himself a fountain in Christ, by being himself "a river of water of life." When we have been filled by the fountain we ourselves have to become fountains. The condition of remaining whole is to be a healer. The condition of remaining saved is to be a saviour. If we wish to realise life we must impart it. This is true of all the wealth we receive as the gift of Christ. If we wish to realise the truth we must live it. We never know the truth until we embody it in an act. It is really ours only when we have made it incarnate. It is even so with love. It is a glorious thing to be loved; it is a still more glorious thing to love. "He that loseth his life shall find it." If we want to possess the higher life in all its fulness we must unceasingly spend it. We must spend it in intercessory prayer, we must spend it in sympathy, we must spend it in service. And so the foreign field is needed to sustain the vitality of the work at home. The wealth of the home church will fail if the distant church is ignored. The eye that is exercised in detecting distant need will have rarer discernment for the wealth that lies at its own door. If we would know our Lord we must discover our brother. "He that loveth not knoweth not God."

JOHN MAY, OF CENTRAL AFRICA.

"The Central African Mission had been the cause of much anxiety . . . but after serious deliberation in 1899 it was decided to persevere with the work in the belief that the time of blessing would come. . . . Never in its previous history was the light so clear and the prospect of the day so bright as it is at present in Central Africa."

IT is good; I am so thankful—so thankful," was his remark when the above words from the June CHRONICLE were read to him as he lay on his death-bed, worn out by four years of intense labour (such as none but his closest companions could know) on behalf of our much-tried Central African Mission.

The Rev. John May, B.A., joined our band in September, 1897, and from the first threw his heart into the work of the Mission in all its branches. Being

an engineer by early training, his first task was to repair the Mission lifeboat, *Morning Star*. He afterwards took up the blacksmithing department of our industries at Kawimbe, and so developed it that last year its local expenses were more than covered. His training at Cheshunt College, under Dr. Reynolds (of whom he ever spoke with deepest reverence and love), marked him out, however, as one fitted more especially for educational, linguistic, and pastoral work, and to these he devoted himself increasingly as he became more conversant with the language and modes of thought of the people.

Among other things which he was able to accomplish I may mention the following:—

(a) During his four years' residence at Kawimbe the number of village schools in the district has multiplied fourfold. At the Central Station, also, a training school for teachers has been formed, with satisfactory results.

(b) Besides some minor work in Kimambwe, Mr. May was enabled to put into circulation a translation of part of the Acts of the Apostles. The parables of Christ, too, as translated by him, are now in the press at Livingstonia, and will form a valuable addition to our small supply of literature in the native language.

(c) His pastoral work was peculiarly dear to him. He knew no greater joy than to hear the oftentimes faltering confession of desire "to forsake sin," or "to follow in the way of Jesus Christ," or "to enter into the Kingdom of God." Twenty-two members were admitted into the church here between August, 1898, and June, 1901. Numbers, however, are a poor measure of spiritual growth, and we look forward in faith to a rich harvest after faithful and patient sowing.

In addition to his work more directly connected with Kawimbe, Mr. May had, since his arrival here, held the arduous post of Secretary to the District Committee, and it was in this connection that some of his most lasting and far-reaching service was rendered. While uncompromising upon matters of vital principle in the conduct of mission affairs, he was essentially a man of peace, and aimed at love and unity among his fellow-workers. As his colleague at this station throughout the whole of his four years, I personally learned to value his high sense of the dignity of the missionary's office and his ever-ready sympathy and brotherly counsel.

I must not conclude this little sketch without referring to the universal respect he had won from his fellow-countrymen *outside the Mission circle*. His ready helpfulness in practical ways and unselfish thoughtfulness for others made him welcomed as a friend by the Europeans all over the Plateau.

W. GOVAN ROBERTSON.

INDUSTRIAL WORK IN CENTRAL AFRICA.

BY THE REV. HARRY JOHNSON.

IF a reader of the CHRONICLE were to visit any of our Central African mission stations, he would be surprised to see such centres of industry, and to find so large a number of natives being instructed in various branches of useful work.

On one of our stations agriculture is taught, and natives are employed to till the land for the cultivation of wheat. Whilst engaged in this work, the native learns from the missionary how to irrigate the land that would be otherwise barren, the uses of manures where the soil is poor, and how to do the greatest amount of work in the shortest time by the employment of improved implements.

At another station carpentering is taught. Just outside the native part of the village may be seen a number of men working at a sawpit. In the carpenter's shop boys are engaged in making chairs and tables, window frames, panel-doors, and sundry small articles required in the schools or about the mission premises. Others are learning elementary iron-work — making nails, staples, and other things in constant demand.

On another station a visitor might find brick buildings being erected. He would be interested to watch a number of men, women, and boys, some digging clay, some pounding it to make it soft, some moulding the clay into bricks, some carrying the clay-bricks to buildings used for drying them, and others probably engaged in building a kiln preparatory to baking the bricks ready for use. A little walk from the brickfield to the front of the village, and he would see a number of busy natives engaged, under the

missionary's instruction and superintendence, erecting, it might be, a house or chapel or hospital.

These people, though working for the mission, have not ceased their former work of cultivating their gardens. Both men and women will work in various ways for us, *during the dry season*, and in this way obtain calico and other goods; but as soon as the dry season is over, and the rains are beginning, they leave our work in order to go to their gardens. In this way the natives grow sufficient to feed them all the year. When the rains are over they return to our work. The boys and girls in our employ work half a day, and attend school half a day, but the men and women work from 7 a.m. until 5 p.m., with a rest of about one hour in the middle of the day. For this work the average pay is two yards of calico (value tenpence) for a man, and one yard of calico (value fivepence) for a woman, *for each week's work*.

Many friends will, I know, rejoice to learn that we are trying to make intelligent useful Christians of the Africans, by making them true men in the practical affairs of life. Some, however, have asked me how far



RICKSHAW MADE BY NATIVE WORKMEN.

such industrial work is beneficial to our mission, and others have expressed an opinion that it is not work in which a mission should be engaged. To remove prejudice, I will point out a few benefits we have observed in Central Africa as a result of our industrial work.

I.—THE NATIVE IS GREATLY BENEFITED.

(1) The agricultural training he receives shows him how his land may be made more productive, and how he may plant useful trees.

(2) Our carpentering work shows the natives how they may better their surroundings, and arouses in them an ambition to improve themselves and their houses. We often find that articles of furniture the native has been making in the workshop under the supervision of the missionary he tries to make in his spare time for his own home. Some have made for themselves chairs, others tables, and one has made for himself a really good cupboard.

(3) Our industrial work has added to the general decency of the natives. The workmen receive calico for the work they do, and this is circulated in the neighbourhood, and with this cloth nearly all the natives clothe themselves suitably. Around our mission districts there are very few, if any, of the settled inhabitants who need to make shift with the skin of an animal, or a piece of bark cloth, as they did until quite recently.

(4) By teaching the natives trades, we raise the workmen intellectually as well as socially. Our work gives them food for thought, and teaches them to use their brains whilst using their hands. It brings out their latent powers, and cultivates any gifts they may possess for artisan work. It makes them better citizens, and more useful to the community. The workers thus become helpers in the development of their country, and add to its material prosperity.

II.—INDUSTRIAL WORK HELPS SPIRITUAL WORK.

In all its departments it is carried on in direct connection with our more definite missionary work. We do not rest content with the material, social, and intellectual advancement of our young workers; we insist on keeping the *spiritual elevation* of the people in the first place. Thus we regard this, our industrial department, as a means to an end, as a helper, and *only a helper*, to our great work of bringing the people of Central Africa into a personal touch with the living Christ. That our industrial work helps us in this direction may be proved. If we simply had to do with the people in the school and the church, we should come but very little into contact

with them in their daily life. By means of the industrial work we are constantly with them during the hours of the day. We can set the Christ-life before them in the workshop, in the brickfield, and in all the various branches of our secular work. By this the natives are enabled to see more clearly that Christianity is not simply a belief, but a life to be lived—not simply a creed, but the daily practice of the teaching of Jesus. As an evidence that the workshop gives us this greater influence, you will be interested to learn that *most of our brightest Christian boys, and every one of our Christian teachers (without exception)*, are from among those who have been under the daily influence of the missionary in some section of our industrial work.

III.—INDUSTRIAL WORK BENEFITS THE DISTRICT AND THE MISSION.

The work of the industrial department upon our mission district has so altered the appearance of the locality that our centre gives to the tribes all around an object-lesson of what we wish their villages to become. The Central African villages are indescribably filthy and unsanitary. The tribes need an ideal village put before them as a pattern for them to copy, and by means of our industrial work we have met this need. If you were to visit a mission station in Central Africa where no industrial work is carried on, you would find that the village is an ordinary native village. It may be picturesquely situated under a grove of trees; but to get to it you would probably have to walk through a lot of marsh and filth of every description. When inside the village you would find the houses built without any pretence at system; so closely together as to make the whole place most unsanitary and dangerous. A visit to the house of the missionary, and the chapel of the mission, would probably show them to be in a very poor condition also.

On the other hand, at the stations where there is an industrial as well as a spiritual work, you would find here are good roads made to all the chief entrances of the village. Within the stockade the houses are arranged in order, forming streets; also within the enclosure, but outside the native portion, are good houses for the resident missionaries, a well-built chapel, storehouses, and workshop. These improvements so mark the mission centre that it becomes as a city set on a hill that cannot be hid.

These improvements tend in many ways to give better health to the missionaries living there. The marsh near most villages makes it a very unhealthy place for white men to reside at. Where, however, industrial work is



PAY-DAY AT KAMBOLE.

being carried on, a ditch or stream will be cut through the marsh, the stagnant water will be drained off, and the marsh turned into good garden ground. This removes a fruitful source of disease, for by draining the swampy lands we help to free the locality from mosquitoes and malaria. By making a good road round the village we clear away the rubbish and filth of every description that has been accumulating for years, just outside and all around the stockade. The roads also prevent any such accumulation of filth again so near the village, for when a road has been made a native will generally cease to deposit rubbish on it, or close to it. *Our spiritual work is thereby indirectly helped*, for as the missionary enjoys better

health he has more energy for all his work.

IV.—INDUSTRIAL WORK BENEFITS THE SOCIETY'S FUNDS.

This last benefit is being stated to prevent some friends forming an opinion that our industrial work saps the funds given by friends at home for more definitely spiritual work. This department of our work, so far from being a costly branch of service, has saved the Society much money, which would have had to be expended for the carriage of goods for mission buildings and mission purposes. As an example, on two of our stations we have recently built good brick houses for the

missionaries. On some mission stations, where industrial work is not carried on, doors, window frames, &c., have had to be sent from England; but by the aid of our boys



NIAMKOLO CHURCH, BUILT BY NATIVES.

in the workshop all necessary work has been done by natives, and the only things the missionaries had to get from England were the glass for the windows, the locks and hinges for the doors, and a few small fittings of various kinds.

To add to the amount saved by the workshops, there is the sum of money actually received for work supplied, which money helps to furnish funds for the extension of the work. From the missionaries on the spot, and from the few traders and Administration officials we meet, the Society has received for wheat, garden produce, and carpentering work supplied, a sum of about £200 in a year. This is not quoting an exceptional year, for the industrial department one year did far more than the above. The following extract from the present year's official report will astonish many :—

"In 1899 the industrial departments [of our Central Africa Mission] not only paid for themselves, but *more than met all the local expenses* of the mission as well, so that *the grants asked for from the Directors in 1898 were not touched.*"

These facts speak for themselves, and show what a help to our finance our industrial department has been.

Industrial work in Central Africa is invaluable, but we need always to keep it in a subordinate place. Our real work is the spiritual; at the same time we cannot overlook the material. Our great object is the enlightenment of the mind and the regeneration of the heart; but industrial work is an aid to this, influencing and transforming the social and national life. Thus, while we rejoice in the extension of our industrial work, we can never allow it to become of primary importance. We can never make it our *chief aim* to establish a paying industry. Our industrial work was established to meet a great need. It has been worked with the object of improving the status of the native, of giving him greater comforts in his social life, of helping the young people forward materially as well as intellectually and spiritually. It will only be continued in so far as it serves these purposes, and aids us in bringing practical Christianity to the people, by training them to see the nobility of labour, the value of self-help, and the duty of mutual helpfulness.



THE Norwegian Missionary Society is contemplating the establishment of a wholly new mission in China, and has taken the first step towards it by passing a resolution to that effect in its general assembly last July. The project was taken up with great enthusiasm, and the voting was nearly unanimous in its favour.—*Nordisk Missions-Tidsskrift.*

"IN REMEMBRANCE OF ME."

I. AT KWATO, NEW GUINEA.

BY THE REV. CHARLES W. ABEL.*

HERE is something almost pathetic in the spectacle of a little church in a country like this. To see men emerging from such wild conditions; to watch the beginning of a new force at work amongst them; to feel assured that the animal is being subdued by the spiritual within them; to see the first steps in the walk of faith: this is something no Christian can witness unmoved. The members of this church may not be wise; they may not even be able to read; they may know very little perfectly of inspired truths; but they have heard Christ's message; they have felt something within them which has yearned for the peace of His gospel: they have called, and Christ has heard them.

You may ask, "Are they strong Christians?" No, you will not ask anything so foolish. That would be like asking if the

little boy of four years old was a dutiful son. Filial responsibilities do not belong to his tender years; by and by he will grow into youth, and then some day you may ask if he is dutiful. It is so with this infant church. You must not ask me if the Papuan is a strong Christian. He is a babe. His faith is that of the little child, not the faith and assurance of the full-grown man.

The Papuan Christian is sometimes carried away by the prevailing sentiments of the heathen people who surround him on every side. The swift current of popular opinion sweeps him with it; the lapses are not



DIŁOMI (PAULO).

* From *Savage Life in New Guinea*, by C. W. Abel, 224 pages, with 70 illustrations. Price 2s. 6d.

infrequent. But there is undoubted sincerity, even where occasional practices appear inconsistent with genuineness. Here, again, the simile of the little child must be used. He fails as the child fails : he did not think ; he forgot ; he did not mean to do what he did ; he is sorry ; he tries again. He stumbles because he has hardly learnt to walk yet.

Some three years ago I held a meeting at one of my stations about thirty miles from Kwato, to which I invited all my church members, and some of my adherents. Nearly three hundred men and women gathered together from all parts of my district, the large majority of them coming from a distance, many of them having to travel over twenty miles in their canoes to attend the meeting. There was nothing material to be had by coming : I made no presents. Three hundred men and women were attracted by the Gospel ; that is to say, they came at my invitation, and assembled for Christian intercourse. They represented two distinct tribes. Only a few years ago, before the Gospel was brought to them, they were bitter enemies. For generations their forefathers had fought ; and these men who met with a common purpose that day had met on many previous occasions spear in hand. Dilomi, the chief of the Potasae tribe, was there ; Iogiogi, the chief of the Tavara tribe, sat with him : men who throughout their lives had, until recent years, sought each other's destruction. It was the first time the two hostile tribes had assembled as friends.

At the close of our meetings we called our church members together. Men and women from both tribes filed into the teacher's house, side by side. I think that was the most impressive service I ever took part in. On a small table in front of me a white cloth was spread. Two plates containing small pieces of baked taro, and two glasses containing the milk of the cocoanut, were placed before me. What were these ? This was a sacred feast. This was done in remembrance of Christ. It was also to the Papuan that He said, after He had supped with His disciples the night in which He was betrayed, *This do in remembrance of Me*. That baked taro was the symbol of the body which was broken ; and that cocoanut milk was the symbol of the blood which was shed for the redemption of the world. The representatives of both these formerly hostile tribes sat solemnly and reverently together, and in their new and very simple faith they partook of these elements, and joined hearts with the Church of Christ throughout the world.

These were our firstfruits. Dilomi and Iogiogi sat

together in front of me ; Dilomi, with four ugly scars of spear wounds in his body, sitting side by side with the man who had inflicted them. These two men, into whose hearts the light had dawned, passed the elements to their fellow Christians from Potasae and Tavara. Their past contempt for one another had changed ; they had learned that *there is no difference*, and that *the same Lord over all is rich unto all who call upon Him*. Having called upon their Lord, they met together in His name as brethren.



ENOKA.

Young as my church is, as you have seen, it already exerts a widespread influence over the tribes of my district. It is the "little leaven, leavening the whole lump." I have purposely kept my church small that the standard of character amongst its members may be as high as possible. It is gratifying to know, as I do, that an *ekalesia*, as the church members are called, is a marked man. The heathen in his own village expect something very different from him, because of the public profession he makes. Especially amongst the large number of church adherents he wields considerable influence, which is bringing about noticeable changes in many directions. How different, for instance, was the funeral of Naniwa, nine years ago, from the quiet little service at the graveside when I recently buried Enoke. Enoke was one of our church members. I saw him at his village an hour before he died. "It is good," he said ; "I have no fear."

Almost his last words were a request that I would allow his friends to take his body over to Kwato, that he might be buried in our little cemetery. What a change from the painted corpse, and the loud wake, and the *rigaheruhuru*! There was no sea-serpent in his mind, as he passed away, along whose treacherous back he had to make his perilous journey to the world beyond. This one-time cannibal had heard the words, *Whosoever shall call upon the name of the Lord shall be saved*. Enoka had called: he was saved. "It is good; I have no fear," he said.



"PROTECT ALL CHRISTIAN MISSIONS!"

THE INSTRUCTIONS OF THE EMPRESS-DOWAGER.

DR. GRIFFITH JOHN forwards an important letter sent to him recently by our Hunan evangelist, Mr. Pêng Lan-sêng, who is now stationed at Heng-chou, one of the chief cities in Hunan. Mr. Pêng says:—

"On August 27th the newly-appointed 'Taotai, a Manchu named Hsi T'ung, arrived in this city, having been specially appointed to this post by the Empress-Dowager. The next day he came in person to our compound to pay me a call, and insisted at the time that I should receive him, saying that he wished to have a talk with me. I could not, however, see him then, as I happened to be absent from the place, occupied with superintending the work on the chapel. The following day I went to the Taotai's yamen to return Mr. Hsi T'ung's call. I was very favourably received by him, and Mr. Hsi informed me that he was formerly connected with the Tsungli yamen, and that at his audience with the Empress Dowager her Majesty told him that when he arrived at his post at Heng-chou his first and most important duty should be the suppression of desperadoes and the protection of all law-abiding people; *to protect all Christian missions and all foreigners*. Mr. Hsi further stated that he had heard that the London Mission was a very good Mission, and had also heard the praises of Dr. John spoken of. He had also been informed that I had been doing good mission work in Hunan, and was full of praises for the London Mission. Mr. Hsi said that whilst travelling through Hunan he was constantly told of the good works of the London Mission, and now that he had seen for himself, he had not been misinformed.

"Finally, Mr. Hsi asked me how I thought matters referring to the Roman Catholics and London Mission should be treated. I replied that, as far as the London Mission was concerned, if there should happen any disputes between members of the Mission and others, I should request the local officials to deal with such matters in a perfectly impartial manner, without any regard as to who happened to be a Christian and who was not a convert. 'As a matter of fact,' said I, 'Christians and non-converts are all subjects of the Emperor. If all are equally treated it is as it should be.' Mr. Hsi agreed with me, and said he would issue instructions to his subordinates to observe this well and make no difference in treating Christians and non-converts.

"In conclusion, Mr. Hsi expressed the wish that I should frequently call on him at his yamen; but I replied that I was an uncouth and ignorant man, that my time was entirely occupied with preaching the Gospel and superintending the building of the chapels, and hence it was inconvenient for me to be constantly visiting the yamen. I also informed him that Dr. John was expected to come to Heng-chou at about the middle of December next to have a look at the new chapel; to which Mr. Hsi replied that he was glad to have the opportunity to give a favourable and friendly reception to him."*



A PROMISING FIELD.

AMONG THE SHANARS OF THE SALEM DISTRICT.

THOSE who read in the November CHRONICLE the account of the beginning of a great movement toward Christ among the Shanars of the Salem district of South India will be waiting with interest for further news of this most promising work. We are glad to be able to give the following extracts from a letter from the Rev. Arthur Dignum, dated November 6th:—

"On October 20th Mr. Scarsi and I went to Topapatti, a large village of about 2,000 inhabitants of different castes, the Shanars numbering about 600. Here we had a conference with forty headmen of the Shanars, representing eight villages. With us were Mr. Solomon Nader and his wife, with several other Shanar Christians from

* Confirmation of this remarkable letter is to be found in a proclamation recently issued by the chief officials at Changsha, the capital of Hunan, threatening with condign punishment all who circulate malicious slanders against the missionaries or the Christian religion.—EDITOR.

Salem, and also the Rev. A. Devasagayam and three catechists. The headmen seated themselves in front of Mr. Scarai and myself, behind them being about a thousand villagers of various castes.

"Mr. Devasagayam conducted a brief devotional service, and then delivered a very fine address, explaining the object of the meeting. He was followed by three of the Christian Shanars, each of whom gave a brief sketch of

school and to accept the ministrations of a Christian evangelist. They said, 'We agree!' But one of the chief men said: 'We cannot at present speak for all our people. We must consult them again.'

"We got home at last, thoroughly tired out, but rejoicing at the marked signs of interest manifested by the Shanars. The meeting was to me the most interesting I have ever attended in India.



A GROUP OF SHANARS, WITH REVS. A. A. DIGNUM, L. SCARAI, AND A. DEVASAGAYAM.

his own life. Then Solomon Nader, the man who first began this striking work, delivered one of the finest addresses I have ever had the privilege of listening to. In the course of it he told the headmen that our main object was not only to educate their children, but to bring them all to Christ.

"After he had finished I asked them if they were willing to pledge themselves to send their children to

"A few days previous to this Mr. Scarai had visited another village where a school and teacher's house have already been erected. After a meeting with the leading people, one of them said to him: '*Our gods have gone to the mountains: your God is our God now.*'

"We are only yet at the beginning of this work. Much has to be done in the way of teaching and organising. The people are ignorant and superstitious; but they are willing to be taught. Pray for us, that we may be guided and blessed."

TAMATE AND RUATOKA.

A NOBLE LETTER.

THE following extract from a letter recently sent to Mr. Dauncey by Ruatoka will speak for itself. Ruatoka has been at work in New Guinea since 1872, and is the only one of the original band of South Sea missionaries now left alive :—

“May you have life and happiness. At this time our hearts (insides) are very sad, because Tamate and Mr. Tomkins and the boys are not here, and we shall not see them again. I have wept much. My father Tamate's body I shall not see again, but his spirit we shall certainly see in heaven, if we are strong to do the work of God thoroughly and all the time, till our time (on earth) shall finish. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and His word I would teach to the people, that they may become Jesu's children. My wish is just this. You know it. I have spoken.”



TRANSFORMATIONS.

BY THE REV. E. B. RILEY, OF VATORATA, NEW GUINEA.

STRANGE as it may seem to English readers, we held our Vatorata “May Meeting” on August 18th. We had a good gathering, about 450 persons being present, and obtained the greatest collection that has ever been taken in this district. Our grand total was £107 19s. 1d. This is the first time Vatorata has reached three figures. Of this amount only £6 10s. was subscribed by Europeans. Thus the natives themselves raised over £100. The native contributions consisted for the most part of indiarubber, which is made from the sap of certain trees in the district. The bark of the trees is cut, or rather chopped, with a tomahawk; the sap then runs out, is collected, dried, and rolled up into balls. Some of these weighed as much as 14 lbs. —indeed, the largest weighed 18½ lbs. This was made by a New Guinea teacher, who about sixteen years ago was a savage. At that time there was a tribal fight, and five separate villages were fired and burnt to the ground. The people of one of these villages fled, and settled about a mile distant from Vatorata, at a place called Ikolu,

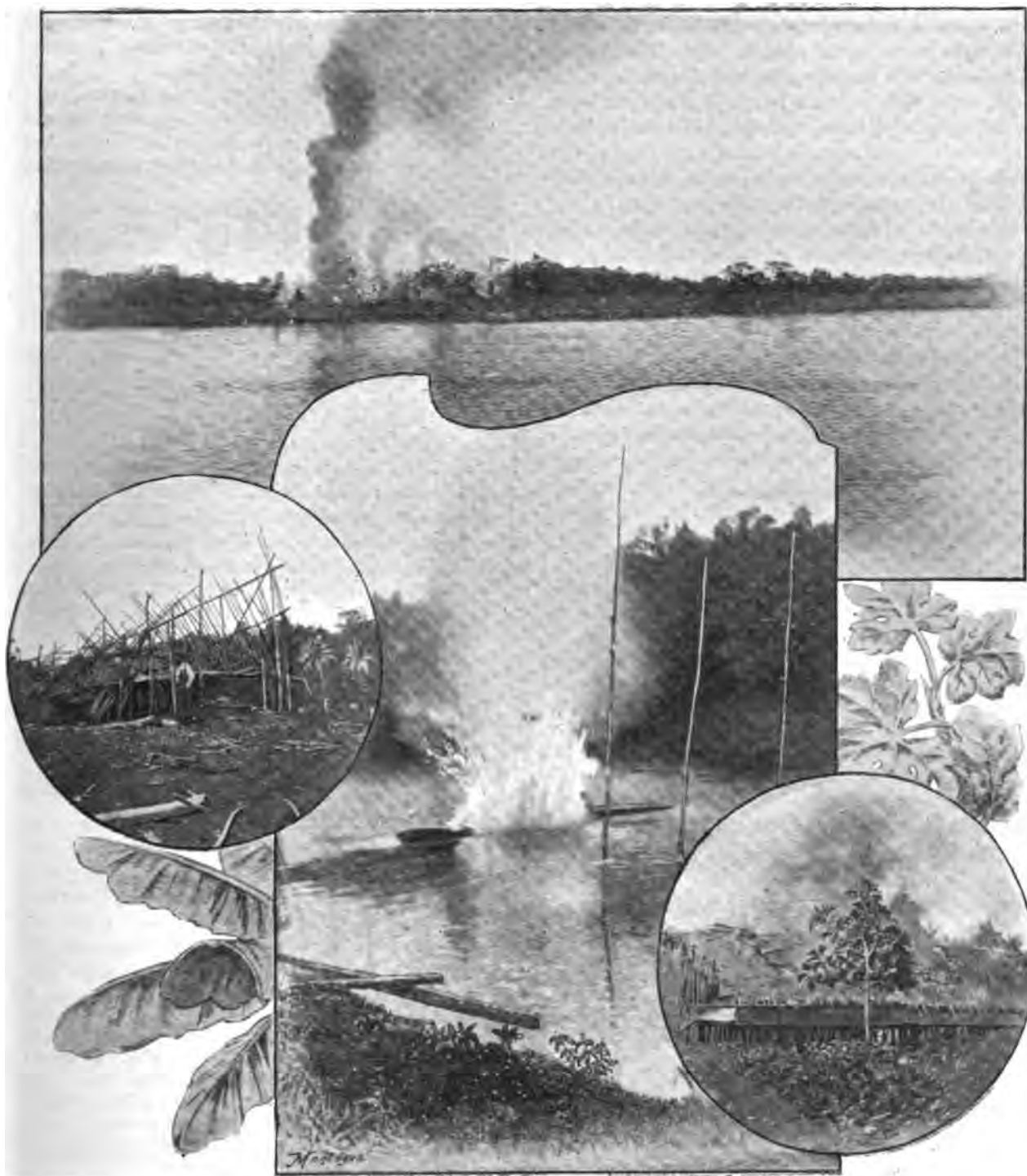
where the very man who set fire to their old home is now their Christian teacher.

Sixteen years ago this man went about without a particle of clothing on his body, his face painted in a most hideous fashion, a stone club over his shoulder, and a shield in his hand, with no respect for either life or property, treacherous, crafty, without fear of God or man. Once he had a passion for skulls, now he has a passion for souls. What has wrought this transformation? Is it change of environment, or the possession of worldly goods, that has brought about so wonderful a change in this man's heart? No; it is the old, old story of Christ and His eternal love. Christ first touched this man's heart. That was the first change; then followed a change in his environment. Have you anyone in your congregation who finds it hard to believe the miracles recorded in the New Testament? If so, let him come to New Guinea, and he will cease to doubt them. Let him see a heathen village where the Word of God has not been proclaimed and compare it with one where the people have embraced Christianity, and he will be startled at the difference between the two. Let him hear the drums going all night to drive away evil spirits, and the hideous wailing when death takes place; let him see the indecent dancing, and realise the fear, the superstition, the awful moral and spiritual darkness of the people. If one sees this and compares it with a Christian village, where men and women are trusting in Christ and striving to do His will according to their light, he will have no difficulty in believing the miracles chronicled in the New Testament.

We have a student in the college here who took part in the tribal fight above-mentioned, and during that fight clubbed another man to death. He is now an earnest follower of Christ and anxious to lead other men to the fountain of all true life and joy.

At our “May Meeting” we got 625 lbs. of rubber, which we sold at 2s. 6d. per lb. This realised £84 7s. 6d. The contributions in money amounted to £23 11s. 7d., making a grand total as stated above. After our meeting we celebrated our success, in the usual way, by a feast—not a tea meeting. We had seven pigs and several kangaroos. The natives' idea of a feast centres round the word *boroma* (pig). You have only to mention that word and his face beams with joy. We had also races and games, finishing a very pleasant day with a cricket match.

It was no easy matter for the natives to raise the amount recorded above. A trader in the district, who is



Photos by]

THE SCENE OF THE NEW GUINEA TRAGEDY.

[Rev. H. M. Dauncey.

1. BURNING THE DUBUS AT TUBOTERE.

2. REMAINS OF LARGE DUBU AT DOPIMA.

3. BLOWING UP A WAR-CANOE WITH DYNAMITE.

4. BURNING THE HOUSE IN WHICH THE MISSIONARIES WERE KILLED.

(The Government deemed it necessary to inflict this punishment, in spite of the Society's request that no revenge should be taken.)

an Englishman, did all he could to persuade the natives not to make rubber for the mission. He was anxious to get possession of it himself for his own private gain. He would take a ball of rubber weighing 2 lbs., and worth five shillings, and give the native in return two yards of print, which cost threepence a yard. In face of this unprincipled opposition, and without any pressure being put upon the people, they responded most liberally, and many denied themselves little luxuries to help on the work of the Master. Several men came and asked me to find them work, so that they could give an offering to the Lord. They worked for three weeks and gave ALL they earned.

How quickly the world would be evangelised if all Christian men and women gave as willingly and as earnestly as these native Christians who are just emerging from darkness into the light, and but imperfectly realise the true greatness of God's gift to us!

NEWS NOTES.

CHINA.—Mr. Hopkyn Rees paid a flying visit to Hankow during October, in connection with the settlement of claims. He greatly interested the native Christians by his account of the persecutions in the North.

"In Hupeh and Hunan," says Mr. Bonsey, "it is no longer a question of our pushing out to open new fields, but rather of keeping pace with the demands that come from fields ripe to the harvest over the wide area through which we have for so many years preached the Gospel."

The Peking correspondent of the *Times* speaks with admiration of the Rev. J. Sadler's work in translating a work on political economy into Chinese, and says that Mr. Sadler is now busy translating Seeley's "Expansion of England."

There has been a terrible outbreak of plague in Hui-an. Many of our preachers and converts have died, and the work has suffered severely in consequence. The matter was recently discussed at a meeting of the Amoy pastors and office-bearers, with a view to preventive measures, and it was decided to print in the monthly *Church News* a series of articles on the prevention of plague. The great difficulty is the fatalism of the people and the lack of public spirit.

INDIA.—Mr. Long, formerly of Coimbatore, leaves Marseilles on December 27th, to work in connection with the Friends' Mission in Ceylon. His future work will be followed with interest and sympathy by all his old friends.

The scholars of our Mirzapur Sunday-school have sent twenty-one rupees to the Society, with the request

that half may be used in the building of new churches in China, and half in the relief of Chinese Christians who have suffered in the recent outbreak.

MADAGASCAR.—The meetings of the *Ivan-Enim-Bolana* (the "Congregational Union," of Imerina) were held in October. The general testimony is that these meetings never were more largely attended or more successful than in the present year.

Mr. Sibree received a warm welcome back to Madagascar from General Gallieni, who invited him to lunch with him at Tamatave.

AFRICA.—Mr. Cecil Nutter has reached Niamkolo, and has had his first touch of fever. He writes with hope and joy at the prospect of work before him.

The Bechuanaland Central School did not open on November 1st after all, in spite of our announcement of the opening as an accomplished fact in our December issue. At the last moment the permission to open the school was countermanded by the military authorities. A cablegram received on November 29th announced that the Boers had looted the school, and that Mr. and Mrs. Richardson were homeless.

NEW GUINEA AND SOUTH SEAS.—At the Port Moresby "May Meeting," held on September 25th, the school choir gave selections from the cantata "Under the Palma." There was also an exhibition of the pupils' work (sewing, washing, ironing, hat plaiting, &c.) and physical drill. The proceeds were devoted to the Building Fund of the Chalmers Memorial Church.

The contributions of the people of Niue (Savage Island) this year were as follows:—For the L.M.S., £230 12s. 8d.; for the native pastors, £317 16s.; for the *John Williams* (value of yams), £91 18s. 11d. making a total of £640 7s. 7d. This is from a small island whose total population is less than 5,000.

A CONSCIENCE VOID OF OFFENCE.

THE other day I was pointing out to one of my young converts that for some reasons he ought not to take a certain woman for wife as he proposed to do, and that he was sinning against God's law, though (as I believe) in ignorance. He at once said he would cease. As it happens, a year or so ago his young wife died, and he was most anxious to take this girl, who was an old love of his. I said something to the effect that I was sorry he was so unlucky in his marriage affairs, and he replied: "No, Monali, I am not grieved at that, if it is right; but only that you say I have been grieving God by my acts. I meant only to please Him."

I was much pleased with this answer, for it was evidently sincere, and I thought it might interest some of our friends at home.

G. CULLEN H. REED.

Matabeleland, October 22nd, 1901.

CHINA.

The Rev. J. W. Wilson, of Chungking, writing to Mr. Cousins on September 16th, says: "The work of the Sunday is just over. In spite of very unseasonable weather we had large audiences at the services, particularly in the morning, when the seating capacity of our little chapel was again tested to the utmost. Indeed, people have sometimes to be turned away, there being no room for them inside. There is nothing else for it—we must somehow or other get a larger building. The present structure cannot be made bigger. Another chapel must be built in another district of the city. But, alas! that fearful resolution of June 11th [forbidding any extension of work] is by no means encouraging. . . .

It must be terribly hard for you to receive such appeals as we, and doubtless others also, have been making, and all the time feel compelled to reply with

"*That fearful a non possumus.* You know, however, *Resolution.*" why our appeals have been strongly worded: there are two men here trying

to do the work of five or six, and they are sometimes inclined to grumble a wee bit because they cannot do it, and also because they daily see much that ought to be done left absolutely untouched! . . . The work is going on, and we cannot keep it back even if we would. To-day I had the privilege of baptizing ten people, including two children, and many more are at the doors waiting to be received. My inquirers' class is sometimes attended by as many as 100 men, and I am hopeful of at least half of these. We are keeping some of them back at the risk of chilling their enthusiasm. In the country we have just opened a little preaching place in a town called Swang-lung Ts'ang, the expense of which is being borne by the natives themselves. Another and similar building will be opened in Loh-kia Miao before the end of the year. A desire for Christian instruction exists on every hand, and that is why our appeals during the past two years have been so strong and urgent."

We have received from the Rev. J. D. Liddell a belated account of his visit to Chao Yang, the old headquarters of our Mongolia Mission, last July. We regret that we have only space for a brief extract. "On the day of my arrival," says Mr. Liddell, "I sent for the teachers and elders and all who could come. Ah, me! it was a trying time. Many of them were in tears for very joy at being spared to see my face again. The oldest Christians were the most affected, and those who had suffered most had least to say. I shall never forget the hearty hand-shakes of some of the old men.

They laid aside all Chinese formality, and simply wrung my hands. But one and all testified to the grace of God which had spared and led them through so much. As for me, I was grateful to God to find that the persecution had had the effect of binding them more closely to one another and to the Lord Jesus. Since the troubles their meetings have been heartier and better attended than ever. The day we met was the anniversary of the burning of our compound and the killing of at least two of our people. Since then many of them had been hunted like partridges on the mountains, and nearly all had had miraculous escapes from death."

INDIA.

The Rev. N. C. Daniell, of Vizagapatam, writes of the unfortunate results of being unable to render help when it is asked for: "In my last letter I told you of some twenty or thirty people asking for baptism in one village. I had no teacher to send them, and consequently they have been overawed by their fellow caste-men and others. There are no Christians within a dozen miles of the place,

but several times I have camped near and preached in the street. One man *Asking for Teachers.* came the thirty miles from his home to Vizagapatam three or four times to ask me to send a teacher to them. Unfortunately I was away, and did not see him. But even had I seen him I could not have sent him anybody, as my staff is insufficient for the work it has now to do. In the meantime his own and other castes had brought pressure to bear, and the people, for the time at least, will worship in secret."

MADAGASCAR.

The Rev. J. Sibree sends an interesting account of the recent journey of his party from Tamatave to the capital. They travelled part of the way by steamer through the coast-lakes of East Madagascar, and then by a new con-

veyance known as the *vousse-pousse*, a sort of rickshaw, made of wickerwork, with two wheels and shafts, and pushed or pulled by six or eight men. This mode of travelling proved both faster and cheaper

than the old style. "It was a matter of great satisfaction," Mr. Sibree writes, "to see how prosperous our mother-

church at Analakely is, and also what progress has been made during our absence among the village congregations. Chapel-building is going on in a number of villages; congregations have everywhere increased, and so have the day-schools, now once more under the superintendence of our own mission. The prospects altogether appear most hopeful, and there is abundant reason to thank God and take courage."

Dr. Peake writes from Fianarantsoa (October 22nd): "I am still very deeply interested in the faith-healing movement of which I wrote some time ago, and intend to pay another visit to the headquarters of the movement before Christmas. So far the spiritual awakening due to these 'Apositoly' in the districts of Betafo and Antsirabe has proved lasting and real, and the Norwegian missionaries I have seen from there have

The Faith spoken in the most glowing and encouraging words of the results seen by
Healers. them in their churches and in the homes

of the people. As I have already said, there have not been wanting some of the spirit of Ananias and Sapphira, who have done much to injure the movement; but those missionaries who have most influence over the 'Apositoly' are doing their best to guide them so that their aims shall be purely spiritual."

THE DEATH OF MR. A. D. PURVES.



OUR Tanganyika Mission, which in spiritual results was never so bright as now, has been greatly tried of late. We have just sustained another serious loss by the unexpected death of Mr. A. D. Purves on November 18th; this being the sixth death in the mission in a little over five years, and the third within eight months.

Mr. Purves is the first resident missionary to lay down his life amongst the Awemba people, amongst whom Livingstone died, and in whose country the great explorer's heart is buried.

Our brother was appointed to the Central African Mission in 1892. After five years' service he came home on furlough, and did good work amongst the churches. On returning to Tanganyika in 1899 his heart was consumed with a great desire to enter into the newly-opened Awemba country, and carry the light of the Gospel to the fierce marauding tribe to the south-west of our older work. This ambition was gratified, when in 1900 he had the great honour of being the first Protestant missionary to settle amongst the Awemba. His work, however, has been short, for after one brief year he has passed away from the field of service to his eternal reward.

The disaster seems all the greater because it was so unexpected. He was a man of fine physique, of exceptional muscular strength, and full of energy. In his work he was unwearied and in "labours abundant." When stationed at Kawimbe and at Niamkolo, he opened up new village centres, and did good service for the mission, especially in industrial work, for which he was well qualified. During his last year of life he opened up an entirely new work in a new district, amongst a new tribe. He founded a station at Kazembe's, near the Luapula River. He took to the place and the tribe at once, and had a real love for the natives around him. As a man strong in purpose, strong in constitution, and with a thorough knowledge of the climate and people, he seemed *the man* for the work. Our new Awemba mission has, therefore, sustained an almost irreparable loss.

While we grieve for our own loss, our prayers must rise to our Father in heaven, that He, the God of all comfort, will give consolation to our brother's sorrowing wife.

There are now two lonely widowed ladies far away in Central Africa—Mrs. May, with her fatherless infant, and Mrs. Purves. We must pray that God, to whose heart the work in Central Africa is more precious than to ours, will give to us and to these bereaved friends the assurance that He is over all, and that "He doeth all things well."

HARRY JOHNSON.

THE February CHRONICLE will be a special WOMEN'S WORK number, and will contain a devotional article by Mrs. Jesse Haworth, of Bowdon.

COURSES of lectures on the work of missions have been given during the last term in the universities of Halle, Leipzig, Berlin, Marburg, and Kiel. Is it not a sign of the times?—*Journal des Missions Évangéliques*.

OUR PORTRAIT ALBUM.



THE REV. G. M. BULLOCH.

THE REV. W. ROBINSON.

THE REV. GEORGE MCCALLUM BULLOCH has seen more than twenty years of service in North India. Born at Edinburgh in 1850, he first went out to BENARES in 1874. In 1887 he was appointed to RANI KHET, and in the following year to ALMORA, with which his name has ever since been closely associated. Mr. Bulloch has, since his appointment to Almora, taken a very keen interest in the Leper Asylum which is carried on in connection with our mission there. He has also taken a prominent part in the extension of missionary work into the Bhôt country on the borders of Tibet. Mr. and Mrs. Bulloch are at present in England, enjoying a well-earned furlough.

THE REV. WILLIAM ROBINSON has spent twenty-four

* We propose to give, from time to time, the portraits of some of our older missionaries whose faces are, probably, not familiar to most of our readers.

years in South India. Born at Sheffield in 1852, he was appointed to VIZAGAPATAM in 1877. After short periods of service here and at COIMBATOUR and TRIPATORE, in 1884 he was transferred to the SALEM DISTRICT, where he has laboured since that date. Mr. Robinson is a poet of no mean gifts, and has an almost unique title to fame in that he has written with equal grace and power in two languages, English and Tamil. The little volume of *Missionary Hymns* which he published two years ago contains several hymns which ought to find their way into future hymn-books. At the present time Mr. Robinson is at home on furlough, owing to a somewhat serious breakdown in health.

What Do I Give, and Why? is the title of a suggestive and stimulating booklet on the subject of Christian giving. We should like to see it very widely circulated. A few copies are on sale at the Mission House, price 1d. each.

MANY GOOD BOOKS.

TWO OF OUR OWN.

SAVAGE LIFE IN NEW GUINEA. By Chas. W. Abel. With 70 illustrations. Pp. 224, fcap. 4to., gilt edged. Price 2s. 6d.

UNDER THE SHADOW OF DURGAMMA. By Beatrice M. Harband. With six full-page illustrations. Pp. 227, crown 8vo. Price 2s.

THOSE who heard Mr. Abel speak when he was in England last year will not need urging to buy his book. Mr. Abel writes, as he speaks, racily and picturesquely, and in this book he has a subject dear to his heart. Though written primarily as the presentation volume for our young collectors, *Savage Life* will appeal quite as much to the older folk. Indeed, we are not sure whether the grown-ups will not appreciate it more than the children, for Mr. Abel's humour is of a somewhat subtle kind, and the children may take him too seriously. An excellent sample of the more serious side of the book will be found on page 8 of this magazine, and there are many sketches of equal beauty. Incidentally, in a chapter headed "The L.M.S. and the Pioneer," we have the truest and most vivid picture of James Chalmers that has yet been written. Those who are interested in the customs and beliefs of primitive races will find much that is of interest and value in these pages, not least valuable being the many illustrations of savage life reproduced from Mr. Abel's own photographs.

Miss Beatrice Harband, of our Bellary Mission, has written a very bright and readable story of Hindu life. *Under the Shadow of Durgamma* transports us to South India, and we are soon interested in the fortunes and faith-struggles of Ananda Rau, the young Brahman round whom the story is centred. The book appears to give a faithful picture of life and work in South India, and combines interest and instruction in a thoroughly pleasant fashion. We can heartily recommend it for reading aloud at working parties. The book is published by the Sunday School Union of Victoria, and we have a number of copies for sale at the Mission House.

HISTORY AND INTERPRETATION.

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS. By Gustav Warneck. Authorised Translation from the Seventh German Edition. Edited by Dr. Geo. Robson. Pp. 364, with portrait and maps. Price 10s. 6d. (Oliphant, Anderson, & Ferrier.)

THE KEY TO THE MISSIONARY PROBLEM. By Andrew Murray. Pp. 204. Price 2s. 6d.; paper covers, 1s. 6d. (Jas. Nisbet & Co.)

It is a happy coincidence that these two important books should appear at the same time—the historian and the mystic, each giving us of his best for the solving of the great missionary problem. First the historian: Professor Warneck is universally recognised as the greatest living authority on the

history of Foreign Missions, and every British student of missions must be grateful to Dr. Robson and the publishers for giving us this volume. The book falls into two parts, the first dealing with the progress of the missionary idea since the Reformation and the rise of the various missionary societies in Europe and America, whilst in Part II. the mission-field is surveyed in detail. To English readers the most valuable part of the book will be that dealing with the Continental societies, of which most of us have hitherto known but little. Dr. Warneck's treatment of British societies is unsatisfactory. In his account of the L.M.S. he falls into error on more than one point, and seems to have a curiously perverted sense of the relative importance of our different fields. He has no love for Independency as a system of church government, and loses no opportunity of dwelling on its failures. Criticism is good when it descends to particulars; but what value is there in the sweeping assertion that "the experiment of granting independence to a young native church has always had bad results"? Still, those who are over-eager to leave the native churches to their own resources will find a useful corrective in Dr. Warneck's examples. In spite of some defects, his book is one which no one who is seriously interested in missions can afford to be without. It is, as the author claims, "a presentation of the actual facts as a sober apology for missions."

Dr. Warneck's "sober apology" leaves us somewhat oppressed by the magnitude of the task which confronts the missionary societies, and by a sense of the utter inadequacy of present efforts to cope with the task. Dr. Andrew Murray has been impressed in the same fashion, and has set to work in earnest to furnish *The Key to the Missionary Problem*. We have not space in which to tell of the way in which Dr. Murray has been led to believe that he has found the key; but we hope that a great many of our friends will read of it for themselves, for it is a wonderful story that he sets forth. This is the "Key":

"If we could make this missionary problem a PERSONAL one, if we could fill the hearts of the people with a personal love for the Saviour who died for them, the indifference of Christendom would disappear, and the Kingdom of Christ would appear."

That is the key, undoubtedly. It is a big IF, but the reading of Dr. Murray's book will make it less.

BRIEF NOTICES.

IN LEPER-LAND. By John Jackson. With 34 Illustrations. Pp. 275. Price 3s. 6d. (Marshall Bros.)

THE Secretary of the Mission to Lepers has recently made a tour of inspection among the leper asylums of India. This book is the record of his tour, and it ought to result in a largely increased interest in the work of the admirable mission which is the handmaid of so many societies in their care for the souls and bodies of the lepers. Those who remember Mr. Jackson's previous book about Miss Mary Reed will turn with special interest to the chapters describing the

visit to her chosen home at Chandag. Mr. Jackson has embellished his book with a number of excellent illustrations from his own photographs.

BEHOLD A SOWER. A Popular Illustrated Report of the British and Foreign Bible Society, 1900-1901. Price 1s.

WE have come to regard the Bible Society as setting the standard of perfection in the "get up" of its literary productions. In the case of *Behold a Sower* it has surpassed itself. A striking and artistic cover, a multitude of really beautiful illustrations, good print and paper, combined with rare literary charm—what more could the fastidious reader ask for? If this Report is not read, the attempt to get people to read reports must be given up as hopeless. But it *will* be read, and it will repay the Bible Society many times over for the large expense they must have incurred in bringing it out.

THE MISSIONARY SPEAKER'S MANUAL. By the Revs. A. R. Buckland and J. D. Mullins. Price 6s. (Nisbet & Co.)

THIS is a book that will be eagerly welcomed by all who have to advocate the cause of Missions. It has been compiled with great care and with remarkable accuracy, and has the additional merit of being well up to date. Hints to chairmen and deputations, outline sermons and addresses, testimonies, facts about non-Christian religions, stories of missionary heroism, stories of native converts, statistics, home work—all this and much more may be found here. It should be secured at once by all who are likely to profit by it—which includes, at least, all ministers, Sunday-school teachers, missionary secretaries, and other officials.

THE AINU AND THEIR FOLK-LORE. By the Rev. J. Batchelor, Author of "The Ainu of Japan." With 137 Illustrations. Pp. 632, demy 8vo, cloth gilt. (Religious Tract Society)

WE give a brief notice of this interesting and handsome volume at once, for a special reason. Up to December 31st the book may be had for 7s. 6d. net, whilst after that date the price will be 10s. 6d. net. Procrastination will, therefore, be expensive. It is a book which no student of folk-lore and primitive religion can afford to disregard. The ordinary reader will find it full of interest and information. At 7s. 6d. it is a distinct "bargain."

THE *Nordisk Missions-Tidskrift* gives an interesting summary of the results of the French conquest of the Sakalava district of Madagascar. While there has been much that was most deplorable about it from the missions' point of view, other things are real benefits, such as the final ending of the rotten Hova government of these distant parts, and of the constant fear of robbery and violence in which both missionaries and colonists lived. Missionaries can now pursue their work in peace, and the Sakalava, being compelled to give up their nomadic habits and live under settled laws, are much more accessible to their influence.

FOR THE TRAVANCORE MEDICAL MISSION.

DR. W. C. BENTALL was born at Farnham, in Surrey, in 1875. In 1884 his family removed to Southsea, where school days were spent, until in 1889 he left home to be apprenticed to business in Reading. A few months after this came the great change of conversion: before long, partly through reading missionary books, the conviction grew that God was calling him to missionary service. Many obstacles prevented immediate preparation, and the waiting time was spent in business life at Cambridge and Portsmouth, until in 1896 Mr. Bentall was accepted by the Edinburgh Medical Missionary Society, and commenced his medical studies. The mission work and practical training afforded by this Society,



DR. W. C. BENTALL.

in addition to the ordinary work of the medical student, made the next five years very busy ones. Prizes or medals for first or second places in open competition were taken in Physics, Biology, Chemistry, Physiology, and Surgery. After qualifying in January, 1901, Dr. Bentall secured an appointment in Northumberland, where, in a general practice, a good experience has been gained.

In May, 1901, he married Miss E. M. Pearton, of Reading, and has now been appointed to Neyoor, Travancore, as colleague to Dr. Fells, the cost of his support having been undertaken by a friend of the Society. Dr. and Mrs. Bentall sail for India early in January.

WE regret to see that our friends of the Paris Missionary Society are in serious financial difficulty. Complaint is made of the tardiness of local treasurers in remitting contributions to the Mission House.

THE WORK AT HOME.

"Remember that you must hold the ropes."—WILLIAM CAREY IN 1793.

FROM THE HOME SECRETARY.

THE financial statement for the first seven months of the present year (April 1st to November 30th, 1901) only emphasises the need for serious thought and liberal giving to which I referred last month. Compared with the same period of the previous year, the receipts for general purposes show a falling off of nearly £4,000, legacies of £1,000, while the expenditure is £4,000 in advance. This means that the working of the seven months makes us £10,000 worse off than we were twelve months ago. It will be remembered that we began the year with a deficiency of £36,000. On the other hand we received up to the end of November £548 specially contributed for deficiency, and £12,924 from the Twentieth Century Fund. Such a statement will give emphasis to all appeals for help during the remainder of our financial year.

THE next appeal is for the first sacramental collection of 1902 to be devoted to the fund for widows, orphans, and retired missionaries. A full statement is inserted in each copy of this issue. It is gratifying to know that the special fund last year was sufficient to meet the demands made upon it, and to show a balance of £70. But as the fund was helped by a legacy of £50 and a special gift of £100, we must endeavour to keep up all other gifts, and, if possible, to increase them so as to reduce the deficiencies on this fund for the last five years, which have amounted to £2,415, and form part of our general deficiency of £36,000.

BEFORE these lines are read a copy of Rev. Andrew Murray's book, entitled "The Key to the Missionary Problem," will have been sent to all the ministers of the Congregational churches. Several friends are kindly meeting the cost of this distribution. We trust the book will have a wide reading amongst laymen also, for it has a message for all. It may not be possible entirely to carry out the suggestion made in the last chapter of the book, but all who read it will agree that there is an urgent need to call on all the churches to more regular, persistent, and believing prayer for the coming of the Kingdom of God.

It is impossible to tell what has been the result of the special week of thanksgiving, prayer, and self-denial among the London churches. We have heard of some churches where considerable advance has been made on the previous year, and are hoping that many others have moved in the same direction. It may be well to add that the special week for churches outside London commences February 16th. Can anyone doubt that if all the churches did really observe such a week that we should be at once relieved financially and possessed by a new enthusiasm. It is easy and common to make fun of the self-denial. Would it not be better to make the self-denial a reality? No one will make light of a week of special prayer, but what might not result if it were commonly

observed, and we trust the following request will meet with a ready response.

IN this belief the Directors are asking all the ministers to make the present crisis in the Society's position the burden of *special prayer on the first Sunday in the new year*. We trust that in many churches meetings for prayer will be held on that day, and that we may soon become conscious that our prayers are being graciously answered, and that we are receiving supplies of the divine guidance and inspiration that we need.

THE suggestion of the following letter may be helpful to some:—"I have been thinking that if friends whose birthdays fall between now and the end of March next would on those days send freewill offerings of pounds, shillings, or pence, according to their years, it would hearten up the Directors and make a bright close to the financial year. My birthday is next month. I enclose 73s.; and now these interesting missionary meetings (the anniversary meetings were held the week the letter was written) suggest a further gift of 44s. for my late husband's happy birthdays."

ARTHUR N. JOHNSON.

MISSIONARY STUDY CLASS.

THIRD COURSE.

SUBJECT: MISSIONS IN THE SOUTH SEAS.*

IV.—SAMOA.

SAMOA is one of the Triumph-Missions of our Society, and should prove an inspiring subject of study. The story of the early days of the mission can best be read in Mr. Lovett's *History of the L.M.S.*, Vol. I, Chap. XI., or in Mr. Horne's *Story of the L.M.S.* Mr. King, the author of our text-book, was himself for nine years one of our missionaries in Samoa, and therefore speaks with special authority in this chapter.

For the progress of missionary work in Samoa during recent years, the Society's Annual Report for 1901 should be consulted, along with the last chapter of Mr. Thompson's *Trip in the "John Williams."*

Points to be specially emphasised are: (1) The work of Samoan Christians as missionaries to New Guinea and other islands; (2) the splendid work of the training institutions, particularly Malua and Papauta; (3) the wonderful success that has attended the efforts of our missionaries, 29,000 out of the 35,000 inhabitants of the islands being reckoned as adherents of our mission; (4) the work recently undertaken by Mr. and Mrs. Goward in the Gilbert and Ellice groups; and (5) the changed political condition of the islands, the Tutuila group now belonging to America and the rest of the islands to Germany.

The subject of next month's study will be FIJI. The following may be consulted with advantage:—*Life of James Calvert* (Partridge & Co.'s "Missionary Biographies"); *Life of John Hunt*, by G. Stringer Rowe; *Missionary Expansion*, p. 211.

*Text-book: *Christianity in Polynesia*. By the Rev. Joseph King. May be had from the Mission House. Price 1s. 3d., post free.

OUR DIAGRAMS.

1.—THE GROWTH OF OUR CHINESE WORKERS, 1891—1900.

MISSIONARIES IN 1891
(48).MISSIONARIES IN 1900
(77).NATIVE PREACHERS IN 1891
(87).NATIVE PREACHERS IN 1900
(192).

A LITTLE LESSON FOR COLLECTORS.

I.

"GOOD evening, Mr. A—; I've called for your subscription to the L. M. S."

"Oh! surely it isn't a year since I paid you last?"

"Yes, it's just a year."

"It only seems like a month or two. How much do I give you?"

"A guinea, please."

"A guinea? Some folks seem to think guineas are as plentiful as blackberries. I really can't afford a guinea this year. Besides, I gave a guinea to the Twentieth Century Fund a couple of months ago. Here's ten-and-six. Sorry I can't afford more. Good night!"

II.

"Good evening, Mr. B—; I've called to see what you will give me for the L. M. S. this year. The subscriptions are due now."

"Oh, yes; what is my subscription?"

"Well, you gave me a guinea last year; but I thought perhaps you might be able to give a little more this time. You know the Society is asking us to make a special effort this year. Perhaps you saw the little pamphlet I sent you a few days ago?"

"I really haven't had time to read it; but my wife said it was very good. Really, though, there are so many societies appealing to us nowadays I don't see how I can give you any more."

"But what is the Society to do, Mr. B—, unless people increase their subscriptions? You heard the missionary from India the other Sunday night telling us how his work has grown? Isn't it natural that more money should be needed every year?"

"Oh, I suppose it is. I rather liked that man from India. He seemed an earnest sort of fellow. Well, suppose I make it two guineas. Will that satisfy you?"

"It isn't a question of satisfying me, Mr. B—. But I'm sure if everyone doubled his subscription we should soon be out of difficulty. Thank you very much. Good night!"

THE native churches of Basutoland have raised the sum of 10,000 francs to help to extinguish the debt for the current year of the French Missionary Society. This is a spontaneous offering of affection and gratitude, not asked for by the Society, but arranged by the native churches themselves. Here is an example of the ardour with which the native catechists pleaded the cause: A special meeting had been summoned in the village of the supreme chief, Lerotholi. Of course, his majesty was present, and he had brought with him a sovereign as a gift. The evangelist Joel Ntiasa preached on the object of the collection. Interested by his discourse, the old chief sent his secretary to fetch two other sovereigns. A moment afterwards he sent for four others. So that, when the collection was made, he went up to the table with seven pounds. This was the result of the eloquence of one man.—*Journal des Missions Évangéliques*.

THE YOUNG MEN'S MISSIONARY BAND.

ALL who are interested in the revival of the YOUNG MEN'S MISSIONARY BAND in connection with our Metropolitan Auxiliary are heartily invited to a meeting which will be held at the Mission House on Friday, January 10th, at 5.30 p.m. Tea will be provided, and the meeting will be over by 6.30. Any friends who are interested, but are not able to be present at this meeting, are asked to communicate with the Editor.

NOTES OF THE CAMPAIGN.

I.—IN LONDON.

THE week of special prayer, thanksgiving, and self-denial has been taken up with fair interest by the London churches this year. It is too early yet to say what is the result of the effort, but we know that several churches have for the first time observed this means of grace. It is evident that, in spite of all that can be said against this institution, there is still a place for it in our work. The country churches will have their turn in February.

AN interesting conference was held at Walthamstow (Trinity) on November 14th. Papers were read by Miss Snell and the Rev. A. W. Anderson, B.A. In the afternoon a sermon was preached by the Rev. E. Griffith-Jones, B.A., of Balham. At the public meeting addresses were given by Mrs. Joyce, Miss Christlieb, and the Rev. L. H. Gaunt.

THE Streatham Watchers' Band has made a bold move by arranging a series of monthly missionary meetings for the study of India. At each meeting two short papers are to be read on various aspects of missionary work in India, such as "The Common Life of the People"; "Present Conditions of Missionary Work," "The Native Christian," &c.

II.—IN THE PROVINCES.

BRADFORD—A well-known manufacturer, who has recently visited China, has written to the *Bradford Observer*, expressing the greatest admiration for the work of the L.M.S. in Central China. He refers especially to the opening up of Hunan, and urges the Bradford churches to undertake the support of new missionaries to this great province.

IPSWICH.—The annual meetings, held in November, were well attended and enthusiastic. A Women's Auxiliary has recently been formed, and is already doing good work.

DAWLISH.—For the last three years the church here has each year doubled the amount of its previous year's contribution to the L.M.S. We wonder how many other churches can show a similar record.

FROM THE SECRETARY OF THE WATCHERS' BAND.

MAY the first word be one of heartiest good wishes for a happy and prosperous New Year to all my fellow-Watchers the wide world over!

OUR motto for this year is "JESUS CHRIST IS THE SAME, YESTERDAY, TO-DAY, YEA, AND FOR EVER."

With this glorious watchword sounding in our ears, we can go forward into the unknown year with dauntless courage and persistent faith. What though the old Society is facing a terrible crisis in its history and we hear rumours about the possibility of having to give up fields of work through lack of funds! "Jesus Christ is the same" as yesterday, and He, for Whose sake the Society was founded, will not forsake it in its distress. "He abideth faithful."

If only we Watchers, one and all, would realise that we are indeed "the Lord's Remembrancers," if we would resolve to "take no rest and give Him no rest" until all the members in our home churches were roused to a sense of their responsibility and obligation in this matter, long before 1903 dawned we should be able to rejoice together over answered prayers and brighter prospects for the future of the Society's work.

THE Conference of Secretaries held last November, in Manchester, was a very helpful and earnest one. At the morning and afternoon sessions papers were read by Miss R. C. Wilson, of Sheffield, Miss C. Benham, of Bromley, and Rev. W. E. Elliott, of Bradford. Many secretaries took part in the after discussions, and those of us who were able to be present are much indebted to Miss Massey for giving us this opportunity of meeting and hearing one another. I regret that want of space prevents a fuller account being given.

DURING the month the Secretaries will receive their parcels of renewal forms, new lists, and cards. No Watcher who has joined the Band since November 1st is required to re-new until 1903. On the fly-leaf of the form a letter will be found explaining "our own Missionary" scheme, which is a proposal to try and relieve part of the Society's present burden. I shall be truly grateful if Secretaries will try and return the forms to me, if possible, during February, as the rush of work in March is usually overwhelming.

I SHALL be glad to receive orders for the new Manual, price 4d.; W.B. Calendars, 6d.; and L.M.S. Quartettes, 1s. 2d.

OUR Monthly Meeting for Women Watchers will be held in the Board Room on Wednesday, January 15th, at 3.15. Tea at 4 p.m.

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Herne Bay	—	Miss K. J. Stott.
Brighton	Bentham Road . . .	Miss S. Crisp.
Weymouth	Gloster Street . . .	Mrs. Attwooll.
Hassocks	—	Mrs. Chappell.
Hampstead	Hackney College	Mr. R. Robertson.

JESSIE M. BALGARNIE.

THE BOARD ROOM.

THERE were 53 Directors present at the meeting of the Board on November 26th. The report of the Funds and Agency Committee, with reference to the financial position of the Society, gave rise to long and earnest consultation. In the end the three recommendations of the Committee were unanimously adopted:—

(1) That a circular letter, prepared by the Chairman of the Board (Rev. W. Hardy Harwood), appealing for the removal of the Society's adverse balance, and for an increase of 20 per cent. in the regular income, be sent in the first place to all Directors, and then (with a preliminary list of contributions) to all the churches.

(2) That the two December meetings of the Board should be opened with a season of prayer in view of this appeal.

(3) That the churches should be asked to unite in special prayer in the Society's behalf on the first Sunday of the New Year.

On the recommendation of the Southern Committee, Mr. George Wilkerson, of Matabeleland, was appointed a full member of the staff, after having served with great acceptance as an artisan assistant missionary for five years.

The resignation of the Rev. S. A. Beveridge, of Samoa, on account of ill-health, after six years' service, was accepted with very great regret.

The first half hour of the Board meeting on December 10th (65 Directors present) was devoted to prayer for God's blessing on the Appeal to be sent to the churches, and for His help in the present critical condition of the Society's affairs. At the close of this season of prayer, the Foreign Secretary introduced the Rev. W. E. Morgan, B.A., and Mrs. Morgan (proceeding to Hankey, South Africa), and explained the nature of the work lying before them. Mr. Morgan spoke of his joy in entering on this work in the assurance that God had led him to it and would give him strength for the doing of it. He also urged the Directors to cultivate the great possibilities of the Christian Endeavour movement for missionary enthusiasm and service.

On the recommendation of the Finance Committee, Mr. Arnold Pye-Smith was elected an auditor of the Society in place of the late Mr. W. G. Wilkins.

On the question of the indemnity due from the Chinese Government for loss of property in Peking and Tientsin, it was decided to approach other societies with a view to united representation to Lord Lansdowne, in the hope of obtaining immediate payment, leaving the British Government to collect the indemnity.

The Foreign Secretary announced the death of the Rev. J. Sleigh, formerly of Lifu, and of Mr. A. D. Purves, of Central Africa (see p. 16).

Mr. Harold E. Wareham, M.B., Ch.B. (son of the Rev. E. A. Wareham, formerly of South India and now agent for Scotland), was appointed as a medical missionary, and Mr. W. Freshwater as an artisan missionary, to the Awemba Mission (Central Africa). Mr. Hanscombe, of Cheshunt College, was appointed to Matauta (Samoa) as successor to the Rev. S. A. Beveridge. An offer of service was accepted from Mr. O. L. Whitmee, of Cheshunt College, son of the Rev. Jas. Whitmee, formerly of the South Sea Mission.

THE SIX BEST MISSIONARY BOOKS.

A PRIZE COMPETITION.

SO many interesting and well-written missionary books have been published during the last few years that it ought not to be difficult to name half a dozen which could be put with confidence into the hands of any person whom one desired to interest in missionary work. We shall take it as a favour if our readers will name, in order of merit—

(1) **THE SIX BEST MISSIONARY BOOKS** to give to a **BUSINESS MAN** who has not hitherto shown any interest in missions.

(2) **THE SIX BOOKS** most likely to interest a **BOY OR GIRL** of the age of fifteen.

By way of a small inducement to our readers to record their votes, we shall be pleased to give books of the value of half-a-guinea and five shillings, respectively, to the one whose list most nearly agrees with the general vote on each of the two questions.

Lists must be sent to the Editor, London Missionary Society, 14, Blomfield Street, London, E.C., not later than January 11th.

OUR FELLOW WORKERS.

"I admit no Christianity without fellowship."—ZINZENDORF.

THE REV. W. H. FINDLAY, M.A., one of the secretaries of the Wesleyan Missionary Society, is at present visiting the Society's West African missions (Sierra Leone, Gambia, &c.). It will be remembered that last year Mr. Findlay visited the Lagos District with excellent results. Evidently the W.M.S. is convinced of the value of frequent deputations.

* * *

THE MISSIONARY SETTLEMENT FOR UNIVERSITY WOMEN (Bombay) has lost the services of Miss de Sélincourt, the founder of the Settlement, who has been forbidden by the doctors to return to Bombay. Miss de Sélincourt, however has gone back to India as Hon. Superintendent of the Training Home for Indian Women Missionaries and Bible-women, built by Sir Wm. Muir at Allahabad in memory of his wife. Her many friends will rejoice that Miss de Sélincourt is still able to give her time and strength in the service of India's women.

* * *

THE Church Missionary Society, in spite of an adverse balance of £42,000 last year, has again declared its readiness to send out all candidates who seem called of God to foreign services. Such splendid faith is an inspiration to all missionary societies. We trust that it may generate "works" amongst those to whom our sister Society specially appeals. It is a remarkable testimony to this "faith policy" that in the last twenty years the number of C.M.S. missionaries has grown from 264 to 906.

MR. FREDERICKSON, a Swedish missionary on the Congo, tells of a native, named Miongo, whose heart the Lord opened, and who, after having gone straight home and burned his fetishes, came back and asked to be baptized. The missionary said that he had better wait a little and put himself under instruction; but the youth, repeating the text from which the preacher had spoken ("Repent and be baptized in the name of Jesus Christ for the remission of sins"), insisted that he did repent and believe, and that the seal of baptism could not be withheld. So, after prayer and explanation as to the meaning of the rite, the immersion took place in the presence of many of the villagers. Mr. Frederickson passed on his way and saw no more of Miongo for two months, when he appeared at the mission station and asked to be taught to read the Gospels, a copy of which he had bought with his savings. He learned quickly, and when, a few months later, an experience meeting was held, he read some verses from his Gospels, and spoke simply and acceptably to those assembled. In course of time he expressed a wish to be sent out as preacher, and, as he had given proof of aptness to teach, he was stationed in one of the Congo villages. Here he laboured diligently, gathered a number of boys, whom he taught, and who assisted him in building a small church, where, as the fruit of his labours, twenty-six heathen have been baptized, and thirty more are under instruction. In the midst of his activity he was arrested by an attack of "sleeping sickness," and his last words were: "I am going home to Jesus."—*Cahver Missionsblatt*.—(B. H.)

* * *

THE Moravian brethren, at Tabase, in Tembuland, report that, after many years of fruitless sowing, they see at last signs of an awakening. A recent harvest thanksgiving was a specially memorable day at Tabase, because it witnessed the baptism of the two eldest sons and of the nephew of their chief, Mdukiswa. The chief himself is an old man whose days are numbered, and, after his death, his territory is to be divided between his two eldest sons. And those who are acquainted with Kaffir missions know what a powerful factor Christian chiefs have proved in the progress of missionary work. At the close of the thanksgiving service, the results of the *spiritual* harvest formed a special subject for praise and joy, thirty-nine new members having been added to the church during the year, among them these three promising youths. After having made public confession of their faith, they were baptized and received into the church. The old chief had promised to attend with many of his men, but excused himself at the last moment, pretending to be ill, the real reason for his non-appearance being that he did not wish to identify himself with the new religion, particularly on an occasion when there was to be a special collection for the renovation of the church. These three youths, after attending the mission school for about six years, had spent two years in the seminary of Lovedale, and, while there, they had been brought to decision for Christ. They have given evidence of the sincerity of their convictions by making a

stand against heathen ceremonies in their father's kraal, and before the assembled people. Hence a great and blessed change may be looked for in Tembuland.—*Missions-Blatt der Brüdergemeinde*—(B. H.)

* * *

THE reinforcements so eagerly desired by M. Coillard have arrived at the Zambesi; not too soon, as the provisions which they brought with them were urgently needed. M. Boiteux wrote from Senanga in July: "We are just now in a state of absolute want, not knowing one day what food we shall have the next. But we renew the blessed experience that the morrow takes care of itself, and till now God has never let us lack the necessities of life."—*Journal des Missions Évangéliques*.

ANNOUNCEMENTS.

ARRIVAL.

REV. JOHN BROWN, from TAUNGA, SOUTH AFRICA, per steamer *Kinfauns Castle*, on November 29th.

DEPARTURES.

MR. H. T. WILLS and MRS. WILLS, returning to TRUVANDUM, TRAVANCORE, SOUTH INDIA, embarked at Genoa, per N.D.L. steamer *Friedrich der Grosse*, for Colombo, on November 27th.

REV. W. E. MORGAN, B.A., and MRS. MORGAN, appointed to HANKY, SOUTH AFRICA, embarked at Southampton per steamer *Saxo*, December 14th.

BIRTHS.

SPARHAM.—At Hankow, China, on September 21st, the wife of Rev. C. G. Sparham, of a son (George Brynmor).

GREEN.—At Fianarantsoa, Madagascar, on October 12th, the wife of Rev. D. D. Green, of a daughter (Elsie Wynne).

WELLS.—At Hong Kong, China, on October 20th, the wife of Rev. H. E. Wells, of a daughter.

ASHTON.—At Kachwa, North India, on November 10th, the wife of Dr. R. J. Ashton, of a son.

MARRIAGE.

MORGAN—POWELL.—On November 16th, at Lewisham Congregational Church, by the Rev. John Eames, M.A., the Rev. W. E. Morgan, B.A., missionary appointed to Hankey, South Africa, to Florence C. Powell, of Croydon.

ORDINATION.

The ordination and valedictory service of MR. WALTER E. MORGAN, B.A., of New College, who has been appointed to missionary work at Hankey, South Africa, was held on Wednesday, November 18th, at Lewisham Congregational Church. The Rev. John Eames, M.A., pastor of the church, presided and asked the ordination questions. The Rev. Principal Vaughan Pryce, M.A., D.D., gave the charge; the Rev. R. Wardlaw Thompson, Foreign Secretary, described the field of labour; and the Rev. Justin Evans, of Lewisham High Road Church, offered the ordination prayer.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COCKINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

OF THE LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 789.—*Old Series.*

FEBRUARY, 1902.

[VOL. XI. No. 122.—*New Series.*

NOTES AND COMMENTS.

It is not always easy for a missionary to believe that the churches which have sent him to the foreign field are in earnest about his work. He sees great doors of service suddenly flung open before him, and as he steps forward to take possession in the name of Christ he is held back by a resolution from his Directors ordering that no new work shall be undertaken. "But was I not sent out for the very purpose of developing the work?" he asks; "have we not been waiting and praying for this very opening that God has now set before us? What is the use of keeping me here at all if I have to stifle every promise of growth at its very birth?"

It is indeed, as we have already pointed out, one of the mysteries of God's way with men that a period of serious financial difficulty at home should be a time of unparalleled opportunity abroad. Yet such is the case. We commend to the earnest and prayerful consideration of our readers the letters from Western China, from Matabeleland, and from other missions, which may be found on page 41. Of the great movement among the Shanars of the Salem District we gave particulars last month. Our Central African Mission is at last, after years of waiting and at the cost of many precious lives, showing hopeful signs of fruit. In Madagascar the storm has passed, and missionaries speak with amazement of the great improvement in every aspect of the work.

THERE can be but one interpretation of such a situation, and one solution of the difficulty. The call to go forward is a call from God. "Behold, I have set before thee an open door," is what He says to the churches. And if this is God's call, it can be obeyed. He does not call us to impossibilities.

WHAT, then, is to be done? We may give the answer in the words of one of our most honoured veteran missionaries. Dr. Griffith John writes from Central China: "O that God would touch the hearts of your wealthy men and make them feel what a privilege He is now offering them—to be co-workers with Him in the glorious work of regenerating this great people. I can conceive of no greater privilege than that. It seems to me that the time has come for you at home, and for us here, to throw ourselves upon God more completely than ever, and try, as we have never done before, *what prayer can do.*"

DR. JOHN appeals to our "wealthy men," but he himself has really given an example of what may be done by a man who is very far from "wealthy," but whose heart is on fire with love for God and man. Impressed with the supreme importance of securing well-trained men as Christian pastors and teachers, Dr. John has offered to bear the whole cost of erecting a two-storied building for the accommodation of the "Divinity School" in connection with our Central China Mission.

"I feel that I must do something," he says, "in response to the cry that has been ringing in my ears for some time, and I have done what I could, and thank God for the privilege."

WE are thankful to see indications that the spirit of prayer for foreign missions is growing. The January Prayer Meeting at the Mission House was the best we have had for many months, both in numbers and interest. Why should not this monthly meeting be made a rallying-point for all our London friends who can by any means spare the necessary time? A notice of the next two meetings will be found elsewhere.

THE minister of a poor church, who was present at the Prayer Meeting in the Mission House last month says: "I was prompted when I left the meeting to take with me a collecting card to secure small sums from poor people in my general visitation. I have found a ready response, and have already got 15s. I only mention it to show how much might be secured in so simple a manner."

THE churches outside London are asked to observe the week beginning February 16th as a time of prayer, thanksgiving, and special gifts on behalf of the L.M.S. We hope the matter will be heartily taken up throughout the country. A further reference to the subject will be found in the Home Secretary's Notes on page 48, where also may be seen a statement of our present financial position.

WE would call attention to three excellent booklets recently issued by our Literature Department. The first is "The Story of Our North India Mission," by the Rev. J. P. Ashton, M.A. (price sixpence). This will be found most useful by ministers and others who wish to get up the subject for an address. The *Indian Witness* speaks of it as "a remarkably well condensed survey of the history of North India; Mr. Ashton's practical grasp of his subject appears on every page."—The second is "Medical Missions to Heathen Women," by Mrs. Dr. Joyce. This is an illustrated booklet of 24 pages.—The third is a booklet on the subject of Giving, with special reference to our own needs and opportunities at the present time, entitled "Breaking Nets." It is from the pen of one of the ladies of our Directorate, and is a very powerful and searching appeal to the Christian conscience.

The two last-named booklets are published at one penny each, but small quantities will be supplied free for judicious distribution.

THE *édition de luxe* of Mr. Lovett's "Standard History of the L.M.S." is almost exhausted. As a matter of fact there are only three copies left for sale. The price is 25s., and those who wish to secure a copy have obvious reasons for prompt action. Of the ordinary edition of the "History" there are still nearly a hundred copies left. We should be glad to see most of these disposed of without further delay. The two handsome volumes would make a very appropriate and useful present to ministers and other missionary workers. The price of the two volumes is 17s. 6d.

MONTHLY MISSIONARY PRAYER MEETING.

THE usual Monthly Prayer Meeting will be held in the Board Room on MONDAY, FEBRUARY 3RD, at 3.30 p.m. The Rev. C. Silvester Horne, M.A., will preside. On the first Monday in March the Rev. Principal Forsyth, D.D., of Hackney College, will preside.



"I am with you all the days."

FEBRUARY.

- 2.—Opening of the Bhowanipur Institute, Calcutta (1854).
- 4.—The Rev. J. Duthie, now our oldest Indian missionary, sailed for India (1856).
- 6.—Death of James Smith, "the Demarara Martyr," in prison (1824).
- 9.—The first missionaries sailed for Madagascar (1818).
- 13.—First ordination of a native Christian in our Travancore mission (1866).
- 19.—Capture of the *Duff* by a French privateer (1799).
- 21.—Baptism of the Queen of Madagascar (1869).
- 23.—Formation of the Watchers' Band (1892).
- 28.—Dr. Griffith John sailed for China for the third time (1882), and has not been home since.

THE LOST COIN.

AH, Mother mine, Christ's Church,
 Dost thou not hear the lesson meant for thee !
 Wilt thou not seek and search ?
 Why sitt'st thou idly as the moments flee ?
 Rise, sweep thou till thou find—
 Find the true coin that comes from God's own mint,
 Bearing on sense and mind
 His image and the legend's clear imprint.
 Too soon the outline clear
 Is waned and worn, the legend half effaced ;
 And, fainter year by year,
 At last the primal likeness scarce is traced.
 God's great and wondrous name
 That lost soul bears, and wilt thou calmly wait ?
 In coward sloth, and tame,
 Delay thy searching till 'tis all too late ?

—E. H. Plumptre.

THE LOVE IN THE GIFT.*

WE have to speak together of the great money need of our Society. It is prevented from moving along opened and opening ways by an exhausted exchequer. It dare not take up work lying to its hand and appealing to be done, but must miserably stop its ears to the cry reaching this House from many lands—"Oh, send us teachers. You shatter our old beliefs. What have you to give us instead ? Send us more teachers ere we die !" And, alas ! no joyful response can be made. The great Foreign Missionary Society, representing a large and influential denomination, has crippled hands and empty coffers in view of an awakened heathendom stretching out its hands to God !

And thinking of these things, let us consider One who gave Himself for all the world's salvation, and remember that *we—you and I*—are "put in trust" with these blessed tidings. For, after all, and when every solemn consideration has been taken into account, there is no compulsion but that of love. But then, "love is the fulfilling of the law." "If ye love Me, ye keep My commandments."

Duty is a grand thing, but duty flags sometimes ; whereas love—the principle, as well as the emotion—carries

all before it, moving along difficult ways with winged feet. It is love that makes us holy, which only means wholly given up to Christ. And how He gave His own heart out to love, in its enthusiasm ! How He viewed the poor widow's offering and appraised it ! ("More than they all," He said.) How *He* understood the breaking of that alabaster box, when others cavilled at it ! And how the tender mood of Mary of Bethany more truly ministered to His need, one heavy day, than even Martha's hospitable activities !

Yes, love recognises love. And so it would almost seem as though we should pray for ourselves and for each other that we may *love more*, rather than that we may give more. That is the real secret,—the enthusiasm of love to Christ. It is that, and only that, that will conduct to the empty coffers of our Society a steady stream of gifts for the enlargement and proper sustenance of its work. Not a flush of donations in any one year, but a steadily increasing income from the faithful and heart-consecrated people of God.

Ah ! it is this heart-consecration that we need. A searching matter is the love of Christ. "There is no one who can find out what is in you like Christ. There is no one who can get so much out of you as Christ." Therefore the placing of ourselves entirely in those dear hands means the truest economy of life. In the days of His flesh precious things multiplied indefinitely *there*. And it may be the same now with you and me, and the poor gifts we have to offer. Poor no longer, if enhanced and multiplied by Him, but "sufficient and to spare."

Yet He leaves us quite free in our will all the time. In His dealing with souls He never compels, except by the compulsion of love. He often indicates, and then "makes as though He would go farther." The delicate qualities of the mind which we admire in a beautiful human character have their most perfect exemplification in God as revealed to us in our Lord Jesus Christ.

Do *we* care for loveless gifts ? No more does He. Do *we* burst in upon our friends unmannerly ? No more does He. "Behold, I stand at the door and knock. If any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me." And these words of His bring to us the final secret of the whole matter. *The indwelling Christ*, working in us both to will and to do of His own good pleasure, is our only surety against futility, mistake, and waste of every kind. Whereas to be at one with Him means for the very humblest of us success,—the using to the very best advantage of every gift and grace that we possess.

* From an address given at the Women's All-Day Prayer Meeting, held at the Mission House, on October 31st, 1901.

And by linking ourselves to Him, who is the great Intercessor, to have Him in our hearts as the very Originator of every petition, is to pray such prayers as are sure to receive answers better than we can either ask or think of ourselves, being inspired by Himself.

And so we encourage one another to-day with His own precious, but mystical, words: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Bowdon.

M. H.

A QUEEN AND SOME OTHERS.

THE STORY OF A DAY'S WORK AT JIAGANJ.

BY EDITH LUCY JOYCE, M.D.

THE dew lies thick on the grass, the birds are chirping loudly, and the morning breeze is stirring among the branches of the mango trees, as we rise to another day's work and duties in Jiaganj. The month is February, and our cold weather season is fast on the wane. Presently the burning heat will be upon us, and this will necessitate some changes in our routine of work; but while the energy born of the comparative coolness of the last three months is still ours we can plan our day to suit the demands of our work. As we open the doors to let in the morning freshness and step out on to the verandah for our early cup of tea, our dogs bound to meet us, and hover near as we sit at a table placed in the corner of the verandah. From this coign of vantage one can look out over the garden, see the servants going about their work, watch the milking of our cow on the grass below the verandah, and the grooming of our pony outside the stable at a little distance away.

Our early breakfast and prayers over, we go on our several ways. A few orders to start the household work and off I go to the hospital across the compound. As there are in-patients with us at the time, we gather for prayers in the ward, my nurse, the two Bible-women, the hospital cook, and I. A Bengali hymn, a chapter from the Bengali New Testament, a prayer, and we all join in the Lord's Prayer at the close. A little talk follows, and I arrange with the Bible-women for their day's work. At eleven o'clock they will set out in the mission bullock-cart to visit the women living in a group of little villages a mile and a half distant from Jiaganj.

The hospital nurse and I turn to our patients. They are the wife and the eight-days-old baby daughter of one

of our Jiaganj catechists. After attending to them and giving instructions as to their care and feeding during the day, I turn away for duties in another direction. There is just time before our regular breakfast at half-past nine to pay a visit to a patient in the town.

When I go across to the hospital again, after breakfast, I find the out-patients have been gathering. Some are sitting in the brightly furnished waiting-room, while others still bask in the sunshine on the long front verandah. One by one the nurse ushers them into my consulting-room. There are a good number come this morning, from varying distances, with varying complaints, with varying stories of suffering and poverty, and with varying prospects of relief and cure—for often the disease has been allowed to go on unchecked until recovery is impossible. Here is a mother—a respectable Hindu woman—the wife of a merchant in the town, with her little five-year-old daughter. The child is suffering from the all-too-prevalent malarial fever. But I notice also that the child's right hand is contorted and contracted by scars in the palm, which have turned what would otherwise have been a soft dimpled baby hand into a twisted bird's claw. It has all too plainly arisen from a terrible burn, and when asked why treatment was not sought at the time of the injury two years ago, the mother says her husband would not have a doctor called in for the child—*she was only a girl* and it did not matter! Yet when the boy of the house was ill neither money, nor time, nor skill were spared to ensure his recovery. So cheaply are women and girls held in India!

As the patients are seen they are given their prescription papers, and pass once more to wait in the waiting-room. They file in and out. Now there come a mother and her three little boys. They are fast friends of mine, and they have long forgotten their fears of the doctor-lady with the strange white face. They are the children of a washerman, and always look so trim and clean. They all have slight bronchitis and are soon helped, and their contentment assured by the promise that their medicine shall be made *mishti*, or sweet. After them comes a woman with a long story of pain. She comes from a distant village, and has been recommended to try for help by a former out-patient. Though her cure will be long in coming, hope is not impossible, and she leaves the room with a heart lighter than when she entered it.

Next comes in an old Brahmin lady carrying her four-year-old grandson on her hip. She bears the painted white worship-marks on her forehead, and her plain white



THE L.M.S. HOSPITAL FOR WOMEN, JIAGANJ.

unbordered *sari* shows her to be a widow. She is sonless, too, for her only son, the little lad's father, died suddenly some few months ago, and the old lady never ceases to mourn for him. She has come for medicine for the little boy, who is very dear to her, but she herself does not look well and there is a world of grief and trouble in her sorrow-laden eyes. When I ask her if she would not like some medicine for herself, too, she tells me she needs none, she does not wish to be well, she desires only to die, and if I would give her medicine then will I give her *poison* that she may leave the sorrows of this life the sooner. "I have no one in the world to care for me; let me die." I tell her of the Heavenly Friend who gave His life for her, and who loves and cares for her, all unknowing and helpless as she is. Other patients are waiting and I cannot linger too long with this one, so I promise to visit her with my Bible-women in her own home, and so the germ of a long friendship between us is sown.

A Mohammedan patient comes in next, wearing a different dress from those of the other Bengali patients. She has come from Murshidabad city, six miles away, and was obliged to leave her home early in the morning to travel the distance on foot. When she leaves the hospital she will walk back, probably stopping by the wayside to eat some parched rice or dry bread cakes she had brought with her.

So it goes on till all are seen, fifty-one in all—an average attendance. The nurse has been backwards and forwards all this while between the out-patients and the ward—now speaking to this one or that, or taking a peep at the mother and baby who are lying quietly in the comfortable bed.

The last patient to be seen is an old woman, who comes

in with a slow, feeble gait. She always sits apart in the verandah, and always waits till all the others have been seen, for she is a leper, and the others fear to come too near her. Her foot and leg are covered with shocking ulcers, and she suffers terribly. No hope of a cure here, but the wounds can be comforted and dressed with healing lotion and lint, and her grateful thanks run on as ease comes with the renewed dressing. Her name is Ranee—"a queen!" What pitiful mockery it sounds! And yet even old, poverty-stricken, suffering, leper Ranee may learn to become a daughter of our Heavenly King, for Ranee loves to listen to stories of His love and goodness and saving power.

Now all are seen, and the nurse and I together hold a little service in the waiting-room, for at this juncture we are sure of the attendance of all the patients. We are short-handed of workers at Jiaganj, and the doctor has to be evangelistic missionary as well.

A little Bengali hymn singing, followed by an explanation of the hymn; a story about Jesus Christ, perhaps illustrated by one of the gaily-coloured pictures hanging on the wall; then a prayer in which the sick are commended to the great Physician's care, and His power besought to work mightily through our poor efforts and medicines and feeble skill. Then while the nurse keeps order in the waiting-room, I go and make up the prescriptions. The papers are handed in, and the medicines are handed out through a little door-window, which allows of communication, but prevents the ingress of patients. In the public dispensaries in India prescriptions are so often tampered with, the medicines



Photo by]

SURGERY ON THE DOOR-STEP. [Rev. W. J. Hatch.

adulterated, and the drugs actually stolen by the often rascally and thieving compounders, and the poor patients thus cheated of a portion of the medicines actually prescribed for them, that until funds allow, and the number of patients necessitates my securing the services of a trustworthy, well qualified, and Christian compounder, I feel it the safer and wiser plan to make up my own prescriptions. Often new patients beseech me pitifully to give them *good* medicine, and I reassure them by telling them they shall not be cheated.

The nurse renders invaluable help by directing the patients according to my instructions when and how to use the medicines, and many repetitions and great patience are needed for this part of the work before all is comprehended. Even with the greatest care mistakes will arise. A patient, if pleased with the effects of her first dose, will in turn dose all her family with the same, or perhaps take medicine sufficient to last two days in one dose, or (as actually happened in one case) will eat the paper in which a powder was put while the "dust" inside was thrown away! At last all are gone, and, after a short visit to the ward, the nurse sits down with her book or needlework to enjoy a little well-earned leisure while I go back to the house.

Some letters, accounts, or needlework fill up the time till we have tea at half-past three. Then follows a brief visit to the garden, accompanied by the scampering dogs, and then I must be off to visit a patient on the further bank of the river. The husband of the patient, a rich Jain gentleman, has sent his carriage to fetch me, a custom common in India among patients of the richer class, so off I bowl in the big barouche drawn by two powerful horses, while the two *syces* run behind or alongside to prevent collisions with wandering bullock-carts or to hold the horses' heads in case of sudden emergencies along the high embanked narrow road. The river bank is reached, and we are ferried across the sacred river Bhagirathi, a branch of the Ganges, five minutes' bathing in which on the appointed day will cleanse away the sins committed by a Hindu in countless previous existences.

A three-minutes' walk from the bank brings me to the Jain house, and I go up to the suite of rooms opening on to the flat Eastern roof. The Jain Babu, the husband of the lady, must first be interviewed, then after a little delay I am conducted along countless passages into the zenana apartments. My patient, a gentle, beautiful slender girl of sixteen, is waiting for me, and, as we are old acquaintances, she gives me a warm greeting. The rooms, with their black and white marble floors, the silver legs

and silken furnishings of the bed, the gauzy draperies and jewels of my patient bespeak her husband's wealth; and yet in spite of all her riches the girl is as much a prisoner in her home as if she were the poorest slave. She is suffering from the effects of a neglected confinement two years before, for she was married when ten years old and became a mother when only thirteen. But no doctor was allowed to attend her at the time, for no woman-doctor could be had, and no male practitioner is ever allowed to attend a Jain lady. Her progress towards a state of greater ease and health is slow, but I am hopeful of her eventual cure, and so I tell her husband as I interview him once more before I am allowed to leave. He is very kind to his wife, and denies her nothing but her liberty; but a good deal of his solicitude arises from his desire of possessing in the future a living and healthy son and heir.

I hasten home in the fast-gathering darkness. The Bible-women come to me with their report of the day's work, and I pay a brief visit to my patient in the ward. Then comes dinner. After that there will be some letters to write, or some sewing or mending to do. But the busy day has tired one out, and after a good-night visit to the hospital one is glad to go as quickly to rest as may be, to fit oneself for the duties and cares of another day.



THE HEAVENLY FATHER AND THE PRODIGAL SON.

IN the large city of Sangzok I recently baptized four converts, and there are five others awaiting baptism. One of the men baptized, named Kan, is rather a remarkable instance of the part that the doctrine of the Fatherhood of God may play in leading the Chinese to salvation.

Kan, who was an idol-maker in a large way of business, has a son who has given him a good deal of trouble, a scapegrace altogether. One day, in our preaching hall, the father heard the preacher say that God was the Heavenly Father of men. At once this thought flashed across his mind: "What if I am giving my Heavenly Father the same feeling of distress that my son is giving me? Ought I not to turn about?"

He became an inquirer, and turned out all his stock of idols. "I have lost my business," he says; "but never mind; I have found a peaceful heart."

His old customers are exceedingly angry with him, because they say that all the idols they bought from him have now lost their efficacy!

Shanghai.

W. NELSON BITTON.

"IN REMEMBRANCE OF ME."

II.—WITH THE LEPERS AT ALMORA.

BY THE REV. G. M. BULLOCH.



CLINGING to the northern slope of Granite Hill, an eminence in the outskirts of Almora, is the picturesque village of Kerbela, peeping out from amongst a wealth of deodars, pines, medlars, chestnut and cherry trees. It is a truly pleasing prospect and not an unfit place for the inhabitants who

without condemning them to increased ills. Yet their fellows, and even their relatives, too often condemn these poor sufferers to yet greater sufferings by not only thrusting them from home, but also leaving them to find food and shelter as best they can. It was not so with the Redeemer of men, for when the leper from afar cried out for mercy, "Jesus moved with compassion, put forth His hand and touched him, and saith unto him, I will, be thou clean."

As the result of this example, and the comprehensive directions to His disciples to evangelise the world, which included instructions to do all they could for the leper,



THE HOSPITAL, ALMORA.

dwelt within its surrounding walls. They are of those who in the olden time were doomed to dwell alone, and whose habitation was "without the camp," because of the plague of leprosy which defiled them. One would think that it was enough that they should be so sorely afflicted

our Institution at Almora came into existence sixty years ago or more, and has done much to alleviate suffering and bring hope to otherwise hopeless hearts, revealing to them something of the boundless wealth of Divine love.

The little church in the middle of the village has been the scene of many a touching incident of faith, hope, and love. It was here that the lepers, hearing of the great need for help to those who were dying of starvation in the recent terrible famine in India, decided to observe a day of fasting and thanksgiving, so as to do what they could, even though it were but a little, to try and save the perishing. It was from here that they sent to our late beloved Queen, on the occasion of her Jubilee, a message of thanks for the beneficent influence of her long and prosperous reign. It was here, too, that they received the gracious reply from that sympathetic Queen to their simple message. It was here that many have heard the wonderful story, to them all so unexpected and hardly to be believed, of the love of God, through Jesus Christ, which reaches even an outcast and forgotten leper. Here, also, many have yielded willing hearts to the blessed influences of the Holy Spirit, and have been made pure and happy.

The unpretentious building was erected in the year 1865, at the expense of Sir Henry Ramsay, who was also the founder of the settlement. The inside walls are covered with the striking illustrations of Scripture scenes, published by the R.T.S., and often suggest holy and helpful thoughts to the congregations that meet there daily.

It is the afternoon of the first Sunday in the month. The tinkling of a sweet-toned bell has been echoing round the neighbouring hills, warning the congregation that it is time to gather in the house of prayer. They have hobbled along from their cottages—a few have even been crawling along—eager to be present at the service. They all look cleaner and tidier to-day than usual, for they all delight in honouring the Lord whom they have learnt to love by coming to His table of memorial with some special preparation in outward appearance as well as in heart. They have assembled in the little church, the women on one side and the men on the other, all seated on the floor. The few who are able to read are in front

with Bibles and hymn-books, to turn over the pages of which is a dexterous feat that surprises every visitor. It seems so impossible that anyone with only the stumps they possess could do so; but use has made them expert, and necessity is wonderfully adaptive.

The service is invariably conducted by the missionary in charge, and consists of a prayer, a hymn, the responsive reading of Psalms for the day, then a prayer, sometimes by one of the men, or even a woman, after which comes the address, finishing with the administration of the Lord's Supper. Babn Bond, who is elder and assistant, takes round the bread, and, because the communicant has no fingers with which to grasp it, usually places it in the spread body-cloth of each one, by means of which it is conveyed with much reverence to the mouth. After this the cup is taken round, and the participant has to lift the head and open the mouth, into which the wine is poured, a mode of drinking neither awkward nor difficult to the Oriental, who often may be seen at the roadside spring drinking with open mouth under the running water.

It is difficult to think of anything more striking and pathetic than the Communion service in the "Church among the Lepers" at Almora, especially when one remembers from what the communicants have been saved, and to what high hopes and aspirations they have been raised.



LEPER WOMEN AT ALMORA

There in the front row of men is Dhaktia, who came from a village forty miles off, and was the only one in the village who was ever known to have suffered from the disease, and cannot tell how he contracted it. He wandered a great deal after his exclusion from his home, and was very sad and weary of life when he came to us; but he has learnt that Jesus saves, and his heart is now full of happiness.

Gangua, in the next row, was once a cultivator, and used to worship Devi Gul, a silver-faced goddess of great repute in his village. All his offerings and painful penances proved fruitless to bring him hope and help. Since he came here he has been regular in his attendance at the services. Realising his sinfulness, and the power of Jesus to save, he has come to Him by faith. In proof of its reality he has been helping to teach others who wish to learn that which he has come to know.

Surna, next to him, is but a young man yet, and his body has been terribly battered by the disease. The Gospel has made him wonderfully cheerful, notwithstanding his sufferings.

Harki, on the other side, is a woman from Garhwal, the adjoining province. She will tell you that she has done a great deal of idol worship, and found it all in vain. After she had heard several times of Jesus as Saviour, she one day came and told us that her heart seemed to leap within her, and she was full of a strange new peace. She is a widow, and knows of no relation on earth. She often says: "Here I have no home; but heaven is my home."

Jasuli was a Brahman woman, one of the highest caste. She has been married, but is now disowned by her husband. She is a very simple woman, and said some time ago, when she asked to be baptized: "When I hear the preaching I feel glad, and want to be always where there are such glad and comforting sounds to be heard."

Ujiyali is one of those who, on life's threshold, has had all life's hopes blasted, and has nothing to look forward to in this life but slow destroying decay. She was betrothed, but instead of being welcomed to the home of her promised husband she was driven forth into the woods and wastes to find a living as best she could. She was saved from putting an end to herself, and came into the asylum, and has learned of Him who is the life.

During the last thirty-five years, out of 1,032 that have been admitted to the asylum, 507 of them have made their profession of faith in Jesus Christ. Who can reckon up all that this means? Jesus has seen of the travail of His soul, and the world has received further proof of the universal power of His redemption.

TELEPHONE TALKS WITH LADY MISSIONARIES.

MISS MILLER, of Chiang Chiu (South China), says: "My girls' school is full, as before, and I have a few women also reading. I have been trying to get at the boat-women on the river, not one of whom is a Christian. There are thousands of these women living on boats, and keeping quite separate from the people on shore."

MISS COCKERTON has just got back to Berhampur (North India). "The openings for work," she says, "are almost limitless. Knowing how little one can do, it seems almost crushing to think about it. But we intend to go forward, hoping that brighter times are coming for the L.M.S., and that more workers will soon be sent out to fill some of the many places waiting for them."

MRS. FAHMY, of Chiang Chiu, says: "The influence of the hospital is very far-reaching. Only two days ago Miss Miller visited a village four or five miles from here, which was opened to us through a patient. She found that in the course of a year this man had brought forty people to chapel, all of whom are now regular adherents. The man himself is now a member of the church, and has given up a room in his house as a preaching station."

DR. LILLIE SAVILLE, of Peking, says: "We had a happy Sunday in the West City last week (November 3rd), with six baptisms, including a father and his two girls. The father was an inquirer years ago, under Mr. Bryant's influence I believe, and then disappeared. What an encouragement for some of us who seem to see so little fruit! The hospital in-patients are always so anxious to learn, and yet after leaving us they so soon get indifferent. I suppose it is the deadening influence of heathenism all round them. But we follow them with our love and our prayers."

DR. ETHEL TRIBE, of Amoy, in a letter dated November 26th, says: "I have taken quite a new departure lately. For the last six Saturdays I have been out to some country stations with my medicines, starting at 7 a.m. and getting back at dusk. I think we shall find it well worth doing. Several times there have been more patients than I had time to see."



THE CHILD-WIFE.*

A PEEP AT THE INNER LIFE OF INDIA'S WOMEN.

MY DEAR JANET,—I came in an hour ago from a round of visits to zenanas with Miss Kent, our senior missionary, and I want to tell you all about it as I used to do when I could rush into your study at Girton, and overwhelm you with my talk.

You know I have been working hard at Bengali—perhaps too hard—for this morning I woke with a regular tired headache. At breakfast time a note came from the pundit to say “family circumstances arising out of the birth of a son during the night would prevent his attendance at the usual hour.” Hearing this, Miss Kent kindly but peremptorily forbade my studying to-day, and insisted that a round of visits with her to the homes of the women would be far more useful than to spend hours over grammar when my head was not fit for it. I was only too glad of the chance, for I knew that she would explain many things to me, besides giving me the opportunity of noticing her ways with the women, ways which have given her a marvellous power and influence in all the villages round.

I will not weary you with descriptions of the drive and scenery. Suffice it to say we went along a road of the usual Bengal type, raised for the most part on a causeway between rice fields. Now and again we passed villages of thatched huts, by groups of palm trees and thick clusters of tangled bamboos.

At last we came to a village of a different type. Two-storied houses, cleanly whitewashed, stood among the low cottages. Small shops made some pretence at a bazaar, and the weekly market was being held in the crowded narrow lane.

“We are going to the house of a wealthy goldsmith,” said Miss Kent; “it is at the far end of the village beyond the crowd. There are two daughters-in-law living in the house, two young daughters, and one older daughter, who is home from Benares with her baby for a six months’ visit. The three daughters can read and write, and the two others are anxious to learn. They are rather advanced in some of their ideas, and they are keeping the girls at home with the mother as long as

they possibly can instead of conceding to the demands of the husband’s family.”

We soon passed the bazaar and market, but the crowd instead of being less, as Miss Kent expected, only grew denser. Long lines of cripples and loathsome-looking beggars were ranged against the walls on either side of the narrow lane. Groups of gaily-dressed women and girls were hurrying to some point we could not see, and stern and stately Brahmins strode by with a commanding air, the crowd making way for them. Our country cart stopped at the end of a passage leading between the houses; we got down, and, diving into the dark alley, found ourselves clear of the crowd.

Miss Kent knew her way through the labyrinth of houses and courtyards, and in a few minutes we found ourselves free from the darkness and smells down below, and in the clear air and sunshine of the roof of the goldsmith’s house.

What an animated scene it was! The five younger women, in their graceful Bengali dress, eagerly surrounded Miss Kent. The grave, stately mother, head of all women in the house, came out of an inner room to welcome us. In a shady corner of the broad open roof-space a mat was already spread for us, and to one side of it were books and slates in readiness for the lesson.

Of course I had to be introduced, and to listen to the usual string of questions as to why I had left home? where was my home? was I married? and why not? Though I can now understand and guess at a good deal that is said in Bengali, I dare not yet attempt to say much (especially before Miss Kent), so in her quiet, wise way she gave the best answers possible to their questions, and I amused myself with watching the girls, their graceful gestures of surprise, the quaint caste marks on their foreheads, the rich jewellery that covered their arms and peeped from the folds of their *saris*, the incessant tinkling of their anklets, and their animated smiles. Brightness, sparkle, colour, the ease of wealth, sunlight and fresh air, happy girlhood and dignified middle age—were these the true constituents of zenana life, that zenana life that I had so often heard described as the home of indescribable horrors? Were these the sad and oppressed women whom I had left my home to help? But I was soon to have a glimpse of the darker side of things.

The girls took up their slates for a dictation lesson, and while it was going on Miss Kent, turning to the older women, asked the cause of the crowd outside, or rather, said she had gathered it was a wedding crowd,

* One of our lady-missionaries in North India has put into the form of a letter to a friend this interesting account of a day’s experience.—ED.

and wanted to know whose wedding was causing so much excitement ?

"Oh, Miss Baba, it is the wedding of the daughter of the Kulin Brahmin, whose courtyard is on the north side of the men's rooms in this house. We can just see into it from a hole in our parapet wall."

"How old is the girl?" asked Miss Kent.

"Only seven, unfortunate one; but what would you have? Girls must be married, and it is hard to find bridegrooms, especially for Kulin Brahmins. You saw the child last time you were here, Miss Baba. Don't you remember she ran in to borrow something?"

"What! that baby?" exclaimed Miss Kent, even her experience shocked for once.

"Yes, that baby; but Komala is older than she looks. She is seven years old. Her elder sister was married when she was five, and one of the guests at the wedding brought with them a child just recovering from small-pox. Kharmini caught the disease and died in a few days. Very sad for the parents to have all that expense for nothing. If they had only waited a little longer she would have died all the same. It was written on her forehead, and the expense would have been saved. It was a great pity; that was a good wedding, a family wealthy as well as of right rank, and the bridegroom not too old."

"What kind of wedding is this?"

"Oh, this is quite another matter! You see, when that ill luck happened last time, people said: 'That family is unfortunate; let us not marry in that family.' Now, it is always difficult to find a bridegroom among Kulin Brahmins, and when people talked it became harder. Then they lost their land through a lawsuit, and it became harder still. And now they must take this one; it is very sad!" And the worthy woman looked quite distressed as she shook her head.

"But," said Miss Kent, "tell me about this bridegroom; what is he like?"

"Oh, he is all right to look at," was the scornful answer; "but that poor Komala, her horoscope must indeed be an unfortunate one. Look at my girls, Miss Baba; thank the gods, no such bridegroom for them!"

"Has he any money?" asked Miss Kent, seeing that only by direct questions was she likely to find out the real difficulty, and anxious for me to see how these Bengali women looked at matters.

"Money! not he! the great fat, lazy rascal! He has been married six times already; never does any work, nor even read the Vedas, nor cast horoscopes, but

expects his various fathers-in-law to support him for two months each in the year. And they are glad to do it because he is of the right family. I am glad we are only goldsmiths; to be of good family is uncomfortable sometimes."

"But if Komala's father is so poor and can do nothing for him, how was the marriage arranged?"

"Well, we do not quite know; but the barber's wife, who has been helping with the preparations, told our cooking woman that she thinks he has done something against the Sircar (Government) and that the old man knows it, and threatened to tell the police if Govind would not marry Komala. It is many years ago, we



A VISITOR IN THE ZENANA.

don't know how much; but a man died, and there is a reward, and no one has been taken yet."

I was horrified, and even Miss Kent was startled.

"Do you mean," said the latter, "that this man is knowingly marrying that child of seven to a murderer? It is too dreadful!"

"Hush, Miss Baba, we do not know anything. I only tell you what the barber's wife told our cooking woman. These women! who knows if they speak truth?"

"Many years ago," repeated Miss Kent, slowly, going back in thought to the last speech but one; then she added, sharply: "Why, how old is he now?"

"Twenty-five, thirty—what do I know? He is a man grown, a big, fat man," was the unsatisfactory answer.

At this moment we were interrupted. A lad of about twelve years old rushed up the stairs on to the roof, exclaiming excitedly: "Come, come quickly! The men have gone out. Come on to the other roof. You can see them from there. The knot has been tied, and they are walking round the sacred fire. Be quick!"

Everyone jumped up in confusion, and hurried down one staircase, through two or three dark rooms, up another staircase on to a small roof guarded by a high parapet, one side of which was of perforated stone. By kneeling on the floor so as not to be seen, and pressing our faces close to the stone, we could see almost immediately below us the half of a tiny courtyard. The sacred fire was too close to our house to be visible, but we could just make out two figures completing the seventh round. The tiny figure of the child-bride was completely shrouded in wedding red, embroidered with silver. Not a feature was to be seen. Our eyes eagerly scanned the bridegroom we had just been discussing, and this is what we saw—a tall, heavily-built man of not less than forty, with a face of the worst priestly type, broad forehead, cold eyes, powerful jaws, and cruel lips. For some reason the couple paused for a moment just facing us, and I had a good look. It was the face of a bad man trapped into the marriage, hopeless of escape, but studying how unpleasant he could make things for all around him. In another minute they had moved, probably to take their seats, where we could not see them, and we rose from our cramped position, and returned to the women's quarters a very sober party.

It seemed as though no one had any heart to go on with the lessons. The thought of that baby tied for life to that terrible man weighed on us all. Miss Kent took up her New Testament and read St. Luke's account of the mothers bringing the children to Christ, and followed it by a wonderful prayer that God would protect and in His own way save the little bride. All seemed to join in it most reverently, but as we rose to go the mother of the girls put her hand on my arm and said: "Don't be too sad, Miss Baba, girls must be married; we are women; so we must suffer. At anyrate, Komala is married to a man and not to a tree, as more than one Kulin girl has been." Needless to say, I thought to myself, "Better the tree a thousand times than such a man." But what would have been the good of saying so? Perhaps even from their point of view they were right.

Well, dear, my time has gone. I am wanted for choir practice, so good-bye for the present.—Your loving

DORA.

A BEGGAR WOMAN.

BY MRS. D. MACGILLIVRAY (*née* L. A. BOVEY),
OF SHANGHAI.

IVE me a cash! Please, great lady, give me a cash! Ah, I am so *koo gnaw* (full of sorrow); you are so rich!" Such are the cries that meet our ears as we walk along the native streets of China. On our first arrival in this land we turn and look at each object, shuddering and wondering if these loathsome creatures can really be men and women whom God made after His own image. Filthy, covered with rags and vermin, exposing open sores and wounds of so terrible a nature that one marvels how they can remain alive!

But I want to tell you of one beggar woman in particular, by name Tsu Ta-Ta. We knew very little of her beyond the fact that she was a beggar. Indeed, her mind seemed too dense to remember anything of her earlier days. She was usually to be found crouched at the corner of a large bridge in the most crowded part of the native city of Shanghai. One day, by some means, she found her way to our mission chapel. Very probably her object in coming was the hope of receiving something from the foreigners. But as she sat and listened to the story of Jesus and His love, there came into that ignorant, darkened mind a ray of the true light. She was at this time seventy-six years old, but again and again she came hobbling on two sticks to hear more of the wonderful story, and gradually the light deepened and she was after some time received into the church.

She also became a regular attendant at our Wednesday afternoon women's meeting, though in order to do this she had to hobble about two miles. How often I used to wonder how much she really understood, and even whether she could really be a Christian! How often, too, since that time have I reproached myself for these thoughts!

I well remember one hot July afternoon. The air was full of thunder, and the lady missionary felt both hot and tired as she went to meet her women. The lesson that afternoon fell flat. In all probability the depression felt by the leader conveyed itself to the hearers. They did not seem interested, and it was with a heavy heart that the missionary came to the close of her address. As she looked around, her eye fell on the old beggar woman, ragged, dirty, half-asleep, no look of interest in her face. How much had she understood? "Nothing; you have

been above her all the time," was the answer which came from the missionary's own heart.

Then is there nothing in the Book to help her, poor weary soul, with no love or comfort on earth? A few words of prayer and then the missionary again opened the Bible and read: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also."

Instantly the faces changed. In a very few sentences the missionary told them that this was *their* home prepared for *them*; that if they were poor and homeless on this earth, they had a Father and a home in heaven. Then a hymn was sung, "Jesus loves me," and a short prayer, and the meeting was over.

A few days after this I was sent for to go at once to the hospital. There, outside the door, was a heap of rags. On going nearer I recognised our old beggar woman. She had been taken very ill, and, having no home or friends, she had asked a wheelbarrow man to bring her to the hospital. A few days' illness had made her so dirty as to be repulsive even to the wheelbarrow coolie. He had brought her to the door and simply pitched her off and left her, perhaps fearing she would not be taken in, and so left on his hands.

We washed her and put her to bed, but we saw she was soon to leave this world. She was now seventy-eight years old. Medicine was of no use. We were only glad she was in a comfortable bed. She muttered constantly, and we listened: "*Heaven is my home; I have a home in Heaven, I have a Father in Heaven. I have no home on earth, I am going to my home.*" These were the words she said over and over again. And so a few hours later she died, and went, as we believe, to her Father's home. She knew nothing of doctrine of any kind; the terms of the theological schools were nothing to her; but she had grasped the fact of God's love for her, in that He had sent Jesus to be her Saviour, and into her dark mind had grown the conviction that she was His child. "Thou hast hid these things from the wise and prudent, and revealed them unto babes."



THE sale of work in connection with the Birmingham Women's Auxiliary, held in December last, realised £174. At the ordinary meetings of the Auxiliary, which are held in the various chapels of the district, a box is placed on the table for contributions. With these voluntary offerings a Bible-woman is supported at Trevandrum.

WEEDING ANOTHER MAN'S FIELD.

WHY CHINESE GIRLS ARE NOT EDUCATED.

WITH the humdrum routine of her life at home, the occasional visits to relatives, and now and then a large fair or a theatrical exhibition, the Chinese girl grows to be what we should call a "young schoolgirl," by which time all her friends begin to be very uneasy about her. This uneasiness, we need scarcely remark, has not the smallest connection with her intellectual nature, which, so far as any culture which it receives is concerned, might as well be non-existent. Unless her father happens to be a schoolmaster, and at home with nothing to do, he never thinks of teaching his daughter to read. Even in the case of boys, this would be exceptional and irregular, but in the case of girls it is felt to be preposterous. And why? asks the incredulous foreigner. It will take the average Chinese a long time to explain the nature of his objection, and when he does so he will not have stated the whole of the case, nor have gone to the root of the matter. The real difficulty is that to educate a girl is like weeding the field of some other man. It is like putting a gold chain around the neck of someone else's puppy, which may at any moment be whistled off, and then what will have become of the chain?

It is a proverbially mean man in China who, when marrying his daughter, wants to be paid for the food he has wasted upon her up to the date of marriage! But the expression illustrates clearly one of the underlying assumptions of Chinese society, that it is the *body* of the girl for which the parents are responsible, and not the *mind*. To almost any Chinese it would probably appear a self-evident proposition that to spend time and money in educating the daughter-in-law of some one else is a sheer waste.

"But," you say to him, "she is your daughter." "Not after she is married," he replies. "She is theirs. Let them educate her themselves if they want her educated; why should I teach her how to read, write, and reckon, when it will never do *me* any good?"

With which utilitarian inquiry the education of most Chinese girls has been banished from human thought for the space of some millenniums.—*Village Life in China*.



A VERY successful Missionary Exhibition was held at Acton on January 2nd and 3rd. The exhibition was opened by the Rev. W. Hardy Harwood, and during the two days addresses were given by Miss Large, Miss Sadler, Mrs. Williamson (Baptist), Rev. J. Thomas (Bible Society), Rev. G. M. Bulloch, and others. Such exhibitions might be held with advantage in many London suburbs, and also in the provinces.

A HEROINE OF THE SIEGE OF PEKING.

SOME may remember that during the siege of Peking the Chinese Christians, to the number of two thousand, found refuge within the grounds of the palace of Prince Su, a large enclosure quite near the British Legation. Their conduct during the siege was the praise of everybody. Even Ministers Plenipotentiary declared that but for their help the defence of the Legation would have been impossible.

Many have heard how the ladies of the Legations gave their damask curtains and table-cloths to be made into sand-bags, and how the Christian refugees worked, the women cutting the curtains and sewing them up, while the men and boys filled them with sand and built them tier above tier all round the Legation walls. They were ever ready and ever willing, *always except once*, and that was the opportunity for an act of heroism on the part of a Chinese Christian woman which I now wish to relate.

The brave little Japanese contingent, under the command of Colonel Sheba, was in charge of the defences at the palace of Prince Su. Throughout the siege these defences were the most difficult to hold and the most hotly contested. And there came a day when the attack was desperate, when it seemed as if the brave fellows could hold out no longer, and the garrison would be overthrown. It was necessary that a communication should be conveyed beyond the lines, and the conveying of it involved the danger of the messenger falling into the enemy's hands. Colonel Sheba called for volunteers from among the men, but knowing the serious risks, no one was forthcoming. The Colonel told them that if no one was prepared to carry that message, he could not guarantee to hold the palace. Then a woman came forward and offered to go. Attiring herself in a beggar's garb she sallied forth, basket on her arm, bearing the message.

She fulfilled her mission, the message reached its destination, Colonel Sheba was able to hold out to the last, and covered himself with glory. But that Christian heroine never reached the palace again. On the way back she met a man who recognised her, and on the pretence of guiding her to the hiding-place of her husband, led her to the headquarters of the Boxers where she was beheaded. All the world has been told of Colonel Sheba's gallant defence of the ramparts in front of the British Legation, and of the heroic part he played in warding off a general massacre. But the noble act of this humble Christian is known only to comparatively few.

This is no carried story. The particulars I got from many who heard her make the brave offer and who saw her go forth, and what took place afterwards I heard in confession, on the morning of his execution, from the man who betrayed her to the Boxers. So died the heroine of the Siege of Peking. She was a Christian, and, like Christ, in some small way, she gave her life a ransom for many.—*The Women's Missionary Magazine*.



"UNDER THE PALMS" IN NEW GUINEA.

BY THE REV. E. BAXTER RILEY, OF VATORATA.

WEDNESDAY, the 25th of September, witnessed the annual May Meeting at Port Moresby. The interior of the church was a magnificent sight. The walls were covered with banners, flags, leaves from the cocoanut palm, cretons, and a large variety of wild flowers. The platform and two rising galleries for the choirs were covered with red cloth, draped with different kinds of material. Hanging on the wall behind the great choir gallery was a huge motto, with white letters on a red background—UNDER THE PALMS. All these were arranged in a most artistic and graceful manner; the work looked as if it had been executed by professional decorators to represent a tropical bazaar. The blending of colours, the novelty of the scene, the freshness of the service, exerted a powerful spell on the attention, not only of the natives, but of the white people as well. The interest never flagged throughout.

The building was thronged, many being unable to gain admittance. There could not have been less than six hundred people huddled together in the building. What a mixture the congregation was! Every rank and station of life seemed to be represented, from the cultured intellect to the untamed savage. Sir F. Winter, the Chief Judge, and nearly all the people from the white settlement were present, and showed a kindly interest in all that took place. The native police, the prisoners from the Government gaol (including the prisoner who was captured in the village where Tamate was murdered), the half-civilised New Guinean with his bushy head and string round his loins, the more civilised in gorgeous apparel, the neatly dressed nati ve choir, and last, but not least, the whole weight of theology from Vatorata Training Institution, were present in full force. Never has

Port Moresby had such a weight of intellect as was present on this occasion.

The most striking feature of the day, and one which gave unbounded pleasure to all and caused no little surprise, was the rendering of selections from G. F. Root's cantata, "Under the Palms," by the native choir who have been taught by the Rev. A. E. and Mrs. Hunt, the former of whom conducted the choir, while the latter presided at the harmonium. It will seem almost incredible, but it is nevertheless a fact, that these selections

glorious success in every way. I would not have believed such a thing possible in this district had I not seen and heard it myself. I heard several English people speak of it as "marvellous." The amount of time, patience, and sheer hard work spent in getting the choir to render such a difficult piece as this, and in the English language, must have been tremendous.

The service was opened with a selection by the choir, after which a short lesson was read from the Scriptures, then the Rev. H. P. Schlencker offered prayer in English,



Photo by]

UNDER THE PALMS."

[Rev. A. E. Hunt.

were rendered in the English language. This will, no doubt, surprise all who know anything about the musical capabilities of the natives in the central part of the possession. It is a well-known fact that they can, quite easily, put a few extra notes into every line of a hymn, so that it is absolutely impossible to tell what tune they are singing. This has led to the idea that the natives in the central division could not be taught to sing in tune, or in such a way that a stranger would recognise what they were attempting to sing. Mr. Hunt has, however, proved that this idea is erroneous, for the musical service was a

and Ruatoka in Motu. Mr. Hunt and Mr. Champion sang a solo each. Mrs. Hunt, and a young girl named Faailoilo, sang a duet. The native choir was composed of about a hundred voices. Each member wore a wreath of wild flowers, while above their heads were a number of palm branches, so that the decorations were quite in harmony with the title of the piece rendered.

Perhaps the most pleasing feature of the service was a selection by a choir of very young children, ranging from four to seven years of age. These were divided into

three sections. The youngest section sang two lines of a verse, then those a little older sang two lines more, and were followed by section three, who rendered a like number, the whole joining in the chorus. It was most amusing to see the tiny little mites, with eagerness written on every line of their faces, waiting for the signal from the conductor to take up their parts. I must admit that when I saw Mr. Hunt face those youngsters I expected a collapse; but no, they went through their piece without a hitch. The white people were very lavish in their praises of this performance, while the natives were delighted and justly proud of their children. The enthusiasm of those children was unbounded. When walking through the village next day I heard them on several occasions singing parts of the piece they had sung at the May Meeting.

Half-way through the service the collection was taken, and the magnificent sum of £237 7s. 6d. was contributed, of which only £21 was subscribed by Europeans. This is the largest sum of money ever raised by one district in the New Guinea Mission.

After service a very substantial repast was provided by Mrs. Hunt, and the thirty white guests did full justice to the good things that were set before them. During the afternoon there was an exhibition of work done by the natives who live under the care of Mr. Hunt. The articles included plain and fancy sewing, embroidery, straw hats, mats, baskets, washing, ironing, &c. There was also an exhibition of physical drill, with dumb-bells. This was splendidly done, and well merited the hearty round of applause which was given by the white people. The boys and girls kept good time, their movements were marked by precision, their style was easy and graceful. Sports of various kinds were engaged in until dusk.

It was an eventful day, full of change, happiness, and novelty—a day to make one hopeful for the future and give fresh inspiration and energy for days to come. Such scenes as we witnessed that day prove that the Gospel is penetrating the darkness of this heathen land. The day is dawning, though it is yet far from noontide. The mountain peaks are tipped with a glorious golden light, which foretells the birth of everlasting day and the surety of full noon.

CORRESPONDENCE.

AN INDEPENDENT TESTIMONY.

DEAR SIR,—I have just read Consul Fraser's remarkable tribute to the work of the London Mission in Central

China, and, at the suggestion of a friend, I venture to write a few lines from my own personal experience of that work. Though unconnected in any way with regular mission work, I am intimately acquainted with most of your missionaries having been for three years (1898-1900) in Hankow during the China tea season. I am told that outside testimony is of some value, and having purposely made myself acquainted with both your workers and their work, I with pleasure give my sincere testimony to what the L.M.S. does for China.

First and foremost I believe the L.M.S. has one aim and one object—to preach Christ to the Chinese as "the power of God unto salvation." No other message is of any use in China, for anything without God's power must fail in a land like that mighty empire. The work which is most easily seen, and therefore uppermost in one's mind, is the medical part. I have been over both the men's hospitals in Hankow and Wuchang, and can testify to the self-sacrificing work of Doctors Gillison and Davenport. I can testify to the good treatment given, for I have been the rounds with Dr. Gillison and seen the patients there and noted their contented and happy looks.

I shall never forget attending with Rev. Arthur Bonsey a Communion service at which upwards of 150 Christian Chinese partook of the Lord's Supper. Some folks would say, "You can't convert a Chinaman," and my letter has for its object the refutation of such an absurd statement. *We* can't do it; but in God's hands and by His Holy Spirit nothing is impossible, and out of the countless numbers of China a true church is rising.

I could fill pages with a description of all I have seen, but must confine myself to brief details. I had the pleasure of knowing the late Dr. Muirhead, and remember once hearing him address a throng of Chinese in the Shantung Road Chapel and shall always carry away in memory the looks of the men listening. "The missionaries can't learn the language!"—these words have been said to me before now. Could anything be more absurd! Consul Fraser's testimony sweeps that away, and when one has such examples as Doctors Muirhead and Griffith John and Mr. Arnold Foster, we can afford to smile at the ignorance of those who know nothing of the question.

I was in Hankow during the trying months of June, July, and August, 1900, and watched keenly all that went on. I remember Dr. John telling us one day, when all seemed very black and news from Peking was at its worst, that two Chinamen had come from Hunan (I think it was) and wished to be baptized and return to their country as witnesses for Christ. On being asked whether they knew what it would mean—the persecution, isolation, misunderstanding—they replied that they had considered all these things and still desired to confess Him who had done so much for them. That is the stuff Chinese Christians are made of, and though of no body of Christians the world over can all that is good be said, I can testify from what *I know*, and have been told, that our Chinese brethren are faithful and true. In the spring of 1902 I expect to return to Hankow and see once again those whom I am proud to call "friends."

I am dear Sir, Yours faithfully,
ALEC. W. WILLIS.

* See CHRONICLE, November, 1901.—Ed.

CHINA.

The Rev. S. E. Meech preached in Peking to a crowded congregation on November 3rd. "The prospects for week seem exceedingly good," Mr. Meech reports. "Here in the East City there

In Peking are more than twenty male inquirers, and many women. But we are sadly
Again. cramped for room, though less of the

buildings has been destroyed than I expected. Mr. Owen's and the ladies' house have suffered most; but even there complete walls are still standing. In the West nothing remains but low pieces of wall and a wilderness of broken bricks."

"Our work in the West City," says the Rev. T. Howard Smith, of Peking (November 5th), "is not without encouragement. Two Sundays

"The Dumb ago I had the joy of baptizing three
Speak." men and three children. One of the

men was formerly a very silent character, and could hardly be got to talk. But now he is a different man, so that it may be said of him, *the tongue of the dumb has been unloosed*. His desire now is to speak for the glory of God."

According to the Rev. J. W. Wilson, of Chung King, a very remarkable readiness to hear the Gospel is being manifested just now in Sz-chuan. "The people in many places," says Mr. Wilson (November 4th), "are greedily buying and studying our books. From several places we have received voluntary offers of premises to be used as chapels; in short, a flood of interest in spiritual things

has suddenly burst upon the province,

A Great and every worker in the district is as
Movement in much astonished as he is overjoyed at
the West. the change. After making every allow-

ance for unworthy motives, we are still bound to admit that we are face to face with a movement the like of which has never before been seen in this pro-

vince. It is now that we feel so keenly the need of the help for which we have so long pleaded in vain. . . . People are gathering in groups here and there in the country districts for the study of Christian books, and one of my assistants has just returned from a visit to the country stations with the glad news that certain people, who are interested in the Gospel, are clubbing together to open a preaching station in the city of Chang Ohou. Other generous gifts of land and premises have been made in other places. We are rejoicing in these signs of blessing."

INDIA.

"From all our Bible-women and catechists," says the Rev. W. D. Osborne, of Attingal, Travancore (December 16th), "we have the report that the

The most Hindus are saying: '*We have never heard*
painful part of such good news before; send us teachers
the Work. to instruct us in these truths.'" Requests

for schools and chapels, for teachers and preachers, are constantly reaching us from many places; but while our hearts yearn to respond, we cannot for lack of means. This is the most painful part of all our work. We are for ever confronted with a great mass of people as yet unreached by the Gospel of Christ."

SOUTH AFRICA.

Mr. Carnegie, of Hope Fountain, has recently had a new experience among the natives at his station.

"Some fourteen anxious inquirers came forward of their own accord asking me to explain to them the way of salvation. I formed them into a class, which, with one or two exceptions, has been going on ever since. Moreover, I started a prayer-meeting among the villages, at which they all meet on Saturday afternoon to pray for themselves, their neighbours, and the

"Pilgrim's Pro- work of God in the land and in the
gress" in world. Hotja and Mobolo have joined
Matabeleland. the Watchers' Band, and the mission

work in all its branches is making marked progress among the people. . . . 'The Pilgrim's Progress' has been my text-book, and a more suitable one I think could not be found for giving these people a clear conception of what the Christian life really means. The whole outline of the book, with its simple illustrations, has been more or less explained to my class, and we hope the words of wisdom and power have touched some of their hearts. We have had over four months at this work weekly, and it does my heart good to see

how one or two of them appreciate and understand my explanations of the various stages of progress in the Christian life. We do pray that this spiritual life now lodging in some of their hearts may grow and manifest itself in their lives."

Writing from Hankey, on December 6th, the Rev. J. H. Walton says: "Last Sunday I admitted twelve new members to the church. The building was crammed to the doors. It was said that Hankey had never seen such a sight; certainly it was a deeply impressive scene.

An Impressive Scene. There is a very extensive, and, I believe, an earnest movement going on amongst the young people of the congregation.

We have now thirty-two candidates for church membership, and the number is increasing almost every week. I fully believe that much of the present prosperity in the church is due to the earnest spirit and faithful work of Mr. Kropholler [the Dutch minister who has been occupying the pulpit since the death of Mr. Howieson]. He has been most untiring and devoted in his devotion."

NEW GUINEA.

The Rev. A. Pearse, of Kerepunu, has been visiting the Western mission. On November 7th he was present at the dedication of "the beautiful new church" on Murray Island. "The whole service," says Mr. Pearse, "was a unique and deeply interesting one. I have been at many such church openings, but no previous one was so full of happy memories. The church is of stone, with a corrugated iron roof, and concrete floor, and cost £274."



THE NEW HOSPITAL IN FIANARANTSOA.

BY THE REV. A. S. HUCKETT.



THE Medical Mission in Betsileo, which has its centre in Fianarantsoa, is one of the most encouraging branches of the Society's work in Madagascar. It began on a small scale, but, as the natives grew in intelligence, their faith in the superstitions of the medicine-man declined, until to-day the work taxes to the utmost the energies of a fully-qualified medical missionary and his staff of assistants. For many years the Rev. J. Pearse had charge of this mission, in addition to a large church and district, and his self-denying efforts for the sick and suffering are

gratefully remembered to this day. It was during his supervision that the first hospital and three cottages for special cases were erected—buildings that have proved invaluable in the continuance of this work.

So rapid, however, was the development of the work that it was felt that the time had come when a medical missionary should be appointed, and in 1894 we had the pleasure of welcoming Dr. Peake. The news of his arrival soon spread, and his medical and surgical skill attracted large numbers of patients, so that the accommodation was insufficient for the needs of the work. Hence the erection of the new hospital.

Things move slowly in Madagascar, and the erection of this building has proved an anxious and heavy task. Great praise is due to the Rev. H. T. Johnson and Dr. Peake for the time and thought they have given to it. We are also greatly indebted to the Rev. J. Sibree, who very kindly supplied the plans for the building.

The hospital, which is built entirely on the ground floor, consists of two large wards with accommodation for twenty patients, two small private wards, with operation rooms, &c.

The opening ceremony took place on September 12th, 1901. We were honoured by the presence of Monsieur le Colonel Lyantey, Commandant Supérieur du sud de Madagascar, who was accompanied by Dr. Lacaze, Administrateur des Colonies, and several other officers, colonists, and friends. The Rev. A. S. Hockett addressed the Colonel in French, thanking him in the name of the L.M.S. missionaries for his presence, and assuring him of the loyalty of all the missionaries, and their determination to work in full harmony with the French authorities. To this the Colonel appropriately and warmly replied, expressing his congratulations and good wishes, and assuring us of the confidence the authorities had in us and the full liberty accorded to us in our work. The Saturday following he sent us a donation of 200 francs (£8) as a proof of his sympathy.

It was an encouraging feature of this opening that members of the different sections of the Christian Church in Betsileo warmly united in wishing Godspeed to this work. Special mention should be made of the assistance rendered by the members of the Norwegian Society, who, in addition to liberal contributions, have generously placed at our disposal for the present the services of a fully-trained European nurse, who has taken the direction of the nursing department.

The entire cost of the building up to the present is £983 6s. 3d. Of this sum £66 6s. 3d. was contributed by the natives, and £67 by Europeans outside the grant made by the Directors. Three donors have had wards named after them—the "Leonard," "Proctor," and "Wheeler" wards.

There still remains a good deal to be done to complete and fully furnish the hospital. But we are thankful that sufficient has already been accomplished to allow us to open the building and commence the work.

We join heartily in the prayer that God may more and more abundantly bless this work, and that nothing may hinder its sure and steady progress.

OUR PORTRAIT ALBUM.



MRS. MARRIOTT.

MRS. BROCKWAY.

MRS. MARRIOTT first went out to Samoa more than twenty-three years ago, having been married to the Rev. John Marriott in the year 1878. Previous to her marriage she was a member of the Mawdsley Street Church, Bolton (Lancs.). At present Mrs. Marriott is in this country, caring for her children, but nearly all her married life has been spent in the mission-field. Not only has she shared with her husband in the important work of the Malua Institute, at which he is a tutor, but she has accompanied him more than once on his visits to the distant out-stations in the Gilbert and Ellice Groups. It may safely be said of Mrs. Marriott, as of so many of our missionaries' wives, that although her name does not appear in the Society's official list of workers, she has been a true missionary both in spirit and in actual service. She and Mrs. Newell have been veritable "mothers" to the hundreds of Malua boys who have come under their care,

MRS. BROCKWAY went out to India in 1887 to be married to the Rev. W. G. Brockway, who had gone to Calcutta in the preceding year. Previous to her marriage Mrs. Brockway was a member of the Established Church. She at once threw herself heartily into the work of the mission, and when in 1894 her husband was appointed to the pastorate of Union Chapel, Calcutta, Mrs. Brockway found a sphere thoroughly suited to her gifts. The number of young Britons engaged in business or professions in Calcutta is very large, and the temptations of a great Eastern city are many and alluring. Mr. and Mrs. Brockway set themselves to help these young fellows in particular, and have counted no sacrifice too great to be made in their behalf, making their home an open house, and sparing neither time nor energy if by any means they might save or help some. At the present time Mrs. Brockway is in England with her little daughter, but she hopes soon to rejoin her husband.

A LITTLE HINDU MAID.

BY THE REV. S. NICHOLSON, OF GOOTY, SOUTH INDIA.

IHAD been out on tour for a fortnight, and as a district missionary cannot exactly rely upon two posts a day, I was somewhat behind with station news. As I was walking home from the station the doctor overtook me, and we walked on together.

"Well, how goes the cholera, Parry?" I asked, somewhat offhand.

It had been knocking about in small doses for some weeks, and we had become a little bit callous.

"Oh, two of your little girls went down with it yesterday. One of them, Saramma, is on the mend; but Alice is bad. I'm doubtful about her," said Parry.

In an instant my callous indifference was gone, for Alice was my favourite. She was a little girl of the washer caste, and I had brought her into Gooty with the idea of training her for a mission teacher. She was "my" girl. After a hasty dinner I started off into the village to see how my little *protégée* was. She was perfectly conscious, and delighted to see me. After a few minutes' stay, and after making some necessary arrangements, I came away feeling much relieved, for the distressing symptoms had almost ceased, and I felt convinced she would soon be well. As a rule a cholera case is either ended or mended in a few hours; but in Alice's case some complications set in, and for a week she remained in much the same state as when I saw her first. Still we were not uneasy.

On the eighth day, at noon, I received an urgent message—a change had taken place. I turned out in the heat and found things bad. Her heart was failing, and do what we would we could no conquer the weakness.

That night I tried to get someone to sit up with Alice and so relieve the poor distressed father, who was almost broken down by grief and by his continuous watch of six days and nights. Such, however, is the dread of this disease, even in a country where it is common, that I could not get anyone to go for love or money. I suggested to one sweeper woman that her husband should go, but met with such a severe rebuff that I made no further advances in that direction.

At last, at ten o'clock in the evening, despairing of help, I went to tell the father my efforts had failed. Alice was very weak, and her breathing was heavy and laboured, but she smiled when I asked her how she was, and said,

"I am better now, Babu." Just then Isaiah, one of Mr. Campbell's teachers, turned up and volunteered to watch. So we set off to get Mr. Campbell's leave for him to do so. After this had been obtained I turned in, tired and weary. We had done all we could, and now commended Alice to the Great Physician, the children's friend.

I had my cot out on the verandah, and had scarcely lain down when Isaiah came and told me the end had come—quite suddenly—almost immediately I had left. Her last words were those spoken to me: "I am better now, Babu." Yes! indeed she was.

We buried her body the next morning at daybreak in our little native cemetery. But the memory of her bright face, her lovely eyes, and gentle spirit will live in our hearts for many a day.

She was only a poor little Hindu girl, and until a few years ago her father was a heathen worshipping idols; but she could have taught many white children, as she taught some white adults, lessons of faith and love.

Her earthly body, once so fair, lies under the cruel heat on an unbeauteous plain, but we know that her spirit is serving in the presence of the King.

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 THE WOMEN OF TING-CHIU.

**T**HERE are certain facts concerning the women of Ting-chiu in our Amoy district which deserve attention. (1) The women are not shut up as in many places, and as they are accustomed to move about it is easier for them to be open-minded and to become acquainted with any new truth, teaching, or practice. (2) They come to the front more in business and agriculture. It is to the discredit of the men that they are indolent and let the women do so much heavy work. But this gives the women more authority. Thus, if they wish to hear the Gospel or to join the church, they are at liberty to please themselves. (3) There is considerable poverty in the region, and hence attention to dress and luxury, and to the lusts of the world and the flesh, is less than elsewhere; and so, in their simpler life, thought upon Divine things is the more possible. (4) Again, as a rule, they have not crushed feet, and so are physically able to move about and get greater knowledge of life.

The reason for stating these facts is that it may be seen what a grand opportunity is given in this new territory for earnest women of the West to come and win their sisters to the Saviour. It is important to remember that the need is for ladies who can easily give themselves to good fellowship and adopt themselves to circumstances. Are there not some ladies of the kind required, touched by the holy fire of consecrated purpose, who could take to heart this matter and devote themselves and their fortune to Christ?

J. SADLER.

# INTO ALL THE WORLD.

"See if you cannot win some souls to the Lamb."—ZINZENDORF.

*God be with thee! May His grace  
Follow thee in every place,  
Cloud by day and fire by night,  
Shield protective in the fight;  
Safest talisman this prayer;  
God be with thee everywhere.*

*God be with thee! Unknown lands,  
Jungle wastes and desert sands,  
Faces strange and customs rude  
Of the alien multitude,  
Shall no painful exile be  
While His presence stays with thee.*

*Turmoil of the busy day,  
Weariness of longly way,  
Night's calm rest—alike shall bring  
Care unsleeping from thy King;  
Perfect peace from all alarms  
Sheltered by His mighty arms.*

*Storms of sorrow may arise,  
Tempests darken brightest skies;  
Fear not! answering thy faith  
He shall turn the gloom of death  
Into morning's fullest light,  
Faith's long patience into sight.*

W. ROBINSON.

**MISS AGNES L. BAKER** was born at Eton, and has been a member of the Congregational Church at Windsor (Rev. Albert Lee) since 1895. She had the blessing of being born in a Christian home, and also

speaks with gratitude of the influence of her Sunday-school teacher. After being for some years a pupil teacher in the Windsor British Schools, she obtained a Queen's Scholarship and took her college course at Mason's College, Birmingham. Since then she has been teaching under the Reading Board, and resigned her position there a short time ago in order to prepare for missionary work. Miss



MISS AGNES L. BAKER.

Baker has been appointed to succeed Miss Pepper at Calcutta, and sailed for India on January 10th. A very interesting valedictory service was held at Windsor on January 2nd, at which the Rev. R. Wardlaw Thompson, the Rev. A. Lee, the Rev. H. H. Snell, of Reading, and others took part.

**MISS GERTRUDE OVENDEN** was born in London in 1868, and when fifteen years of age joined the Con-

gregational Church at Burry Port, South Wales. After completing her education in Switzerland, she was for some years engaged in teaching, at the same time taking part in Sunday-school and other forms of Christian work as opportunity offered.

In 1895 Miss Oven-den went to Mangaia (Cook Islands) to help Mrs. Cullen in her home duties and in the work of the mission. She thus had a very valuable preparation for subsequent missionary work in another sphere. On returning to England with Mr. and Mrs. Cullen last year, Miss Oven-den offered her services to the L.M.S.,



MISS GERTRUDE OVENDEN.

and was appointed to Chiang Chiu (South China). She sailed on January 28th, a Valedictory service having been held at Zion Church, Bristol, on the 15th.

**THE REV. ROBERT L. TURNER, M.A.**, who is the son and grandson of former missionaries of the L.M.S., was born at Apia, Samoa, in 1875, and spent the first five years of his life in that country. He was educated first at the High School, Glasgow, and then at the University

of the same city, which he entered in 1892. There he gained several scholarships and prizes, and graduated in 1899. Prior to this, in 1897, he had entered the Theo-



THE REV. ROBERT L. TURNER, M.A.

logical College of the United Presbyterian Church, and finished his course there, after gaining numerous distinctions, in March, 1900. For two months he took temporary charge of a church at East Kilbride, and gained some valuable pastoral experience. He has also had the full course of medical training at Livingstone College. Mr. Turner has been a member of the Kelvin Grove United Free Church, Glasgow, since 1892, and has engaged in Sunday-school and other work in connection with that church. He has also worked in connection with the Students' Settlement in Edinburgh, and has been prominently connected with the British Christian Union and the Student Volunteer Movement. Mr. Turner sailed on January 3rd for New Guinea, where he is to be associated with Dr. Lawes in the Training Institution at Vatorata.

DR. THOMAS KIRKWOOD was born at Greenock in 1867, and became a member of the Reformed Presbyterian Church in that town in 1885. He graduated at Glasgow University in 1887, and took the degrees M.B. and C.M. in 1892. Meantime he had been accepted as a medical missionary by his own church. On doctrinal grounds, however, he did not feel free at the end of his course to accept appointment, and consequently went into general practice and worked there until he had paid off the money spent on his medical education by his church. He never gave up the idea of becoming a medical missionary, and at the end of 1900 offered his

services to the L.M.S. He has been a member of the Elgin Place Congregational Church, Glasgow (Rev. Ambrose Shepherd), since August, 1900. Dr. Kirkwood



DR. THOMAS KIRKWOOD.

sailed for Chung-king on January 14th, and will act as *locum tenens* for Dr. Wolfendale during the latter's furlough.

THE REV. W. E. MORGAN, B.A., was born at Lewis-ham in 1876. He matriculated at the London University



THE REV. W. E. MORGAN, B.A., AND MRS. MORGAN.

in 1892, and took the B.A. degree in 1895. In the meantime he had been engaged in various forms of

Christian work in connection with his church. He entered New College in 1896, and took a three years' theological course, with an extra two years' arts course, obtaining the A.T.S. diploma and the Harris and Mill's scholarships. Mr. Morgan has been appointed to succeed the late Mr. Howieson at Hankey, South Africa, and sailed for the Cape on December 14th. His wife was formerly a missionary candidate of the Society, and only resigned that connection on her engagement to Mr. Morgan. She is a sister of Miss Powell, who was recently appointed to Canton.

### A GALA DAY AT ANTANANARIVO.

BY THE REV. J. SIBREX, F.R.G.S.



ON Saturday, November 23rd, took place the inauguration of a monument intended to commemorate "the union of Madagascar with France"—in other words, the conquest of the great African island by the French Republic. This event was made quite a festival day for the capital, and the various missionary societies at work in the central province were invited by General Gallieni to take part in the proceedings of the day by sending their schools to assist in the inauguration. Only four or five days' notice was given, and these were busily occupied in preparing banners, devices, and wreaths, and in drilling our children, so that they might march in good order on the day.

On Saturday morning we were astir pretty early, and between six and seven o'clock our L.M.S. scholars were assembled on the ground of the Memorial Church at Ambatonakanga. We made a brave show as we marched twelve abreast along the rather narrow road leading to the place of meeting; indeed, we quite filled up the roadway. By half-past seven we had taken up our position, being first on the round, but were quickly followed by the other schools.

Punctually at half-past eight General Gallieni appeared on the scene, with his suite, and took his place on a large covered platform which had been erected opposite the monument. After a general salute from the French and native troops, several speeches were made, and the monument was unveiled. It consists of a handsome group in bronze, a female figure, representing France, protecting and holding a banner over another figure, representing Madagascar. At the base of the massive pedestal of the group is a figure of a French soldier, resting after the toilsome march of the expeditionary force. The monument stands on the site of the former weekly market, which has been transformed into pretty gardens with trees and flower beds.

The French troops and the Malagasy regiments were then marched past the grand stand, and after a brief interval the schools also began to march past, headed by a native band. Our own schools, with their handsome silk tricolour banner,

with L.M.S. in large letters on the white centre, and with the tricolour flags carried at each end of every rank, and the flowers carried by the girls, were by no means the least attractive of the various schools. Our Protestant children marched in very good order, and we could not help remarking that they were cleaner and better dressed than those of the Romish missions. The Friends' schools also made a pretty appearance, with their little blue and red flags and blue and red stars on their white dresses. Each school was well cheered as it filed past, and each placed one or more large wreaths at the base of the monument.

So concluded a very interesting spectacle, and we only regretted that the space available did not allow all our Protestant schools to appear in their full strength. Had this been possible, the scene would have been still more impressive and suggestive. General Gallieni has since written a very kind letter to our Consul, warmly thanking all the managers of the various foreign societies' schools for the pains they had taken to make the *fête* a success, and especially praising the good order and general appearance of our English schools.

### MISSIONARY STUDY CLASS.

#### THIRD COURSE.

SUBJECT: MISSIONS IN THE SOUTH SEAS.\*

V.—Fiji.

THE L.M.S. has never had missionaries working in Fiji, a friendly agreement having been made in the early days of the South Sea missions to leave these islands to the care of the Wesleyans. In connection with the Wesleyan Mission there are now nearly 1,000 churches with more than 100,000 adherents. Indeed, Fiji is to the Wesleyans very much what Samoa is to our own society.

There is no more wonderful example of the transforming power of the Gospel than is to be found in the history of Fiji. Originally the most cruel and debased of savages, they are now a Christian people, with 31,500 communicants and over 2,000 native preachers (see an interesting book recently published, *Glorious Gospel Triumphs*, by John Watsford). In one of the islands is a church with a baptismal font made out of the stone altar against which human victims used to be dashed for sacrifice. A fitting symbol of the changed life and character of the people!

The two missionaries whose names are for ever associated with the story of Fiji are John Hunt and James Calvert. An interesting life of Calvert can be bought for 1s. 6d. Partridge's series of missionary biographies. Miss Gordon Cumming's *At Home in Fiji* may also be read with interest.

The subject of next month's study will be the NEW HEBRIDES. The following may be consulted with advantage in addition to the text-book: *Life of Paton*; Mr. Lovett's *History of L.M.S.*, Vol. I., pp. 353, 405, &c.; *Missionary Expansion*, p. 212.

\* Text-book: *Christianity in Polynesia*. By the Rev. Joseph King. May be had from the Mission House. Price 1s. 3d., post free.

## THE WORK AT HOME.

*"Remember that you must hold the ropes."*—WILLIAM CAREY IN 1793.

## FROM THE HOME SECRETARY.

THE responses to the special appeal up to January 14th amounted to £8,673 for the deficiency, and £239 for increase of income. This is an encouraging start, and with £13,000 already received from the Twentieth Century Fund shows that we have got nearly half-way towards the removal of the deficiency. It will take much work to secure the rest, but if all the churches will give prayerful and earnest consideration to the Directors' statement, which is now being distributed, and a copy of which is placed in this number of the CHRONICLE, we may hope for a clear balance-sheet at the end of March. Most of the money will, no doubt, come to headquarters through the auxiliary treasurers, but we shall be glad if they will report to us as soon as possible any gifts or promises that they may receive. We shall all be encouraged by hearing what others are doing.

\* \* \*

We hope the special appeal will give increased emphasis to the Directors' request that, as far as possible, the churches outside London will observe the week commencing February 16th as a week of thanksgiving, prayer, and self-denial. We are ready to supply leaflets and envelopes in any number required. The envelopes are not dated for any particular week, so as to be available where churches find some other time convenient.

\* \* \*

THE financial position at the end of December is much about the same as at the end of November. Our general purposes receipts are still some thousands below those of the corresponding period of the previous year; legacies show a considerable falling off, and, as far as we can predict, are likely to be £10,000 to £12,000 behind for the year, while the expenditure, in spite of the rigid economy of the Board, is still £4,300 in excess. Hence the more need of giving earnest heed to the Directors' statement and appeal.

\* \* \*

ARRANGEMENTS are in progress for the annual meetings in May. The Children's Demonstration in Exeter Hall on Saturday afternoon, May 10th, will be presided over by A. M. Torrance, Esq., Chairman of the London County Council. Rev. J. H. Jowett, M.A., of Birmingham, will preach the annual sermon on Wednesday morning, May 14th, in the City Temple, to be followed by the Watchers' Band meeting in the afternoon. The conversazione will be held in the Polytechnic in the evening, followed by the annual public meeting in the Queen's Hall, over which it is hoped that the Marquis of Northampton will preside. Other arrangements will be announced later.

\* \* \*

A LANCASHIRE Director sends me the following note of encouragement:—"You will be glad to know that the little

sale of work promoted by one of our Sunday-school classes resulted in £42, which has been divided between three objects, the Missionary Society being one. It will, therefore, add £14 to your funds."

ARTHUR N. JOHNSON.

## THE POLICY OF PARTNERSHIP.

BY THE REV. BERNARD LUCAS, OF BELLARY.

THE recent action of the Board of Directors with reference to the question of special contributions is one which calls for the very earnest and serious consideration of all our young people, and more especially of those connected with the various Christian Endeavour Societies and Young People's Unions, whose interest in the cause of Foreign Missions is such an encouraging feature of their work. The former policy of the Society was one rather of acquiescence in, than of cordial approval of, the desire of Sunday-schools and Young People's Societies to be brought into closer connection with the actual work of the mission-field by undertaking the full or partial support of some individual worker or of some special work. That policy, for which a great deal may still be said, has recently been replaced by one which distinctly encourages, and is intended to encourage and develop, this definite and particular interest on the part of young people.

Under certain conditions, which are intended to safeguard the general interests of the work, special contributions will be received and appropriated for the special objects selected, and the contributors will be placed in communication with the missionary directing the work, who pledges himself to write at least once a year, giving an account of the progress of the work. It is, of course, not intended that contributions which are at present given to the general funds of the Society should be diverted to some special object which the contributors may select, but rather that the selection of a special object shall be the means of securing an increased contribution. The policy, therefore, is one which affects the future development of the work rather than one which to any great extent alters the present position.

The new policy throws a great burden of responsibility upon the shoulders of the young people, and calls for a far deeper and more intelligent interest in the work of

the Society. If the young people respond to the duties of the partnership into which they have been taken, and give themselves whole-heartedly to the work of making themselves thoroughly acquainted with the relative value and importance of the various operations of the mission-field, the new policy will not only prove a benefit to the Society financially, but will also bring a real blessing to the churches. If, on the other hand, the new policy is merely regarded as a more easy method of raising funds, and the interest is made to depend almost entirely upon the yearly missionary letter, it needs no prophet to predict that the policy will produce more harm than good.

#### PERIL IN THE POLICY.

The real danger, from the missionary point of view, is that certain forms of work, which are essential to the future well-being and prosperity of the work as a whole, but which cannot be made to appear very attractive, and which from the very nature of the case are much the same in character from year to year, will suffer from the counter attractions of new and more romantic work. This danger is specially to be feared with regard to the contributions from the younger scholars in the Sunday-schools. It will be comparatively easy to gain the interest of the children in the first letter, but to keep up the interest by accounts which must be very much the same each year is a very different matter.

As an illustration of what is here meant, the case of a contribution to a boys' or a girls' boarding home may be taken. There are very few, if any, missionaries who do not realise the immense value of these institutions as a mission agency. The future of our native agency, the future of the native church, and the future of the Christian community as a missionary force in heathen lands are largely dependent upon the work that is done by means of these homes. From the necessity of the case, however, the description of this kind of work hardly varies from year to year. If the contribution is made to depend almost entirely upon the interest the missionary letter is able to arouse, it is not difficult to foresee that there will be as much difficulty in a few years' time in obtaining the contribution as there was before the contribution was "specialised."

It cannot, of course, be expected that the younger children will be able to continue to take the same interest in the same work year after year, and a change in the direction of the contribution will certainly be desired. At the same time, it is extremely important that the young people should learn the duty of responsibility for

work and for its continuance. If the work of the Society is only supported when it is specially interesting to the child mind, some of its best and most necessary work will have to be given up. If the sense of responsibility for missionary work is not developed in the schools, it will be hopeless to expect adequate support from the churches.

#### ROMANCE AND REALITY.

One of the rocks against which the new venture may easily strike and founder is the rock of *disenchantment*. The enchantment of childhood is very real while it lasts, but it only lasts a little while. The child's fancy paints the most enchanting pictures of the work, and especially of the workers he is interested in. It is not long, however, before he discovers that the picture is not exactly a reproduction of the actual, and unless there is something more than mere interest in the romantic, the enthusiasm of the child soon gives place to the indifference of riper years. The missionary cause can only be saved from being a mere childish fancy of the past by replacing the interest of the child in the externals of mission work with an intelligent appreciation of the character of the work, and a deep sense of responsibility for its support.

#### THE CHILDREN OF YESTERDAY.

The work which was the romance of the generation that has gone, and which by its novelty enchanted the children of yesterday, is the prosaic work of the generation that now is, and its increasing responsibilities rest upon the shoulders of the men of to-day. How many of those whose halfpennies initiated the work of yesterday give their half-sovereigns for the support of the work of to-day? The ever-present deficiency in the income of the Society is not due to any falling off in the contributions of the children of to-day, but through a falling off in the contributions of the children of yesterday. If we wish the adults in our congregations to take up the church's burden, we must develop the sense of responsibility in the children and young people in our schools. If the new policy merely succeeds in keeping up the young people's interest, but fails to develop a sense of responsibility, it will only increase the financial burden of the future.

#### CHRISTIAN ENDEAVOUR SOCIETIES.

There is one very hopeful feature of the life of our churches to-day from which a great deal may be expected. The Christian Endeavour Societies form a link between the school and the church which was entirely absent years ago. Much work is doubtless expected of them,



but it is because much energy is given to them. May we not look to the Christian Endeavour Societies for help in the very urgent work of uniting the interest of the children in the Sunday-schools with the enthusiasm that ought to exist in the church for the discharge of its missionary obligations? The enchanting picture of the child's fancy needs to be replaced with the intelligent appreciation of the man. If the churches are to undertake the increasing responsibilities of the great enterprise to which they are committed by their Head, the very great disproportion between the number of adult subscribers in the congregation and the number of juvenile subscribers in the school must be considerably altered. The enthusiasm with which the children enter into the cause of supporting the missionary ships must be equalled by a passionate ardour on the part of the adults for the support and development of the work which the missionary ships have initiated. It is in the accomplishment of this important work that the Endeavour Societies have a golden opportunity and a great responsibility.

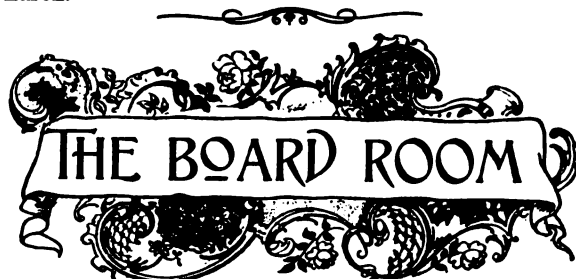
#### THE NEED FOR IMAGINATION.

The presentation of an interesting picture of missionary work on the part of the missionary needs to be supplemented by the education of the eye of the observer if interest in a worker or in a special form of work is to deepen into enthusiasm for the cause. To the true artistic eye the same work of art never becomes monotonous, because the longer it is looked at the more it reveals. There is similarly a way of looking at the same piece of missionary work which causes it to yield a fresher and a deeper interest. The most prosaic work can be transfigured with a divine glory if the disciples who look are only on the same mount with their Lord. The familiar face will shine as the sun, and the well-worn robe will become bright and glistening. There is surely enough ability in spiritual art amongst the members of our Christian Endeavours to present the more ordinary and prosaic work of the mission-field in such warm colours that the mere fancy of the child shall give place to a passionate devotion and a deep sense of responsibility in youth which shall abide through manhood. Work that has once been begun should never be relinquished until it has been suitably provided for. What the children's interest has initiated the young people's enthusiasm should continue, and the older people's consecration sustain. If this suggestion were adopted and acted upon, we should soon have a missionary spirit at home which would easily provide the income needed for the

adequate support of the success of the missionary spirit abroad.

It may be worthy of notice that the loss of membership of the church and congregation which the church deplores when it contemplates its connection with the Sunday-school finds a parallel in the loss of adult subscribers which the Missionary Society deplores when it contemplates its roll of juvenile subscribers in the schools. May there not be something more than a coincidence in the two losses? Is there no connection between the loss of missionary enthusiasm and the loss of spiritual earnestness? May not the lack of interest in the salvation of men be connected with the lack of interest in the salvation of the man? One thing is certain—that the spiritual life of the church is intimately connected with its missionary activity.

What is here urged upon the Young People's Societies in the interests of the Missionary Society is not, therefore, an addition to the work to which they have consecrated themselves; it is simply an additional method of accomplishing the same work "for Christ and the Church."



THE meeting on December 17th (59 Directors present) was opened with a time of prayer for guidance and blessing in view of the Society's serious financial position. The following missionaries were present to meet the Directors: The Rev. John Brown, home on furlough from Taunga, South Africa; the Rev. A. L. and Mrs. Allan, returning to Travancore, and Dr. Davenport, returning to Central China; Miss Ovenden, appointed to Chiang Chiu (South China); Dr. and Mrs. Bentall, appointed to Travancore; and the Rev. R. L. Turner, M.A., appointed to New Guinea.

The Foreign Secretary announced that the arrangements for the Society's change of habitation were now practically complete, and that the premises in New Bridge Street would come into the Society's possession at the beginning of 1902. A strong building committee, representative of different parts of the country, was appointed to take charge of the necessary arrangements.

An interesting discussion on the Central African Mission was started by the Rev. W. Thomas, of Oldham, formerly a missionary of the Society, who called attention to the



distressing number of deaths in Central Africa, and urged that the mission stations should be more adequately manned, so that no missionary might be left beyond reach of speedy medical assistance. The Foreign Secretary pointed out the great difficulty of finding men (especially medical men) who were willing to go to Central Africa. Vacancies had remained unfilled for many months on this account.

The Board meeting on January 14th was an occasion of peculiar interest. The Treasurer of the Society, in the name of the Directors, presented the senior Foreign Secretary with a cheque and an address of congratulation on the completion of twenty-one years of service as Foreign Secretary. Several interesting speeches were made, including one by Mr. W. S. Gard, now in his ninetieth year, who was Chairman of the Board in the year when Mr. Thompson entered on his office. All bore emphatic testimony to the "affection, admiration, and confidence" with which the Foreign Secretary is regarded throughout the Society's constituency.

Mr. Thompson, in reply, spoke with gratitude of the unflinching sympathy and support of the Directors and of his colleagues, and bore testimony to the surpassing goodness and grace of God. This expression of the Directors' confidence, he declared, would be a strength and inspiration in all his future work.

In the ordinary business of the Board leave was taken of the Rev. T. Insell, returning to North India, after many years of service in some of the hardest fields in the Society's sphere of work. Mr. Insell first went out in 1873, and has laboured in Benares and Mirzapur.

The Foreign Secretary announced with great sorrow the news which had just been received of the death of Mrs. Arnold Pye-Smith, for many years a Director and member of committees, and an earnest worker for the Society in many directions. The Board rose to express its sympathy with the bereaved family and friends.

An offer of service was accepted from Miss Nellie Clark, of Streatham. Mr. J. Lawson, of Nottingham College, and Dr. E. W. Lewis, of Edinburgh, were appointed to Central Africa, and Mr. Carruthers Woodley, B.A., of Montreal, to Calcutta.

## NEWS NOTES.

INDIA.—Babu Yai Datt Yoshi, with three other native workers from Almora, recently visited the village of Patia, situated in a populous valley a short distance north of Almora, to arrange for the opening of a boys' school. Mission work was started here some years ago, but had to be given up on account of violent opposition. Now a site for a school has been secured, in spite of some opposition from influential men in the village, and an experienced native teacher has been sent to make arrangements for beginning the work.

CHINA.—Acting on the advice of Dr. John and the other members of the Hunan Committee, the Board has decided to

remove the centre of its operations in Hunan from Yochou to Changsha, which is the capital of the province, and (in Dr. John's words) "a vastly more important centre of influence." When the mission was begun, two years ago, Changsha was closed to the missionaries. To-day the capital is as safe as Yochou, and we are already in possession of an excellent site there. Moreover, three other missions have lately decided to begin work at Yochou, so that our work (and probably our property) can be transferred to them. This is an important forward movement in our Hunan work, and should be followed by the prayers of all friends at home.

An interpreter attached to the German Embassy in Pekin bought a silver cup and plate at an auction after the siege. Dr. Otte, of the American Reformed Church Mission at Amoy, whilst attending this man during an illness, saw the cup and began to examine it. To his surprise he discovered the following inscription:—

PRESENTED TO THE MISSION  
OF THE  
A. B. C. F. M. AT CANTON  
BY  
ROBERT MORRISON,  
1832.

Seeing the doctor's interest his patient gave him the cup and plate, which will probably be presented in due course to the American Board, to whom it originally belonged. It would be interesting to know the history and strange adventures of this relic of our great missionary.

A letter from Mr. Wilson, of Chung King, of later date than that given on p. 41, tells of continued blessing. On November 17th Mr. Wilson baptized nine men, three of them tradesmen in the city. From the surrounding districts also there are good reports. The Christians of Changshou have of their own accord started a subscription list for the purpose of securing a building in that city for preaching the Gospel.

## PRIZE COMPETITION.

### THE BEST MISSIONARY BOOKS.

THIS competition has been a disappointment, not only in the number of competitors, but also in the character of the lists sent in. We had hoped that some valuable information would be brought together concerning the most popular missionary books of the day, but very few of the lists show any familiarity with the newer literature. It may be that the older books are still preferred, but the omission of some really excellent works published during the last few years can hardly be accounted for on these grounds.

The result of the poll places the following six books at the top, in the order named:—

#### I.—BOOKS FOR BUSINESS MEN.

Horne's *Story of the L.M.S.*

*The Life of J. G. Paton.*

Gilmour's *Among the Mongols.*

*Mackay of Uganda.*

*Lives of Robert and Mary Moffat.*

*Bentley's Pioneering on the Congo.*

## II.—BOOKS FOR BOYS AND GIRLS OF FIFTEEN.

Mrs. Bryson's *Child-Life in China*.  
 Egerton Young's *By Canoe and Dog-Train*.  
*James Gilmour and His Boys*.  
*The Story of J. G. Paton*.  
*Mackay of Uganda*.  
*Life of Livingstone* (various authors).

The competitors who sent in lists most nearly corresponding to the above have received prizes : (I.) Miss M. K. Pugh, of Frome, and Mr. F. F. Smith, of Oxford (equal). (II.) Miss Kathleen Gay, of Melton Constable.

## OUR FELLOW WORKERS.

"I admit no Christianity without fellowship."—ZINZENDORF.

THE Rev. T. Harada, of Japan, whose visit to England in 1900 many of our readers will remember, speaks in glowing terms of the remarkable revival which took place last year among the Protestant churches of Japan. Mr. Harada asks that friends in England will follow this movement with their prayers.

\* \* \*

THE British and Foreign Bible Society has appointed Mr. F. A. Larsen to travel with a small caravan of camels and ponies among the nomad tribes of Mongolia. There is no other Christian worker in the whole of the region in which Mr. Larsen will work.

\* \* \*

THE Moravian missionaries who took over the L.M.S. station of Urambo in Central Africa are bravely carrying on the work, in spite of many difficulties and discouragements. They are just getting a grip of the language, and one of them is engaged on a translation of St. Mark's Gospel. The Sunday congregations average about seventy; but no conversions have as yet gladdened the missionaries' hearts, and there are few signs of spiritual awakening. A new station has been opened at Igumila, the first link in a chain which it is hoped will one day connect Urambo with the Nyassa Mission.

\* \* \*

THE first service at Igumila was held on October 3rd, in the presence of the sultana of the district. "The queen," writes Br. Stern, "occupied a chair next to mine on my left hand. I told them that there is a living God, who sees and hears everything, and who is to us a loving, merciful Father in Christ; and I spoke about Jesus, the Lord of life and death, who died for our sins. The Bible pictures I had with me were a great help to me, as I was able to illustrate the deeds of the Saviour by means of them. Both chiefs and people were most attentive. It is, in a way, humiliating to observe what a lasting effect is produced upon such people as these when they hear that the Son of God came down to the earth and became a man for our sakes, in order to redeem us. Everything passed off without the least disturbance—a solemn

silence pervaded the assembly. I thank God most heartily for what He let me experience on that day."

## ANNOUNCEMENTS.

## DEPARTURES.

Mrs. DAUNCEY, returning to NEW GUINEA, embarked for Sydney per steamer *Austral*, on December 30th.

Rev. A. L. ALLAN and Mrs. ALLAN, returning to NAGEROOIL, and Dr. W. C. BENTALL and Mrs. BENTALL, appointed to TRAVANCORE, embarked for Colombo per steamer *Opheir*, on January 3rd.

Rev. B. L. TURNER, M.A., appointed to NEW GUINEA, embarked for Sydney per steamer *Opheir*, on January 3rd.

Miss A. L. BAKER, appointed to CALCUTTA, NORTH INDIA, embarked for Bombay per steamer *India*, on January 10th.

Dr. C. J. DAVENPORT, Mrs. DAVENPORT, and two children, returning to WUHAN, and Dr. KIRKWOOD, appointed to CHUNG KING, CHINA, embarked at Southampton per N.D.L. steamer *Kleutschow*, on January 14th.

## BIRTHS.

HOWARD SMITH.—On October 17th, at the London Mission, Peking, North China, the wife of the Rev. T. Howard Smith, of a son.

MORLEY.—On November 21st, at Apia, Samoa, the wife of the Rev. J. H. Morley, of a daughter (Bertha Hope).

## DEATHS.

PURVES.—On November 18th, at Mbereshe, Awemba County, Central Africa, Mr. A. D. Purves, of hæmaturia, in his 37th year. (By cablegram.)

SLEIGH.—At Lewisham, on the evening of December 7th, the Rev. J. Sleigh, late of the Loyalty Islands, South Seas, in his 84th year.

WILLIAMS.—On December 14th, at Cheap Street, Sherborne, Dorset, Mary, widow of W. H. Williams, M.D., aged 79.

## DEDICATION SERVICE.

At Elgin Place Congregational Church, Glasgow, on Sunday evening, December 30th, Mr. THOMAS KIRKWOOD, M.A., M.B., C.M., was publicly dedicated as a medical missionary. The Rev. Ambrose Shepherd, pastor of the church, presided. After a brief devotional service and prayer by the Rev. J. E. Edwards, M.A., B.D., the Rev. George Cousins, Joint Foreign Secretary of the Society, described the work in Chung King, Western China, to which Dr. Kirkwood has been appointed. Following this Dr. Kirkwood described in simple, telling language, how he had been led through doubt and difficulty to the clear conviction that Christ had died for him, and that under the constraining power of Christ's love his thoughts had been directed towards the mission-field, where he felt workers were most sorely needed. The Rev. B. L. Turner, M.A. (on the eve of his departure for New Guinea, who had been associated with Dr. Kirkwood in this service), followed with a few words. The Rev. Peter Rutherford, of Kelvingrove United Free Church, offered a dedicatory and valedictory prayer, and the Rev. Ambrose Shepherd concluded with a touching and effective address to the out-going missionaries. The impressive service was brought to a conclusion by the Rev. J. M. Forson pronouncing the Benediction.

## TO SUBSCRIBERS.

*It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office: Orders made payable at the General Post Office.*

*All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

# THE CHRONICLE

## OF THE LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 790.—*Old Series.*

MARCH, 1902.

[VOL. XI. No. 123.—*New Series.*]

### NOTES AND COMMENTS.

**T**HE last two years have set the seal of Christ on China. Before the rising of the Boxers missionary work was making rapid progress. Schemes of reform were in the air. It seemed even possible that history might repeat itself and the conversion of Constantine in the fourth century be paralleled by the conversion of Kwang-su in the early days of the twentieth. But it was not in that way that China was to come to Christ. The inevitable reaction was near at hand. The summer of 1900 saw the missionaries from the whole interior driven to the coast—all but some two hundred of them who had won the martyr's crown. The native church in North China was more than decimated. It seemed as though the work of Christian missions had received a setback from which it would not recover for a generation, nor were there wanting those who openly advocated the prohibition or stern restriction of all missionary effort in the future.

THAT was in 1900. What has been the record of the year that followed? We do not hesitate to say that it has been a record which makes the year 1901 the *annus mirabilis* of Christian missions in China—a record which should move the heart of every Christian with a thrill of pride and with profound thankfulness to God. There were no heroics; the Church at home was surprisingly little moved by what went on; but as soon as it was

possible the missionaries were back at the posts from which but a few months before they had barely escaped with their lives. And what followed? They were everywhere received with courtesy and outward friendliness by the mandarins and officials, and apparently with real goodwill by the populace. One more proof was thus given of the fact that the anti-foreign outbreak of 1900 was neither a spontaneous popular movement, nor, save in a few districts, specifically anti-Christian. As the *Times* has pointed out, if the people generally had had any ill-will towards the missionaries, scarcely one from the interior would have survived to tell the tale. As a matter of fact, in almost every case, those who lost their lives were the victims not of popular fury, but of the cold-blooded hatred of the mandarins. And now that the record of the year's work is being set forth, it is seen to unfold a story not of hopefulness only—though that would have been cause enough for satisfaction—but of actual accomplishment of a very remarkable kind. In a single district of our Central China Mission, the accessions to the Church numbered over four hundred during the year. Further West the missionaries speak of themselves as “face to face with a movement the like of which has never been seen before in the province.” In a district in the South, where a dozen of our chapels were destroyed eighteen months ago, the missionary had the joy of baptizing over fifty converts during a recent short tour.

THERE may be serious trouble again in China within a very few years. Those who are most familiar with the Chinese mind take a gloomy view of the political situation. But, in view of the events of 1901, we can assert with confidence that, whatever the future may have in store, the Christianisation of China will go on. The vitality of missionary work has been demonstrated by the resolution with which the missionaries have returned undaunted to their work, and by the amazing success with which that work has been crowned. As men count time, the end may yet be far off. But the issue is no longer doubtful: *I the Lord will hasten it in His time.*

THE financial situation of the Society remains unchanged, and constitutes a call to earnest prayer on the part of all our friends. Some details of the position will be found in the Home Secretary's Notes (page 75), and in the report of the Board meetings.

THE native population of South Africa shows no sign of diminishing before the advent of the white man. On the contrary, it is increasing more rapidly than ever. The coloured population of British South Africa to-day is close upon four millions, whilst the white men number less than a fifth of that figure. The "native problem" in its manifold bearings is thus a question of the utmost importance in all considerations that affect the future of South Africa, and it is a question in the solution of which, directly or indirectly, the work of the missionaries will play a large part. We trust that the special articles on our work in South Africa which will be found in the following pages may do something to increase the interest of our readers in this great problem.

WE would call attention to the very cheap terms on which part of our surplus stock of missionary books is being offered for sale. Full particulars will be found in our advertisement columns. We hope to see full advantage taken of this offer by our Sunday-schools and Young People's Societies in particular. In many of our homes, also, missionary literature is not as much in evidence as it ought to be. Here is an opportunity for making good the lack.

WE have just issued in leaflet form the appeal from Dr. Griffith John, of which we published some portion in our last issue. The wide distribution of this leaflet at

the present time would surely move many hearts to new prayer and effort in the Society's behalf. It is entitled *Shall we turn back?* and may be had free on application.

AN interesting collection of autograph letters from the "Fathers and Founders" of the L.M.S. is offered for sale. Among the autographs are those of David Bogue, John Love, John Angell James, Rowland Hill, Matthew Wilks, and James Parsons. The whole proceeds of the sale will be given to the Society. Offers should be sent to the Rev. G. A. Shaw, 100, Vassall Road, Brixton, S.W.

THE usual Monthly Prayer Meeting will be held in the Board Room on MONDAY, MARCH 3RD, at 3.30 p.m., when the Rev. P. T. FORSYTH, D.D. (Principal of Hackney College), will preside. The attendance at the Prayer Meetings this year has so far been very encouraging. We trust that the March meeting—the last before the close of our financial year—will be the best of all.



*"I am with you all the days."*

#### MARCH.

- 2.—Death of the Rev. John Owen Whitehouse, formerly missionary in Travancore, and on several occasions Acting-Secretary of the Society (1901).
- 5.—Arrival of the *Duff* at Tahiti (1797).
- 7.—Birth of William Muirhead (1822).
- 15.—Formation of the Watchers' Band (1892).
- 16.—Baptism of the first native Christian in our Central China Mission (1862).
- 18.—Death of the Rev. J. H. Budden, of Almora (1890).
- 19.—Birth of David Livingstone (1813).
- 23.—Death of the Rev. John Mackenzie, of South Africa (1899).
- Murder of the Rev. Joseph Stonehouse, of Peking (1901).
- 26.—Appointment of the Rev. William Ellis as Foreign Secretary (1832).

## THE KINGDOM OF CHRIST.

O Father, haste the promised hour  
 When at His feet shall lie  
 All rule, authority, and power  
 Beneath the ample sky;  
 When He shall reign from pole to pole,  
 The Lord of every human soul;  
 When all shall heed the words He said  
 Amid their daily cares,  
 And by the loving life He led  
 Shall seek to pattern theirs;  
 And He who conquered death shall win  
 The nobler conquest over sin.

—William Cullen Bryant.

## A CALL TO ARMS.

"Awake, awake; put on thy strength, O Zion."



A REGIMENT in the field had spent twenty-three hours out of twenty-four in hard fighting and hot pursuit of the enemy. They lay down in the light of the stars with the hope of rest; but within an hour they were suddenly roused by the call "To arms!"

"The men—they uttered curses deep"; but their duty was plain. This was a soldier's life; they had pledged themselves to it. Their honour as a regiment, and their character as individual men, depended on their quick response. They must do or die.

Our regiment of Congregational churches has had its task in raising the Century Fund, and some are not a little weary from their efforts. It has been a matter of honour to do our best, and some have doubtless denied themselves. And though it would, perhaps, be saying too much to call it a hard struggle for the majority of the churches, yet there has been a striving towards our distant ideal of Christian brotherhood, an acknowledgment of our interdependence rather than independence, and a whole-hearted desire to do what shall hasten the coming of the Kingdom of Christ.

And now we ask for a season's rest, some freedom from the constant requests for money. And rest there is none. As one tired soldier dispelled the dreams of another with a startling shake and a call to fight, so we, as Christians, have again to arouse each other lest the Master's call sound in deaf ears. The voice is the voice of the Captain; we can only ask each other to listen. And let us not be afraid to do it. One of the happiest Christian workers I ever met was familiarly called the "nudger

up"—a term applied in the fullest admiration for her inspiring zeal.

No man ever seriously blames another for bringing him face to face with his obligation to Christ, and for quickening a tone that is only too ready to "sicken and decay." We have heard the battle cry: "Wanted, £55,000 by the end of March, and an annual increase of one-fifth the present income!" Our Captain can give us no rest—such as some desire—till every knee shall bow and every tongue confess that Jesus Christ is Lord. As the result of enlisting in the army of Christ we have to share the travail of His Spirit—the groanings that cannot be uttered. Are we willing to do so? It is a question of fidelity. Our needs are the result and blessing of past obedience—in particular the sending out of additional workers ten years ago. Faithful service is ever blessed by the gift of greater tasks.

And let us be thankful that the call comes to save half our Christian worship from unreality and empty mookery. How regularly we pray "*Thy kingdom come, Thy will be done on earth as it is in heaven!*" Yet how can either be possible among the millions who know not the name of Christ? We sing with fervour:

"All ye nations praise the Lord."

But if all who sing are invited to a missionary prayer-meeting, how many remain? It may be worth much as a musical performance; what is its value as an act of religion unless the whole heart be given to making the Lord's name known among the nations? We also venture to sing:

"Take my life and let it be  
 Consecrated, Lord to Thee."

And we sometimes dare to add:

"Take my silver and my gold,  
 Not a mite would I withhold."

Is it true? If not, we can only be pardoned the hypocrisy of singing it by making it true.

"Every emotion of love which God may kindle in a thousand ways is but a luxury of sentiment unless someone is better loved, unless someone—it may be God, it may be man—is better served through the healthy vigour of that love. Without this, we are not strengthened by what we have felt, we are weakened by it; we are reduced in our most vital parts to the insignificance and surface display of automatic life. . . . No emotion is justified that spends its strength upon itself, and is consumed without altering our personal relations to any spiritual being, or giving any new action to the conscience and the will.

W. HINKLEY.

## LITERATURE FOR THE BECHUANA: ITS PREPARATION AND INFLUENCE.

BY THE REV. A. J. WOOCKY.

**T**HE first thing to which a missionary has to give his attention on arrival in a new country is the acquiring of the language of the people amongst whom he is to live and work. The Bechuana, in common with the other native tribes of South Africa, had no literature when missionaries first arrived in the country, and no writing of any kind to represent their language. The nearest approach to anything of the sort was, strange to say, found amongst the Bushmen, who lived in what is now Cape Colony. They had the art of painting figures of people and animals on the smooth surfaces of rocks and cliffs in caves and other sheltered places. These paintings are said to represent historical scenes, or served as information for others of the tribe who might be passing that way. Bushmen have practically disappeared from the Colony, and the art is lost. No Bushmen I ever met in the Khalahari Desert or elsewhere seemed to have any knowledge of anything of the kind.

In such cases the first missionaries have to pick up a knowledge of the language as best they can. As words are acquired they are written down, the Roman characters being generally sufficient for all purposes. In Sechuana we do not use j, q, x, or z, and v only in some Scripture names; but we have ð, ò, and ñ or ng. Bushman and Koranna languages, consisting as they do almost entirely of *clicks*, have an alphabet of their own.

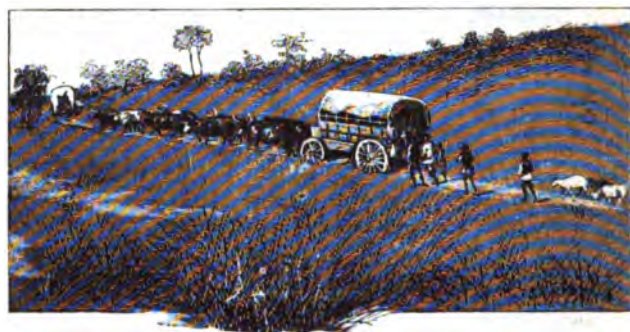
One is sometimes asked: "Do you have to make the language of the people?" Most certainly not. Sechuana is grammatically constructed, with rules as rigid as those of any European tongue. The vocabulary is fairly large, and the verb especially is capable of almost endless inflexion. This fact, together with some other things which are preserved amongst the tribal customs, indicates that at one time there existed among the Bantu peoples of South Africa a much higher degree of civilisation than was found on their first contact with Europeans.

If a missionary goes to a place where others have been at work before him, he has their aid and experience to fall back upon, and initial difficulties will be more easily overcome. To be of much real good one must learn to preach, to speak in everyday words to the people, and to write in their own tongue. Hence our Society insists

upon each missionary passing three examinations in the native language. But all honour to the early missionaries who did the first hard work in making outlines of grammars, collecting vocabularies, and, in the poverty of the early days, practically living among the natives and learning from them.

I have always found natives most willing to help me in learning their language, nor have I ever known them to wilfully mislead one. It is a trying time for them, however, when a newcomer, after getting on a very little way, begins to flatly contradict them, and tell them they do not know their own tongue! Neither are the learner's chances of progress in that case very great.

Of course, everyone makes mistakes at first, and that we must often be unintelligible is a matter of course. On one occasion the wife of a missionary had remained



A MISSION WAGGON, BECHUANALAND.

at their waggon to prepare dinner while her husband went to the village to conduct service. A native came up and asked where the teacher was, and the wife said: "He is in the pot!" What she meant to say was: "He is in church."

Foreign words should be sparingly introduced, as was shown by a native preacher who explained to his congregation that "epistles" meant those little guns which white people carried in their pockets.

One of the first books translated and published in Sechuana was the Gospel of St. Luke. Then the New Testament, reading-books, a small hymn-book, *Pilgrim's Progress*, *Line upon Line*, and also a monthly paper. Then the whole Bible was translated and published—a noble but laborious work. A great deal of printing was done in those days at Kuruman, which was then the centre of activity, and from which were drawn supplies for the work opening up in the dark interior. The day-schools, taught by the missionaries' daughters, were the best known in the country; the hymns and



tunes taught there were carried thence all over the land ; and from the annual gatherings, or the monthly meetings at the central church, books, papers, information of various kinds were carried away by the people to their distant homes in villages and towns scattered over an immense district.

I remember two small books translated, one by the late John Mackenzie, Newman Hall's "Come to Jesus," and the other by the late Roger Price, "The Blood of Jesus," which made a good impression.

In addition to the various books mentioned already, the L.M.S. now publishes "A Life of Jesus," which has gone through several editions ; an Old Testament History, a Commentary on the Gospel of Matthew, a revised edition of which is now in the press, and a small Scripture Catechism. We have also an English and Sechuana Vocabulary, a useful book for beginners.

Of the books published by our own Society, between forty and fifty thousand have been sent to South Africa during the last decade. From the British and Foreign Bible Society during that time 15,290 Bibles and 32,316 Testaments in Sechuana have been sent out.

The expression which a Mochuana often uses for reading is "To make a book talk." As soon as you teach a native to read, and put a book into his hand, you open up for him a world of which he had not dreamed before. Hitherto he had nothing but legends

and folklore handed down from the dim past. Fortunately, he could always go to the meetings, formal or informal, at the chief's *kgotla*, and hear the best speaking, often eloquent, of the best men of the tribe. Outlines of tribal history were made known by the older men to their juniors ; wanderings, raids, fightings, huntings, old customs, and many other things were related, and so history would be more or less kept up.



AN OPEN-AIR SERVICE AT KANYE, BECHUANALAND.

The language abounds in proverbs and trite sayings, such as *The little well you may come to on in front is not to be relied on ; God is on the side of the chief ; If you have business with the chief go yourself, don't send ; When you are too wise for the doctor, be also too wise for the disease.* Such sayings as these become unwritten laws of the tribe, and are quoted to clench the arguments of speakers.

There is a curious Bechuana legend similar to the

story told in the Bible about Solomon's Judgment respecting the mother and child, and they have a proverb to the effect that "The real mother of the child is the one who holds back the knife." There are a few pretty native stories, generally told by the old women to the children. Legends about the origin of men and women are curious, and that is all that can be said for them.

But the songs, and the tribal teaching given to boys and girls in the heathen ceremonies through which they all have to pass, make the deepest impression. They

are of the rankest and darkest heathenism, and grossly immoral, so the natives say.

The early missionaries inculcated on all who came under their influence the habit of reading, singing a hymn, and prayer in their homes, morning and evening. It has become a widespread custom. A friend of ours, a trader, in his younger days had, with a friend, got lost in the veldt. It was late when they turned up at a small native village, not knowing in which direction their waggons were. The headman took them in; lent them a hut, which his wife swept out for them; lit a fire on the hearth; lent them blankets and brought them food, and said they could sleep there. This all seemed to them suspicious, and they did not dare to sleep, till, hearing what sounded like reading, our friend looked out and found their host reading from a native Bible. Immediately their fears vanished.

Many years ago, as books became cheap, and as facilities for learning increased, we urged all the inquirers in our classes, and candidates for the church, to learn to read, and to do their best each one to obtain at least a Testament; and those who had children to get them books and have them taught. As a rule, it is better for them to *buy* a book, if it is to be their own. But I was always ready to give a spelling-book or lesson-board to anyone who would take them to a cattle post or to the cornlands, and gather the young folks in the evening, or on Sunday, and teach them to read.

The appeal has thus come to be very largely from old tribal customs and usages, from proverbs and legends, to the Word of God. Heathenism, assisted often by drinking white men's strong drink, fights fiercely, but a stronger than it has arisen, and is spoiling its house and goods. We claim that for the Bechuana, as well as for other native tribes in South Africa, the Word of God is becoming the book of the people. And it is not possible otherwise than for the good, pure salt of Christ's Gospel to repurify and bless these tribes.

I would suggest that friends of natives in South Africa, especially those interested in their welfare at mining and other centres, should encourage them to learn, and procure books for them from the Missionary and Bible Societies, and help them to realise for themselves what the Psalmist said: *The unfolding of Thy Word giveth light.*

THE first annual meeting of the Manchester and Salford Young Men's Missionary Band was held on February 10th. The President (Rev. D. Lincoln Jones) took the chair, and addresses were given by the Rev. E. W. Franks, M.A., and Rev. A. H. Sayers, of Leeds.

## "IN REMEMBRANCE OF ME."

### III.—A BECHUANA COMMUNION SERVICE.

BY THE REV. W. C. WILLOUGHBY, OF PHALAPYE.



HERE was no hymn, and there had been no preliminary service; but when the "believers" had assembled in the church on the afternoon of the first Sunday in the month, the missionary rose and quietly said: "*Ho o nan le ditaolō tsa me, a di chwara, ke éna eo o nthalan: me eo o nthalan, o llu ralwa ke Rré, le nna ke tla mo rata, me ke tla mo ipoutsha*" (John xiv. 21); and the swarthy children of Ham in their miscellaneous apparel sat hushed and still upon the bare ground; but the bare ground had been carefully prepared on the preceding Friday, for certain devout women of our number had carefully smeared it all over with a mixture of clay and cow dung—the great cleanser and sweetener of every Bechuana housewife's floor.

"We have seen them shrieking and scampering at the railway stations, chattering and chaffering at the stores, shouting and gesticulating by the camp fires, and coaxing and cadging everywhere," said a friend of mine; "but nowhere else have we had a hint of that quiet, devout, contemplative spirit that was so evident in your Communion Service to-day." And yet the service was exceedingly simple—almost as simple as it was on that memorable night when He gathered His disciples around Him, and brake the bread and passed the cup, with no ritual but that which sprang unprompted from a loving heart.

What is essential to a due observance of the Lord's Supper? Is it bread? Is it wine? Then why not also insist on the private house, the upper chamber, the evening hour, the reclining position, the exclusion of women, and the thin round unleavened cakes? The Roman church says that participation of bread alone is sufficient to constitute a "full and true communion." "Believe and thou hast eaten," said Augustine; and scores of our missionaries have had many a blessed hour of full and true communion without the bread and without the wine.

No ceremony is applicable to all the varied tribes of earth, and none can be of the essence of the Christian religion; and one notices how He passed by the lamb, and took the common bread of common folk, and the cup that was at hand upon the table; and one has a feeling that the commonest fare of any land is most congenial to the spirit of the simple meal. Here millet pulse is the



dict of the people ; but porridge is cumbersome, and bread is no longer uncommon. Wine, however, is quite impracticable, except at an expense quite inconsistent with the income of the church ; and if it were introduced it would be an absolutely foreign importation, suggestive of nothing to the native mind but that which the law absolutely prohibits him from buying or even receiving. Nor have our people any common drink to substitute for wine, unless it be water. There is a native beer, but it is associated in the native thought with nothing that is good, nothing that is elevating, and scarcely with anything that is religious. Its introduction at the Lord's Supper would be attended with many and

hurried foot-note to the larger assembly for worship and teaching, and unless there is some special phase of church life or work that ought to call forth the devotion of our members, we think it better to omit the “communion address,” and spend the hour in worship and quiet communion with our Master.

Like most of the churches in England, our membership is very much smaller than the seating capacity of the building, and at the Communion Service there is an abundance of unoccupied room. The church accommodates about a thousand people, and is often quite full ; but the attendance at the Communion Service this year has varied between a hundred and sixty and two



A COMMUNION SERVICE, PHALAPYE.

serious dangers, for it is the cause of four-fifths of our cases of discipline.

In the old days it was customary to use water in which raisins had been soaked. I suppose raisin water was thought by our fathers in this mission to come nearer to the “fruit of the vine.” But some of us recoil from associating any “make-believe” with what ought to be the simplest and sincerest expression of devout hearts bending in lowly reverence before their Lord. So we observe the ordinance with bread and water, knowing that the Real Presence is not in the elements, but in the life which they nourish.

Nor do we care to make the Communion Service a

hundred. The accompanying picture will give the reader a better idea of the appearance of things than any descriptive writing.

As for the “Order of Service,” we usually begin with the reading of appropriate passages of Scripture, followed by a brief prayer. Then we sing a hymn, remaining seated for the sake of quietness. After that a deacon from each district—the town is divided into three districts, each in charge of two deacons—rises and tells of anything that has happened to “believers” in his district, which ought to move the church to supplication or thanksgiving. Church *business* we avoid, unless it be the reception of a member by transfer ; but anything

that tends to draw the members together in closer and more intelligent sympathy we heartily welcome. For that reason mention is made of sickness, bereavement, death, or occasional tidings of native teachers in outlying districts. Then prayer; another hymn; and, after the usual warrant for the service is read, the deacons take round the bread and the water. Plenty of time is allowed for silent meditation and prayer, and then we all join in the Lord's Prayer. Communion tickets are collected before the closing hymn; but there is no collection for the poor—partly because the poor are not poor enough to need it, and partly because the others seldom have money except when they sell stock, grain, or peltries, with a view to some special expenditure.

There are some things about our service that one does not admire. The shabby garments of our church members indicate ignorance and carelessness rather than poverty, and they might at any rate be kept mended and clean. One of our deacons, for instance, regularly appears every week in a rusty black frockcoat that was made, twenty years ago, for someone with much shorter arms, and away down below the cuff there stretches a liberal expanse of ragged linen that may possibly be washed once a quarter. I think our Christian people are rather cleaner than the average member of the community, and I freely admit that the conditions of native life here are not favourable to cleanliness. But, oh! that they would part with some of their unsavoury habits, and learn that even soap and water may be used for His sake.

And yet I have enjoyed the quiet informality of our Communion Service beyond all telling. Now and then one has to check the fussiness of a deacon, but as a rule there is a beautiful and reverent stillness in the service. There is the offering of no "oblation" upon the altar, and the "administration" of no sacrament. But a glance at the dark faces that are bent in prayer or raised in thanksgiving, shows that it is a memorial meeting of the friends of Jesus—a communion of hearts with the Master of hearts—a grateful remembrance of the Redeemer. An æsthetic visitor would condemn more than he would commend. A cleanly housewife would find much that is repugnant. But He who ate off the same trencher with the "publicans and sinners" of Galilee comes to-day into the midst of His unwashed followers, and even they know the touch of a vanished hand and the sound of a voice that is still. Our Communion Service is no mere recollection of the Christ that died some sixty generations back (though that were much); it is the real presence of the Christ that still moves through the churches, reclothing Himself with the flesh of every tribe and nation, and speaking the mother tongue of every human heart.

## CAMPING-OUT IN MATEBELELAND.

### THE STORY OF A SHORT PREACHING TOUR.

BY THE REV. G. H. CULLEN REED.

**S**TARTING early on Friday, with four boys carrying blankets, food, &c., who would also later act as a choir, we went from kraal to kraal, receiving the usual welcome and offers of food in each, as I was well known in this district. In one or two we had a short but interesting chance of describing something of the Gospel during the ordinary course of conversation, which had turned on the dread of witchcraft. In the evening we camped by a small stream on the head waters of the Inkwisi. In spite of a roaring fire it was very cold, and during the night, waking several times from the cold, I always found one or more of the boys crouching before the fire to get warm ere returning to their blankets. This is the tropics. There was also a heavy dew, and as a result we were, I think, all glad to get on the march again at dawn, and warm ourselves with exercise.

The rest of the road I had never been through, and Tjingababili's son acted as guide. Just after breakfast we passed a kraal without stopping, as I understood we were close to Tjingababili's, and wanted to hurry on. The headman, however, came running after us, having recognised us, and asked why we passed without giving him a chance of greeting and offering beer. It appeared he had been at my place, and so knew me. I explained, and he insisted on accompanying us with two other of his men to our destination. This seemed to augur well for a good reception, especially as the fame of the missionary seemed to have become well and favourably known in each of the many kraals we passed on the way, not reaching Tjingababili's till the afternoon. Here the people greeted us warmly, going out of their way to say they were glad I had come.

On my explaining to Tjingababili (a terribly long name to write often!) that I proposed to stay over Sunday, and hoped he would call the children from round about, he instantly sent out messengers. He expressed himself as very desirous that *they* should learn, though *adults* he held were too old to alter. I disputed this, since adults must die, and therefore need to know of the future as well as young people, and thereon arose a very interesting discussion, in which I was occasionally at a disadvantage in understanding only one of the two languages (Sentebele and Sekalanga) which they spoke.

In the evening, round the large fire in the lubazlie, all the young people of the town collected, and we taught them two or three hymns, singing others as a relief at intervals, winding up with a short (*very* short) prayer, as they have no idea of silence during prayer, and could not at first make out what it meant. In this my boys from home were most useful as a choir.

Next day (Sunday) visitors began at dawn to call upon me from surrounding towns, and kept on the whole day. At about mid-day we had an informal service, but finding it impossible to get the girls silent for any sort of an address, I contented myself with teaching them the Commandments, a short prayer and singing, commenting on each hymn very briefly before and after singing, to try and get the meaning clear to them. In the afternoon



THE OLD SCHOOLHOUSE AT PLUMTREE.

and again in the evening we had similar services, many sleeping at the kraal who had too far to go home in the evening, and who refused to go before all was over. Indeed, a fresh party turned up at sunset, who heard of my arrival too late to get there before! They seem to have throats of iron, for while I felt as hoarse as a crow my boys wanted to sing again when we retired to sleep.

On Monday I walked on to Malaba's, but came at a bad time. They were digging a new garden, which involves much beer drinking, and though they greeted me warmly I found next day the induna had quite forgotten to summon the children as I asked him to do. He also had to leave at sunrise next day to see about his people paying their rent to the white man on whose land they live. Thus when I found no children were called, he was gone, and there was no one to take the responsibility in his absence.

I left, therefore, on the Tuesday and returned, passing Tjingababili's, who again cordially greeted us and urged us to stay again, if not permanently. I arranged with him to see Sangabube, a neighbouring induna, and ask if he (Sangabube) and his people would like me to visit them also. Tjingababili also undertook to build a rough school house or shed for our future meetings, that we might have shelter from sun and rain.

## POINTS FOR PONDERING.

*What an abnormal state of things is this annual struggle to extract from the churches that which they ought to give with joy! Missionary Societies ought to know no embarrassment save the embarrassment of riches.*—Journal des Missions Évangéliques.

THE total income of all Protestant missionary societies throughout the world is given as about £3,250,000. The Drink Bill for the British Isles in the year 1900 was £160,891,718.

THE total number of Protestant missionaries at the present time is reckoned at 17,470. Of these 5,740 are wives of missionaries, and 3,410 are unmarried ladies.

THE number of native missionary workers is 78,965, of whom 4,169 are ordained.

IN the year 1900 no fewer than 85,155 converts from heathendom were received into the Christian Church as communicants.

THERE are more than 23,000,000 widows in India, many of them children under ten years of age.

THERE is one Christian minister to every 900 of the population of Great Britain, one to every 165,000 in India, one to every 222,000 in Africa, and one to 437,000 in the Chinese Empire.

IT is estimated there are now in the world 355 mission hospitals and 753 dispensaries. In the course of last year there were 93,000 in-patients, 2,579,651 individual patients were attended to, and 6,647,840 visits were paid.

ONE man with a belief is worth ten men with only interests.—John Stuart Mill.

## THE OUTLOOK IN CHINA.

BY THE REV. ERNEST BOX, OF SHANGHAI.



WISH to give in this paper a few impressions received during a recent visit to North China, and a still more recent one to the South Kiang-su and North Chekiang Provinces. In my frequent boat-journeys inland, when desirous of gauging the direction and force of the tide, I am accustomed, like most people who have to work on tidal rivers, to watch the drift-wood and straw floating on the water, for it is the straw that shows the way the tide flows. From surface impressions, then, let us try to estimate some of the forces which make up the China of to-day and the tendencies which seem to be shaping her future.

It was my privilege to visit North China for the first time in September last, and to spend four weeks in the Tientsin, Peking, Tongshan, and Shanhaikwan districts, calling at Chefoo on my way home. Let me give first a few impressions received in the course of that interesting and instructive journey. The fact that stands out most prominently in my mind as I look back is the destructive nature of the terrible political cyclone with which China, and especially North China, was visited last year. Evidences of this visitation and the havoc it wrought still abounded in the North, though eighteen months had passed since the storm swept through the land. Ruined mud villages; broken bridges, the huge iron girders in some cases sticking out from the stream below like the bones of a shattered limb; the wrecks of what were once fine railway stations, still showing marks of fire and shell; foreign dwelling-houses, churches and mission buildings, huge warehouses, factories and arsenals with nothing left but broken walls and confused masses of brick and timber, or, where the walls still remained, with window-holes and roof open to the sky, like a skeleton with empty eye-sockets, mutely protesting against his fate—all bore witness to the fury of the storm that had burst

over the land. Even the walls and palaces of the Imperial City itself, with the Altar of Heaven and other places of renown, had not escaped the terrible fury of the blast, and many acres of bare land around the Legations, broken with rubble, marked the site of what had not long since been a busy and thriving part of the great city of Peking, and linked the people and their rulers together in a common fate.

I. Seeing all this with one's own eyes, and realising that the factors which combined to produce so startling a phenomenon—ignorance, superstition, misrule, overweening pride, and fanatical hatred of all that is new and foreign—are to-day still existing latent in the Chinese mind, one hesitates to say that there cannot be a repetition of last year's startling occurrences. Undue optimism is as dangerous as its opposite extreme, and it will be necessary and wise for some years to watch for and guard against the recurrence of a similar frenzy. The first impression, then, is the *combustible nature* of the materials that make up the China of to-day.

II. The second impression I received was that the short but sharp struggle of last year has left the *foreigner* more than ever *in the ascendant*. There is an eclipse of China's independence, and the question arises—Is it partial and temporary, or will it increase until it becomes a *total* one? From the forts at Taku, along the Pei-ho, or along the railway to Tientsin, in the Imperial City



RUINS IN ONE OF THE PRINCIPAL STREETS, PEKING.

itself, and right along the Gulf of Pe-chili to Shanhaikwan, and across the border into Manchuria, wherever I went, troops of all the great Western nations were in possession. Forts were being constructed, barracks built, and other preparations made for a winter campaign. Everywhere there was the sound of the bugle. Troops were marching and counter-marching; the railway lines were under foreign military control; trains laden with troops, provisions, and war materials were continually coming and going; and in many other ways one was made to feel the strong hand of the Westerner.

It was a curious experience to be living for some days in the native city of Shanhaikwan, under the Great Wall and on the borders of Manchuria, with a guard of foreign soldiers at each gateway, a different nationality being represented at each of the four gates.

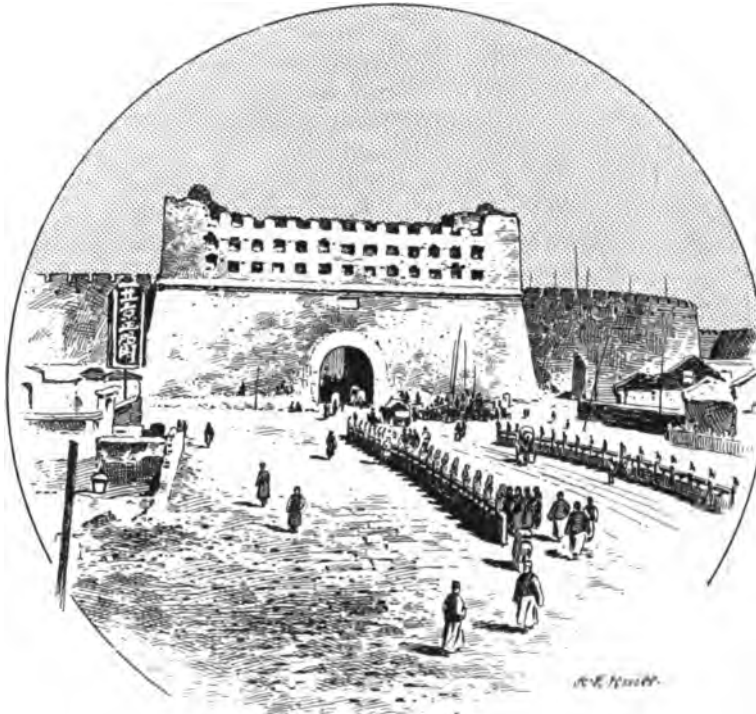
Walking alone in the dark through the native streets I fully expected the usual trouble with the wild curs that infest all Chinese cities, but I was agreeably surprised to find they were better behaved than usual. On inquiry afterwards I was told that since the foreign occupation they had been taught such stern lessons by the soldiers with gun and bayonet that they had become a reformed race! If the *dogs* even acknowledge the might and power of the men from over the seas we may conclude that the fact is at length beyond discussion—the lesson has been taught.

I have returned, too, from the North feeling that, while all the Great Powers have had a share in impressing this lesson on the Chinese, the Russians, Japanese, and Germans, in the order given, are recognised by the Chinese as the principal factors in the struggle for

national independence that lies before them. They have a very friendly feeling for England and the United States, but they know that neither Power is prepared to give any assistance except good advice.

Mr. Kinder, the creator and manager of the railway system in North China, told me that he once asked the late Li Hung Chang why he had thrown himself into the arms of Russia, China's natural enemy. The old statesman answered: "I cannot trust in the protection of England, she has always failed us in emergencies; but Russia is consistent in her policy, and we know how to deal with her."

III. The third impression I received was that the result of the recent struggle sounds *the death-knell of old China*. Before the recent trouble the newly-constructed railway to Peking had its terminus outside the city walls. When I entered the city it was through a breach in the ancient wall, the "Iron Horse," as they call it, now making its way through the Southern City up to the very walls of the Inner or Imperial City itself. Here a new "junction" is being constructed, uniting the



A RUINED GATEWAY, PEKING.

Tientsin, Tungchow, and Hankow lines. At Shanhaikwan, again, the railway makes its way through the Great Wall of China, under the charge of Russian officials, who, when I was there, refused passports to Westerners desiring to travel through into Manchuria. This breach in the Great Wall seemed to typify the breaking down of the walls of China's political independence, which, hoping against hope, I greatly fear is only a question of time. The spies from the West have searched the land, and discovered that it is a good and fertile one. They have tasted the grapes, and, unlike the twelve spies, they have not discovered a race of giants. They return to their



lands, many of them laden with spoil—"loot" it is called now—and the reports they will carry will not tend to check the desire to possess what belongs to another. The lust of the flesh, the lust of the eyes, and the pride of life—these are factors of the problem which it would be unwise to leave out of account, for, in spite of nineteen centuries of Christian teaching, the so-called Christian nations still retain not a little of the elemental passions handed down from a savage ancestry.

This, too, suggests the thought that recent events, while they have impressed upon the Chinese a wholesome fear of the Westerner, have, at the same time, made it not a little difficult for them to see wherein the civilisation and morals of the West are superior to their own. One hears very sad stories in North China, which make one wonder if we Western people are all we proudly claim to be. One story I heard, not so dark as some others, but sufficiently revolting, was as follows:—Two young fellows, Christians and scholars, were attacked by Boxers in a town north of Tongshan. They sought safety in flight, and hearing that foreigners were still in possession at Tientsin, made their way through great peril and amid much hardship to that city to secure their protection. Some soldiers—Russian, I was told—captured them, and though unarmed and defenceless, treated them with savage cruelty. Tying their queues together, they threw them into the river, and amused themselves by watching their death-struggles. After a time their queues came asunder, and one who could not swim was drowned. The other, a good swimmer, escaped to the opposite bank, and fled back to the Boxers, where his life was safer than with the soldiers of Christian lands whose religion he had adopted.

The seeds of deep and bitter hostility to the Westerner have, there is reason to fear, been sown in the minds of many through the brutality and licence of the foreign troops, over and above the ordinary fortunes of war.

(To be continued.)

DR. A. C. HALL (C.M.S.), who has been at Omdurman since January 1901, writes that the medical work is gradually gaining the confidence of those who have come under his influence. The Soudanese are most distrustful and suspicious, and almost incapable of believing that any kind action can possibly be done from disinterested motives. However, whereas Dr. Hall was only able to pay forty-three visits in the homes of the people during the months of January and February, and had no consultations, he had during the next six months 1,295 consultations and paid 392 visits in the patients' houses.

## SIX HUNDRED MILES BY ROAD AND RIVER.

BY THE REV. F. P. JOSELAND, OF AMOY, S. CHINA.

THE opening of the Ting Chiu district of our Amoy Mission has widened our outlook immeasurably. It has more than doubled the distance over which we have to travel when making a tour of visitation round our country churches. Previously the farthest point from Amoy where we had a Christian church was within a hundred miles inland, and a visit could easily be paid to all the churches of the district well within the month. Now the distances are so much greater that it takes nearly two months to visit the stations of the North River and Ting Chiu districts.

This last visit of mine took exactly fifty days. Leaving Amoy in the steam launch on Friday, October 11th, I got back again on Friday, November 29th. During these fifty days I have spoken no English, and I have travelled about six hundred miles in all, as near as I can reckon. For the benefit of those who may not know, let me here say that a Chinese *li* (pronounced *lee*) is about a third of a mile; but no two *li* are of the same length. They are longer on a plain than among the mountains, and oftentimes it is a greater distance from the foot of a mountain to the top than *vice versa*, for according to the topsyturvy way of reckoning that the Chinese have, as it takes longer to go up a hill than to come down, of course the distance must be farther! The Chinese, unfortunately, have no standard either of length or weight, so all measurements and weights are only approximate.

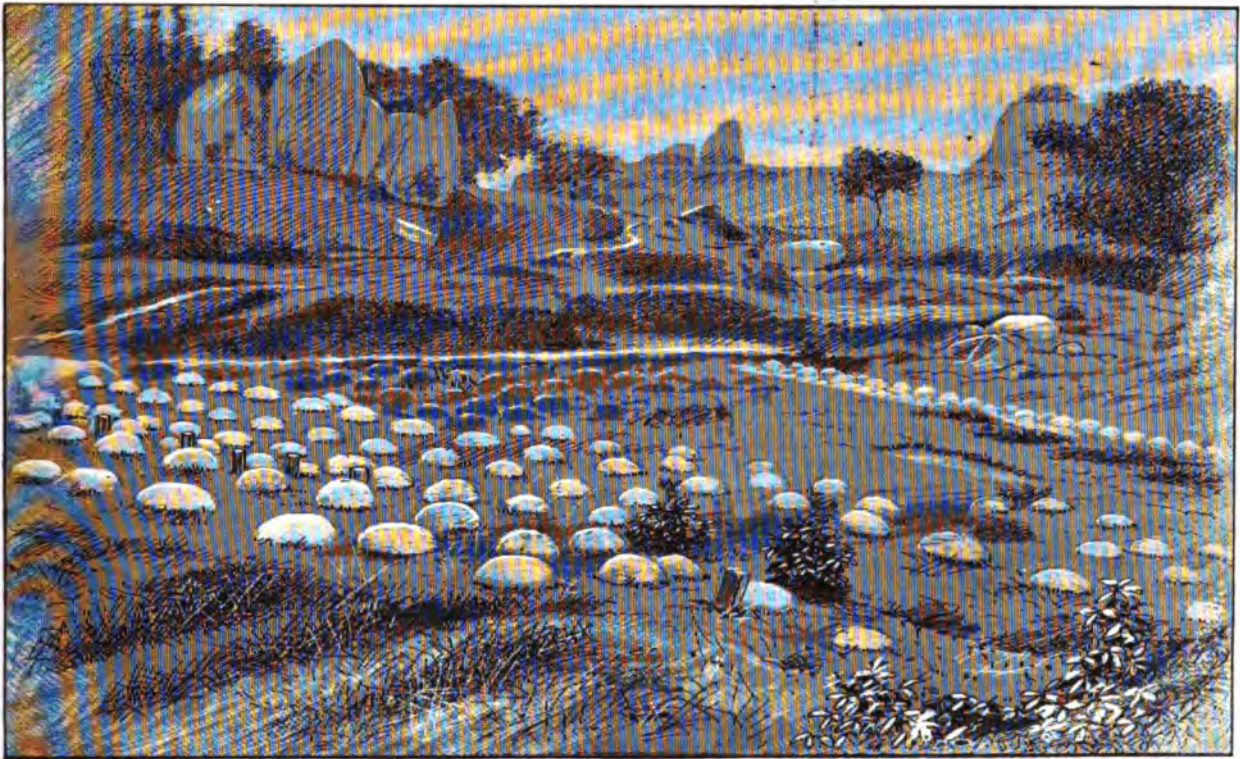
I was specially interested in this journey, as it is the first I have been able to make since the troubles of last year. Readers of the CHRONICLE may remember that no less than twelve of our chapels and their adjoining premises were destroyed or damaged during the riots of 1900. We have obtained compensation in every case, not only for the chapels, but also for the native Christians who were robbed. I am glad to be able to report that everything is perfectly quiet once more. Most of the chapels are rebuilt, and are once again being used for public worship, though there are still three not yet complete. Of course it will be some time before all the preachers' houses, school buildings, kitchens, and other necessary premises will be finished. Still, I trust another six months may see all building operations completed, so that the various preachers may be released from the work

of supervision of building in order to throw themselves more heartily than ever into the more spiritual work of the edification of their flock and the preaching of the Gospel to their fellow countrymen.

I spoke of leaving Amoy in a steam launch, but this useful little vessel only took me a distance of twenty miles or so, when I transferred to our small river-boat. The last stage of the journey was performed in a bamboo mountain chair over the hills. During this stage I was accompanied each day by either one or two Chinese

be of the slightest use in case of an attack. We have long ago entirely dispensed with their use in our older regions, but each time I have travelled in the Ting Chiu district the prefect has insisted upon sending soldiers to protect me.

My journey this time has been under exceptionally pleasant conditions. I had practically no rain during the whole time, so that I was able to keep to my plan throughout. Everywhere I was well received, and in many places most cordially and enthusiastically wel-



A GRAVEYARD ON THE ROAD TO TING-CHIU.

soldiers. It is doubtful how much protection they afford, for instead of guns they carry umbrellas! But I found them all genial and kind-hearted, ready to help and anxious to please. So far as I can see, the only good they do is an indirect good, for when the people of the villages and towns see a soldier travelling with a foreigner it shows to them that he is under the protection of the mandarins, and so they do not dare to misbehave. Doubtless the authorities believe in the proverb, "Prevention is better than cure," for I cannot think the soldiers would

comed. In the Ting Chiu district the people, knowing beforehand the day on which Pastor Chiu and I were expected, came out a mile or so to meet us. The heartiness and warmth of their greeting could not be excelled at home. I mention this the more gladly in order to counteract any impression last year's troubles may have made that the Chinese people are naturally vindictive. It is not so, for not only members of the church but large numbers of recent hearers also joined in the welcome. Moreover, the mandarins, too, have become far more



friendly, partly owing to orders from headquarters, but partly also in order to show us that, far from hating us and our foreign religion, they are anxious to see more of us and to hear more of our doctrines and beliefs. I was afraid that the compulsory payment of compensation money might create a bitter feeling amongst the mandarins and literati against us. On the other hand, we have better opportunities now than ever before of mixing with them, since now they seek us, whereas previously we had to seek them, often in vain. The fact is, the better-thinking among them are all heartily ashamed of last year's outbreak, and fully realise the loss of prestige they have sustained. So they are eager to make amends, and readily admit the justice of compensation for all damages to property.

During the ten days I remained in Ting Chiu Fu Pastor Chiu and I called on all the principal mandarins and many literati. This year, unlike last, *all* were willing to receive us, and *all* repaid our calls *at once*. We invited twenty-one of them to a series of three Chinese feasts, seven each day, and all accepted and were genial and pleasant. We had several return invitations to feasts, but time did not allow of my accepting more than one. I was glad of the excuse of further work in other places, for I do not think I could have stood a week or more of daily feasting—each feast with an average of thirty to forty courses! But to make up for my inability to accept these invitations they loaded me with presents, some part of which I was obliged to accept. Among the gifts sent were fowls, mutton, hams, tea, cakes, wine, etc. Not only from the mandarins but from the church members and others I was pressed to accept a great many gifts, mostly eatables of various kinds; and I may safely say that never since I came out first have the Chinese shown such a generous and friendly spirit as on this trip.

Now for a few notes of the Christian work done. I baptized in the Ting Chiu district twenty-five men, two women, and seven children; and in the North River district twenty-four men, four women, and fifteen children. A full total of *fifty-five adults and twenty-two children*. We have increased our churches in Ting Chiu from three to five, and have opened two more preaching stations. The Pek-sa church has eighteen adult members and the Ting Chiu Fu church fourteen. The total adult membership in the five churches is 140, with some 200 others preparing for future baptism. There is, in fact, *advance all along the line*, and the troubles of last year have resulted in more good than harm. No one had to be disciplined for falling away from the truth. More

hearers than ever are coming to worship and putting themselves under Christian instruction; doors are opening on every hand; calls are being made upon us to start preaching stations in many new places; in a word, *China is waking up*.

Therefore my last word is one of thanksgiving as well as of prayer. Thanks to God that the day long looked for is dawning, and prayer that the churches at home may also wake up to a sense of responsibility in view of the increased opportunities on every hand. I am quite convinced that the next few years will see a wonderful growth among the Chinese in every direction. There are signs of an awakening from their long sleep, and happy are those who may be permitted by God to share in this glorious work of pointing the Chinese to Jesus Christ as an all-sufficient Saviour from sin and superstition. We must not measure future progress by past success, for the time is coming when a far greater ratio of progress will be obtained, and that for which we daily pray—half doubting the value and use of our prayers—will be given unto us in overwhelming abundance. O that we all may be ready both here and at home to respond to all calls upon us in the coming days!

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A TAMIL HYMNAL.—Mr. Robinson, of Salem, has just published an enlarged edition of his "Tamil Hymnal," to which fifty of the best known hymns in native metre are appended. The latter, with their alliterations and natural rhythm, will always be popular; but their sweetness cannot make up for the depth of thought and experience which is found in the choicest hymns of other countries. The absence of accent in Tamil, and its unsuitability to rhyme, make the task of translation peculiarly difficult, but it is surprising how well the adaptation has been effected in many of the hymns. For instance, the paraphrase of "Peace, perfect peace" is admirably done, and the difficulty of the four syllables in the Tamil word for peace has been cleverly overcome. The renderings of "Our God, our help," "When morning gilds the skies," "My God, the spring," "Hark, my soul," and numerous other favourites, in which the sentiment is well brought out and the common mistake of making the musical accent fall on a short syllable is largely avoided, must be a source of much joy and comfort to those who sing them, and store them in their memories. The needs of missions, and Endeavour societies, and of special occasions, have received careful attention. Tamil hymnology is still in its youth, but thoughtful selections like Mr. Robinson's may do much to help forward its growth. J. P. A.

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CHINA.

The news from Central China still tells of growth and blessing. The Rev. E. Burnip, writing from Hiau Kan on December 30th, says: "On all hands there are large numbers seeking entrance into the Christian Church. A fortnight ago I had the joy of baptizing no less than *seventy-eight* at Wei-Kia-Wan, and even then—though I had spent eight hours in catechising—I was compelled to

*Over Four* leave other applicants to be dealt with  
*Hundred* on my next visit. Every single candi-  
*Baptisms.* date was thoroughly tested, and his integrity vouched for by the native evangelist, who is one of our wisest

and most devoted workers, and who was quite clear in his own mind that all these applications were the result of aspirations after something higher and purer than China could afford. . . . Altogether, *more than four hundred* have been received into church fellowship in the Hiau Kan district during the last twelve months, and we fully expect even greater results next year."

One of the seamy sides of Chinese life is revealed by Miss Halley in a recent letter from Shanghai. "The hospital during the past few months," she says, "has been very pathetic and sad, full of poor, wee slave girls, most of them suffering more or less from ill-treatment. One poor, wee soul who passed away yesterday was brought in twenty days ago suffering from pneumonia and starvation. She was just like the pictures one sees of Indian famine victims; and in the next ward was her mistress's small son—a pampered, little, podgy specimen, who had every luxury that heart could desire, and not half as many smacks as he deserved. I

*The Slave Girls* insisted on the poor slave having milk,  
*of Shanghai.* and made the mistress pay for it.

When the child died yesterday, she actually begged for a charity coffin for it, and yet she is

quite a wealthy woman. One dear, wee mite, who came in one mass of dirt and bruises—the result of ill-treatment—has got so fat and bonnie that, after a week of hospital treatment, the doctor did not recognise the poor, little, starved creature, who, he said, needed a square meal more than anything else. There is a movement on foot among the community ladies here to do some work among the slaves and buy and rescue them, and we are hoping that some of my sad, little cases may be among the rescued."

During his visit to the Chi Chou and Wei-Chen districts last year, Mr. Bridge was away three months, and travelled over 1,000 miles, mostly by cart, over execrable roads. "I met the officials and gentry of fifteen cities," says Mr. Bridge, "and came to an amicable agreement with them all as to the payment of indemnities. They expressed surprise at the smallness of the sum asked for by our missionaries as compared with those of the Roman Catholics. . . . It is diffi-

*The Turning* cult at this date to gauge correctly the  
*of the Tide.* official feeling towards us, but the more

I saw the more was I impressed with the fact that the current is setting in for reform and progress along right lines. . . . I was profoundly impressed with the spirit of the native Christians. In spite of their terrible sufferings I only met one case of desire for revenge. Those who survive are carrying on in their own way the work of God, and their testimony and example will be felt powerfully in the future development of the mission."

INDIA.

The Rev. W. J. Hatch writes from Coimbatore (Dec. 28th): "I am having many requests for teachers, and I believe if I had the money we should soon reap a harvest. I

told you that we had eight baptisms at *Harvests waiting* Kunnyur and Kaddathur, and there  
*to be reaped.* are more ready now, and another village is appealing for teachers, and one or two who know some Christian truths are asking for baptism. I believe there will be a circle of villages in the southern side soon who will come over to us."

CENTRAL AFRICA.

Mr. Purves, the pioneer of our new Awemba Mission in Central Africa, died on November 18th of last year. A letter has but recently reached this country, written by him from Kambole on October 22nd. After speaking of the happy and helpful committee meetings which had just

been held, he goes on : "Although Mrs. Purves and I have travelled something like 1,000 miles since last April, mostly through wild and unknown country, yet we have had very little sickness, and we are at present in splendid health. We are looking and longing for

*A Voice from the Dead.* reinforcements to fill up the gaps in our ranks, and to plant the flag of our King and Saviour in some of the dark places

we have visited lately. Ah, if the Church of Christ in our native land could but see what we have seen during our travels, I feel sure there would be no lack of men and means to carry the Gospel to these degraded people. When I look back and remember what the people in this district were like only a few years ago, and look at them as they are to-day, I cannot help praising God for the marvellous change which has taken place amongst them."

Mr. Draper, in a letter recently received from Central Africa, says : "I am glad to tell you there has been an awakening among the people of Kambole. Several have professed a desire to follow Jesus. Four young men out of the workshop have come forward, and they appear to be in deep earnest. On Sundays, some

*Further Good News.* of the young men go, after the morning service, to out-villages and conduct services. Last Sunday the Gospel was

preached in seven other villages beside the villages in the Liendwe valley. All this, of course, cheers me, and makes us pray for even greater things than these."

The same mail brought a letter from Dr. Morris, who joined the mission last year. The following extract deserves very serious thought : "The large death-rate in connection with Central African missionaries is not so much due to the climate and surroundings as to our work. Of course, climate and malaria and carelessness have had their victims ; but excessive work and manifold anxieties have had many more. At this station,

*Why our Mis-* with Mr. Robertson and Mr. May, when he was alive, there was far more work  
*sionaries Die.* than two could manage, yet neither spared himself, and each did more than one

man's work. So in the case of Carson and Mather. So is it at Kambole with Draper, and in the Awemba country with Purves. So much work, so few helpers ; and yet those that are there try to overcome the work, and lay themselves open to the attack of climate and disease. The marvel to me is that these men do not get ill more frequently. (I speak as a man.) A bigger staff would mean a smaller death-rate."

## NEWS NOTES.

CHINA.—Mr. Sadler, of Amoy, forwards some extracts from a letter recently sent to him by a Chinese official with whom he had previously had some conversation. "In my leisure hours," says the official, "I think over the good talk with you, and my mind rejoices and is full of reverence. I am always hoping that your praiseworthy efforts are successful."

Dr. Griffith John contributes to the *North China Daily News* an account of a pleasant interview with Tuan Fang, the new Governor of Hupeh. As Governor of Shensi two years ago, Tuan Fang took a brave stand as defender of the missionaries. "We owe it to him," says Dr. John, "that the barbarities perpetrated in Shansi were not matched by deeds equally atrocious in Shensi."

Mr. Pearce received a warm welcome back to Hong Kong. He speaks of the prospect of considerable development in the near future in the recently acquired British Hinterland.

INDIA.—Mr. and Mrs. Harold T. Wills, who left England at the end of November, arrived at Trevandrum on December 27th, and are beginning to take up the threads of their work again. They desire to warmly thank the many friends who encouraged them by their sympathy and hospitality when engaged in deputation work, and trust that they will not be forgotten now that they are out of sight. They find the opportunities for work greater than ever, and the demand for workers and schools more pressing.

Miss Budden, of Almora, reports with joy the fact that on the first Sunday of the new year twelve of the school-girls asked to be allowed to partake of the Lord's Supper.

We regret to have to announce that Miss Hilda Johnson, who went out to Calcutta in 1900, has had so serious an illness that she has been ordered home to recruit. She was to leave Calcutta on February 27th, in company with Miss L. G. Robinson.

Another instance of the way in which the different parts of the world are being bound together by the work of Christian missions is furnished in the fact that the workers connected with our Bhotiya Mission in North India have just contributed the sum of thirty-five rupees to the Chalmers Memorial Fund.

NEW GUINEA.—The Rev. H. M. Dauncey says, in a recent letter, with reference to the great tragedy which took place last year : "It is only natural that Chalmers should be the one most talked and written about ; but Tomkins must not be forgotten. One of the traders in the Straits, speaking of him, said to me : 'That fellow was as near a saint as they make 'em.' Coming from such a source, it meant a great deal. Tomkins could have got clear away if he had stayed on the *Niué*, but he would not let Tamate face the danger alone. His devotion cost him his life."



## OUR PORTRAIT ALBUM.



THE REV. THOS. BRYSON.



THE REV. J. E. NEWELL.

**T**HE REV. THOMAS BRYSON, who was born in Edinburgh in 1843, was appointed to HANKOW in 1866, and has thus almost completed thirty-six years of service in connection with our Chinese mission. Although Mr. Bryson's name is to most of us intimately associated with Tientsin, the first eighteen years of his missionary life in China were spent in Hankow and Wuchang. It was only in the year 1884 that he was transferred to TIENTSIN, where he has laboured ever since. Mr. Bryson, it will be remembered, was in Tientsin during the whole of the siege in 1900, and for many months afterwards. He was able to perform very valuable service in the cause of the native Christians during those trying months—service which the Government has recognised by bestowing upon him the Chinese war medal. Mrs. Bryson, as we need hardly remind our readers, has published several interesting and valuable books on China.

THE REV. JAMES EDWARD NEWELL was born at Bradford in 1852, and in 1880 was appointed to the SAMOAN MISSION. For some years his work was on the Island of Savaii; but, in 1887, on the death of the Rev. T. Powell, Mr. Newell was appointed to a tutorship in the Malua Institute, a position which he has occupied ever since. Like Mr. Bryson, Mr. Newell has had recent experience of the horrors of war, for he had many trying experiences at the time of the unfortunate troubles in Samoa three years ago, when Malua became a hospital and a City of Refuge for both sides in the civil war. At the present time, Mr. Newell is enjoying a well-earned furlough in England, and at the same time doing splendid service as a Deputation. Before returning to Samoa, he hopes to spend some months in Germany, in order to perfect his knowledge of the German language, which is now the official tongue in Western Samoa.

## THE PRODIGAL SON IN A DŌVATI.

BY THE REV. JAMES I. MACNAIR, OF SOUTH INDIA.

**I**N travelling round with our catechists, I have made a point of inquiring of them which subjects, in their bazaar preaching, they use most frequently and find most effective. As to the second and third favourites there is difference of opinion. The feeding of the five thousand, the raising of Lazarus, and the parable of the lost sheep share the honours. There is never any doubt as to which is the first choice. It is invariably the parable of the Prodigal Son.

It would be interesting to know if this is a general experience, especially if it is so in other lands besides India. To seek to give the reasons why this story thus holds an undisputed place would lead beyond the limits of this article and away from its purpose, but the two chief are undoubtedly the graciousness of the message and the thoroughly Eastern feeling that pervades it. I wish in this short paper to try to show how naturally the parable takes the colour of the soil—to picture the Prodigal in a *dōvati*, the name given to the body-cloth of the male Hindu.

But, first, let me remark that there are points in the tale that the Indian appreciates better than we. He knows, for instance, that the “far country” is not afar off but near. It is but across that blue mountain range, and down into the valley beyond, where the people are of different castes and speak a strange dialect. Nor does he need to wonder, as we have done, why the father, knowing the boy’s perverseness and the certainty of his ruin, yet let him go; for to him is known the common Eastern custom which gives the son his right to claim his share and do with it as he pleases. There is an important expository point here, usually missed. And so the native preacher enters with understanding into the sad story, and weaves a tale with a zest which frequently tends rather to luxuriance than point.

I propose to give in brief an account of how the catechist in whose district I am now travelling treats his subject. He is a little man, but his tongue is long; his simple telling of the story reaches to nearly twenty-five minutes, exclusive of comments.

I cannot do full justice to my friend’s sermon, as I must needs contract it in a way that would grieve his heart, and in telling I am forced to leave out one or two

graphic details, very typical, that might be permissible in Kipling but hardly in the *CHRONICLE*.

It takes him quite six minutes to get the lad clear of the parental roof. He first describes lavishly the grandeur of the old home. The “certain man” of the narrative is always in our versions “a certain great king.” The boy, too, is made to say many rude and unfilial things, and the father at last tells the lad to go, which is hardly according to the text. But let us give the tale as he tells it, after the youth has reached the far country.

“There he gets him many and wicked friends, and soon, by dice-throwing and drink and being in the company of bad men and worse women, his money is wasted, and when he claims return hospitality from his new-made friends, they scorn him and know him not. So, in sorrow he flees from the town, and, seating himself under a fig tree, he bethinks himself, and his anger waxes hot; but, as yet, of repentance he has none. ‘See, all these men’s stomachs have I filled, and now none will fill mine. I shall die.’ But hunger is a grim lord, and so he is forced to seek for work. From house to house he goes and tells his tale, but none will listen unto him or help. ‘Thou, son of a king! Bah! Thou lying son of a thief, begone!’ is all the comfort he receives. And so, day by day, he has to sell his ornaments and clothes, till at last nothing is left to him but rags.

“In these last straits he meets a benign old man, a farmer of that place, having a large house and many cows, who, hearing of his woe, has pity and receives him to his house. ‘With me thou shalt have no pay, but clothes will I give thee, and food three times a day, and for work thou shalt gather the cow-dung [not a menial work in India, where the cow and *all* that pertains to it is sacred], and bruise the corn.’ Then, with gladness, does the king’s son accept, and at the first he worked with care, and being well fed and clothed regained his strength.

“But close upon fatness of body came leanness of soul, and once again he went to evil ways, seeing which, the old man, in sorrow and anger, bade him depart. ‘Thou hast been a faithless servant. Here there is no food for thee. Go!’ And so, once again, from house to house he went and begged and prayed, but none would help, until, at last, in scorn, one of his former friends hailed him thus: ‘Ho, thou king’s son! Go and feed my swine. The work befits thee, and thus thou shalt not die.’ And in shame and misery, dulled by awful hunger, he answered not, but went. But here the food they sent

him was as scant as bad, so that life well-nigh departed from him.

"And now it was that, thus feeding in the mire, the Prodigal bethought him of his father's home. 'In my father's house, how many well-fed servants there be, and I die from hunger. There are two-anna (a day) servants and four-anna servants, and even for one day's service he will give to some a rupee. I will go and pray him that he make me a one-anna servant, for I am not fit for more.'

"So saying, he rose, set forth, and, as he went, bethought him of his pitiful state thus: 'When I left my father's palace I wore a beautiful gold and silken turban that fifty rupees would not buy, and nothing now but dust protects my head. Then I had a costly *dōvali* and well-made sandals for my feet, but now, barefoot and in dishonour I go, and have but rags to hide from men my nakedness and sores.'

"But it happened that the heart-sore king was walking, as he often did in the cool of morning, along the road that his son had trod when leaving home, scanning the long, flat, dusty road with tear-filled eyes, when the voice of bitter weeping met his ears. He turned and saw beneath a tree a miserable-looking man, some beggar as he thought, and in pity approaching him he said: 'What thy town, and what thy name? Why weepest thou thus? Speak, friend.' On this the stranger wept more loud and bitterly, and clasping firm the father's heels, he said: 'I am thy son, but not to claim my sonship am I come. Make me but a one-anna servant, that is enough. For against God and thee have I sinned. Only drive me not away or I shall die.'

"Then looking at him, the king lifted up his voice and wept: 'Oh son, my son, in the full glory of thy pride and beauty thou leftest me, and it is thus that thou returnest. But still thou art my son.'

"Then, turning to his servants, he cried: 'Take my son and bathe him, wash the dust from him, and anoint him with the freshest cocoanut oil. Take of the best of my raiment and put them on him. Bring the best rings, armlets, and anklets, and put them on him, and call my friends to feast with me, and let us all be merry; for this my son I thought was dead, and behold he lives; I thought him lost, and he is found.' "

This enlarged version is, of course, no improvement on the original, but it is better suited to the audience, which generally listens to the last keenly, though probably they have already heard it many times. This is but one man's edition; and the story has a wonderful adaptability, and you

can see how closely, in skilful hands, the teaching may be thrust home, for He who spoke in parables knew the Eastern mind. It is a common testimony among itinerating missionaries that, while ordinary stories and allegories and illustrations soon lose in interest, to the speaker, at least, the parables never lose their charm and captivating power; and of these, undoubtedly, the story of the Prodigal stands first.

## THE FIRST VOYAGE OUT.

**J**UST a common, dirty dock, and a little crowd of people, in the centre of which is a group of Cheshunt and Hackney students cheering, singing, asking absurd questions, and generally making noisy demonstrations of hilarity—for which many who stand by, incapable of such things, secretly bless them; and the gap between a big boat and the landing-stage is steadily growing wider, and soon the shouting sounds feebler, and handkerchiefs must be waved, and at last the particular specks of white which the souls on board are watching can be distinguished no longer, and we may go below, for the good-byes are over, thank God!

England was loth to let us go. With tide and fog she kept us shivering for twenty-four hours off Gravesend. But at last we started, and a day later we saw the sun shining on the white cliffs of the Isle of Wight away in the distance; and that was the last of old England that we shall see for many a long year.

Then gradually life began to be pleasant. With wonderful quickness passengers got to know one another, and we had soon settled down to the life on board ship, with its long, long days of busy idleness, with its luxuries and its discomforts, its fun and its deadly dullness. Wonderful was the rising and setting of the sun; the Angel of the East brought mornings that seemed fresher and brighter than any we had known on land; and the Angel of the West gave evening by evening intervals of calm that were doubly welcome after a day's devotion to trivial pursuits. Then it was pleasant to leave fog and cold behind us, and to be able to sit all day on deck and watch the porpoises playing in the blue sea, or to learn the mystery of deck billiards, ball, and quoits, or to tramp for the fortieth time the round of the top deck, talking on all subjects beneath the sun and above it to people with whom we should probably not have exchanged ten words on shore.

I think Port Said was the first place at which we realised that we were a long distance from home. On board the boat things were much the same as when we left home; but we could not step ashore and find ourselves in the midst of that motley crowd of blackguards of all nations without feeling that we had come into a new world, and one painfully different from our beloved England, yet withal a world intensely interesting to those who get to understand it. We took two nights and a day getting through the Canal, there being much traffic to wait for; but that gave us a quiet Sunday in sight of the desert, with here and there a camel or a signalling station surrounded by palms or a group of men whose dress reminded us of books of travel in the Holy Land. All next day we steamed down the Gulf of Suez, with the barren, mysterious-looking coast of Arabia on our left. Once we were not far from Sinai, though we strained our eyes in vain to see it.

At Aden we spent a day ashore while the boat was coaling, and drove out to see the famous Tanks, which were dry as a bone, there having been no rain at Aden for three years. We found much amusement in the sarcasm of a notice forbidding us to pluck flowers. But the most interesting experience at Aden was a walk through the Somali quarter which a party of us undertook. We had not gone ten yards off the main street before our walk had become a procession, and we were surrounded by such a crowd of little black imps—dancing, yelling, and clapping—as I shall expect to see if I take to drinking and get *delirium tremens*. In fact heat, camels, bullock carts, brilliant coloured rags, polished brown shaven heads, and, above all, vociferous beggars—all orphans, by the way—form the chief features by which I shall remember the British coaling-station of Aden.

At Colombo we felt that we were getting very near to the land of our adoption. It was a beautiful sight that greeted us as we entered the harbour at sunrise. The white city seemed to be set in a great garden of coconut palms, while away in the distance lay Adam's Peak, girdled with a white cloud. We thought of Heber's hymn, and tried to smell the spicy breezes. Certainly every prospect that we had in Ceylon *did* please, though vile man there wasn't half so vile as at Aden. However, I am not going to describe the beauties of Colombo, because this truthful story must end somewhere. Suffice it to say that we enjoyed the wealth of palms of every kind, the broad, well-laid streets so full of colour and life, the fine stature of the striding Singalese with their bobs of hair and tortoiseshell combs, and the statuesque figures

of the rickshaw men, so that Colombo will always be for us a port of call at which we hope to touch again.

And now the story of our voyage is nearly ended. To-morrow all of our party save one will set foot in that great land to which we have vowed our lives, and then another story will begin. Shall we make any difference out there? Please God, we *shall*. G. E. P.

Near Madras, December 19th, 1901.

## AN INDIAN EVANGELIST.



I WAS sorry recently to hear of the death of one of my old fellow-workers in Kadiri—the evangelist, Y. Tiruvengalayya.\* I only knew him during the last few years of his life, and liked him much for his cheery, kindly disposition, and readiness to serve.

He was a Telugu man of the Cuddapah District, and in early life received a very good education both in his own vernacular and Sanskrit, and in English. His grasp of English was exceptionally good, and his knowledge of Telugu and Sanskrit enabled him to attempt a life of Jesus Christ in poetry, which, however, I fear he did not live to complete.

At twenty he became a decided Christian, and was baptized at Madras, whither he had to go to escape persecution. The wife to whom he, as a Hindu, was betrothed was lost to him, though he made many efforts to get her to join him. Eventually he married a Christian girl from the L.M.S. Boarding School at Madras. She became a splendid helpmeet and Christian worker, and now survives him.

After studying in our Theological Seminary in Bangalore, Tiruvengalayya went out as village evangelist, and for thirty-five years he has worked in connection with our own and other missions, adding to his usefulness by studying and practising medicine and simple surgery. His life affords an illustration of a native of India saved by Jesus Christ from two terrible evils. Had he remained a Hindu he would, most likely, have followed his father's profession and have become a *guru*, or priest, going about deceiving the people with the sale of the idol-god's favours, and falling into the immoral practices which usually accompany such a life. Jesus Christ saved him from that, and enabled him to live a really good and useful life.

The other evil from which he was saved by the Divine Master was that of drunkenness. He was just the kind of man—easy going and pleasant—to be tempted in this direction; and some of the work in which he was engaged would also have led to it. At any rate, the habit came perilously near wrecking his whole career. But the Lord so ordered it in His providence that Tiruvengalayya was induced to renounce the evil thing; and in the years that I knew him

\* A portrait may be seen on the cover.



he was kept from its power, and so maintained his usefulness as a Christian worker.

Now he has gone from the temptations and work of this life, and is with those who sing the song of redeeming love in heaven. His two sons seem good lads, and will, we may believe, become good workers for Jesus.

HERBERT J. GOFFIN.

## THE BOARD ROOM.

At the meeting of the Directors on January 28th (80 present), the Foreign Secretary was able to make the welcome announcement that the will of THE ARTHINGTON the late Mr. Robert Arthington had that BEQUEST. day been proved "in solemn form," and could no longer be contested. A number of difficult questions concerning the interpretation of the will would now have to be dealt with, and the Foreign Secretary (who is acting with the trustees of the will) was authorised to obtain the advice of counsel at this stage.

THE Joint-Foreign Secretary presented a communication from the Secretary of State for Foreign Affairs, forwarding an extract from a letter addressed by GEN. GALLIENI'S Gen. Gallieni, Governor of Madagascar, APPRECIATION. to the British Consul at Tananarive, expressing high appreciation of the work of British missionaries in Madagascar.

AN offer of service in connection with the Central African Mission was received, and gladly accepted, from the Rev. R. Stewart Wright, of Haydon Bridge CENTRAL (Northumberland). Mr. Wright has AFRICA. already served the Society in Central Africa for two-and-a-half years, having been invalided home in 1890. With the approval of the Society's medical adviser he is now returning to his old sphere of work, going out, in the first instance, for a term of three years.

THE Foreign Secretary reported the result of a recent interview with the Administrator of North-Eastern Rhodesia, concerning the proposed cession to the Government of a strip of land owned LAND OWNER. by the Society on the south shore of Lake Tanganyika. In return for this piece of land certain grants were to be made to the Society for mission purposes in other parts of the country. The Treasurer and others expressed a strong feeling that the Society should only acquire as much land as was really needed for the work of the mission, a view in which the Foreign Secretary declared his complete concurrence.

ON the recommendation of the Southern Committee it was agreed that a cheap edition should be issued of a translation of "Pilgrim's Progress," made by MISCELLANEOUS. the Rev. D. Carnegie, of Matabeleland.—Permission was granted to the Rev. J. E.

Newell, of Samoa, to spend some time in Germany for the study of the German language, now the official language in Western Samoa.—It was agreed that Miss Alice Sibree should be allowed to join her brother, the Rev. J. W. Sibree, in Samoa, for a period of two years, to help to carry on the work of the late Mrs. Sibree.

At the meeting of the Board on February 11th (59 Directors present) the Joint-Foreign Secretary introduced the Rev. J. Belsher, pastor of Providence Church, Georgetown, Demarara, the largest Congregational church in British Guiana, and the Rev. A. E. and Mrs. Claxton, returning to Chung King, West China. Mr. Belsher testified to the affection REV. J. BELSHER. still felt for the L.M.S. in the sphere of its former labours, and spoke of the financial depression under which the colony was suffering. He also referred to the important field for missionary work provided by the vast number of East Indians employed as coolies in British Guiana, and the danger that their heathenism would infect the whole colony.

MR. CLAXTON spoke of the remarkable movement towards Christianity now going on in West China REV. A. E. CLAXTON. and described the unique opportunities of the position occupied by the L.M.S., embracing a district some 500 miles in length by 200 in width.

THE Eastern Committee called the attention of the Board to a scheme now being initiated in North A SCHEME FOR China for united educational work between UNION IN NORTH the L.M.S., the American Board, and the CHINA. American Presbyterians. The Directors expressed their satisfaction at the news, but reserved judgment on details till a later stage.

THE resignations of Miss Sadler, of Amoy, and of Mr. J. N. Farquhar, M.A., of Calcutta, were accepted with great regret. Miss Sadler was resigning on account of RESIGNATIONS. home duties, whilst Mr. Farquhar had accepted a position in connection with Y.M.C.A. work in Calcutta.

THE Eastern Committee, in view of the Society's financial position, had decided to ask for instructions from the Board before filling the vacancies thus created. RESULTS OF THE The Treasurer explained that he had urged FINANCIAL the Committee to take this extreme course POSITION. in order to bring home to the Directors and the constituency the critical condition of the finances. After some discussion it was decided that the whole question of vacancies on the staff should be remitted to the two Foreign Committees for further consideration and report.

ON the recommendation of the Ladies' Examination OFFER OF Committee, Miss Grace Peake (daughter SERVICE. of the Rev. P. G. Peake, of Madagascar) was accepted as a missionary of the Society.

**SOME MISSIONARY BOOKS.****THE WORLD AND CHINA.**

**VIA CHRISTI:** an Introduction to the Study of Missions. By Louise M. Hodgkins. Pp. 251. Price 1s. 6d. (Macmillan & Co.)

THIS useful little book is an outcome of the great Missionary Conference held at New York two years ago. The Conference appointed a committee to arrange for courses of missionary study throughout the churches of America, and the committee has been fortunate enough to secure the help of Miss Hodgkins in carrying out that object. The story of the spread of Christianity down to the time of Carey is told in six chapters, each of which has prefixed to it a list of contemporary events in the general history of the world. Perhaps the most interesting feature of the book is the selection of hymns, prayers, quotations from great writers, &c., given at the end of each chapter. The story of these early missionaries ought to be known by all, and we can imagine no pleasanter way of making their acquaintance than by studying this handbook.

**NINETEEN CENTURIES OF MISSIONS.** By Mrs. Scudder. Pp. 250. Price 3s. 6d. (Oliphant, Anderson, & Ferrier.)

ANOTHER American book, which may be used as a continuation of *Via Christi*. In this case the first eighteen centuries are disposed of in less than fifty pages, which are followed by a more or less detailed account of modern missions. Mrs. Scudder is by no means so skilful a writer as Miss Hodgkins, and we can hardly call her book interesting. Nor is it full enough to be reliable. The story of Madagascar, for example, is told in four pages, in which there is no mention either of the L.M.S. or the Paris Society! We are simply told that work is being carried on by "various English and Norwegian societies." But some may find the book useful; it gives in very brief compass a useful survey of the whole field.

**AMONG HILLS AND VALLEYS OF WESTERN CHINA.** By Hannah Davies. Pp. 326. With fifty illustrations. Price 3s. 6d. (Partridge & Co.)

MISS DAVIES is a missionary of the China Inland Mission in the province of Sz-chuen, and in the letters which make up this book she tells the story of her work. Mrs. Bishop, in a short introduction, says that the book "casts many useful sidelights on the complexities of Chinese character." And Mrs. Bishop ought to know.

**LAST LETTERS OF MARTYRED MISSIONARIES.** Edited by Marshall Broomhall, B.A. Pp. 105, demy 8vo., with nineteen illustrations. Price 2s. 6d. (Morgan & Scott.)

THIS is a supplement to the larger volume, *Martyred Missionaries of the China Inland Mission*, published last year, and completes the mournful yet heroic story so far, probably, as it will ever be known. The editor has done his work with excellent judgment, supplying just as much information as was necessary for understanding the letters. We have never yet been able to understand how it was that the Church in

England was not much more deeply moved than it was by the story of the terrible sufferings of the Chinese missionaries in 1900. This book and its companion volume ought to enter into the blood of every Christian man and woman. It shows us that we still have Stephens in our midst, and it ought to set the seal to China's redemption.

**A STORY RETOLD.** With portraits and illustrations. Price 6d. net. (Morgan & Scott.)

THIS story of the famous "Cambridge seven," who volunteered for service in China in 1884, was worth retelling at this particular crisis of missionary work. It is good to know that the original seven are still engaged, heart and soul, in the great enterprise. We should like to see this little book circulated widely in our Theological colleges and among the young men of our churches. A five-pound note would probably send a copy to all our theological students, and it would be money well spent.

**MISSIONARY STUDY CLASS.****THIRD COURSE.**

**SUBJECT: MISSIONS IN THE SOUTH SEAS.\***

**VI.—THE NEW HEBRIDES.**

IT will be news to some to learn that our own Society was the first to start work in these islands (see *Story of the L.M.S.*, p. 53; *Standard History*, vol. i., pp. 405-410). It was on the island of Erromanga, in this group, that John Williams met his death in 1839. Some years later the L.M.S. handed this field over to the Presbyterians, who have ever since been responsible for the work. But for many years noble service was rendered by South Sea Christian teachers trained in our L.M.S. institutions in Rarotonga and Samoa.

Of late years the work in these islands has been known to the world chiefly in connection with the name of the venerable Dr. J. G. Paton, whose autobiography will furnish abundant material for this meeting of the Study Class. It must not be forgotten, however, that the fascinating life of that great missionary deals with only a small portion of the New Hebrides, there being altogether about thirty islands in the group, which is situated about 1,000 miles north of New Zealand. The population is said to be about 50,000.

One of the most remarkable epitaphs that any man ever had inscribed on his tombstone was that of the Rev. John Geddie, of Aneityum: "*When he landed, in 1848, there were no Christians here: when he died, in 1872, there were no heathen.*"

The political situation in the New Hebrides is becoming more acute every month. At present a joint-commission of two English and two French naval officers is entrusted with

\* Text-book: *Christianity in Polynesia*. By the Rev. Joseph Kiug. May be had from the Mission House. Price 1s. 3d., post free.

the administration of the islands. Australia is pressing for the establishment of a British Protectorate, but France believes herself to have some claim to the islands. From the missionary point of view the withdrawal of Great Britain would be a very serious calamity.

The subject for next month's study will be **NEW GUINEA**. (Text-book, chap. xiv.)

### FROM THE HOME SECRETARY.

I AM glad to report that the responses to the special appeal, up to February 12th, amount to £10,241 for the deficiency and £288 for increase of income. We anxiously await every post, and we believe that by the end of March we shall know that we have not prayed and worked and worked and prayed in vain.

JUST before writing these notes we were cheered by a Bank of England note for £500 being dropped anonymously into the box for bills outside the Home Office.

MANY gifts and movements among the churches stimulate our hopes and quicken our prayers. Several friends have written promising the 20 per cent. increase, some churches have pledged themselves to *double* their contributions, while from a sunny spot on the Essex coast the news comes to-day that ten times the amount raised last year has been achieved this week.

No one can doubt that the money needed for all our deficiency and enlarged income is in the possession of the churches. I trust we may so pray and so faithfully wait upon God in our need that the liberality of all the churches may be stirred. The position is trying and perplexing, but we have the same God for our guide and deliverer as has blessed the Society during all its toils and triumphs.

THE financial position at the end of January as compared with the end of February presents no new feature. It is, however, more and more probable that the receipts from legacies will be some £13,000 less than in the previous year. We must therefore make the best use we can of the remaining month, and leave no stone unturned to secure larger gifts and to gain fresh supporters.

A COUNTRY minister sends me the following:—"Coming home in the evening (after a missionary sermon had been preached) a servant girl left her fellow servant to speak to me. 'I should like to give you this,' she said in a whisper, 'for the mission cause, but please do not mention my name; put it to what you like.' Finding the gift to be two half-crowns, I said: 'Isn't this rather much for you to give?' 'Oh, no,' she answered, and with tears added: 'I feel how much Jesus has done for me, and wish I could do more to show my love.' She agreed to its appropriation to the deficiency."

ARTHUR N. JOHNSON.

### FROM THE SECRETARY OF THE WATCHERS' BAND.

I AM very grateful to those secretaries who have already sent in their branch returns. It is an immense help to have them early, as well as to have the renewal forms arranged in order of number. May I remind our friends that the Society's financial year closes on March 31st, and that they should please return all forms and subscriptions on or before that date?

OUR Annual Meeting will be held in the City Temple on Wednesday, May 14th, at 3 p.m. The Rev. R. J. Campbell, M.A., of Brighton, will preside, and addresses will be given by Mrs. Hinkley, of South India; Rev. E. V. Cooper, of Samoa; and Rev. G. M. Bulloch, of North India.

THE monthly meeting for Women Watchers will be held in the Board room on Wednesday, March 12th, at 3.15 p.m. Tea at 4 p.m.

THE members of the branch at Masbro' Chapel, Rotherham, regularly send twelve periodicals to seven missionaries in India, Madagascar, South Africa, and Samoa. Some of them correspond with these missionaries, and copies are made of each letter received, and each branch member has his or her own private copy. Twenty-five members make use of the library, and many hold mite boxes.

AN effort is being made to help the Society's funds by the sale of foreign postage stamps. The Secretary of the Union Church W.B., Sunderland, who has been an enthusiastic philatelist most of her life, has kindly undertaken to manage this bureau. Will any collectors who can spare duplicate stamps kindly send them to Mrs. Priestly, 2, Belle Vue Crescent, Sunderland? And if this should catch the eye of missionary friends abroad, we should be most grateful if they would collect used local stamps, and when writing to the Mission House if they would enclose them.

#### NEW BRANCHES.

| BRANCH.         | CHURCH.           | SECRETARY.           |
|-----------------|-------------------|----------------------|
| Brighton ...    | North Street ...  | Miss Edith Martin.   |
| Holloway ...    | — ...             | Miss Alice Harris.   |
| Epping ...      | — ...             | Miss Hilton.         |
| Newark ...      | London Road ...   | Miss G. Hawkins.     |
| Belfast ...     | Albert Bridge ... | Miss E. Stattsfield. |
| Sawston ...     | — ...             | Miss R. Stubbings.   |
| Stepney ...     | Wycliffe ...      | Miss Emily Bull.     |
| Belvedere ...   | — ...             | Miss F. Jackson.     |
| Crowborough ... | — ...             | Rev. F. H. Cooper.   |
| Bruton ...      | — ...             | Mrs. T. H. Jones.    |
| Hale ...        | — ...             | Miss L. Blamey.      |

JESSIE M. BALGARNIE.

### THE NEW DAY IN CHINA.

#### A GOOD USE FOR CONSCIENCE MONEY.

IT will be remembered that in May last the Chinese Plenipotentiaries asked the Rev. Timothy Richard to proceed North and help in the settlement of the troubles which the infamous Governor, Yu Hsien, had wrought, whereby about two hundred foreigners and

several thousands of native Christians were barbarously massacred for no other crime whatever than that of being foreigners and differing from him in religion. As all the Protestant missionary societies were averse to claiming indemnity for the lives of the missionaries, it was suggested that to satisfy the consciences of foreign nations, and to redeem the character of the Chinese themselves from dishonour, the Chinese Government should devote half a million taels at least to establish a University of Western learning, wherein the best factors of the world's progress should be carefully taught by competent professors, so that the students might later on either become mandarins or professors in other provinces. In this way the ignorance and superstition which were the cause of Boxerism would be removed, and instead of fearing a recurrence of the outbreak, men would be looking for a great good to come out of the arrangement.

The agreement has now been settled with Mr. Richard and stamped by the Shanghai Taotai for the Governor of Shansi. The first instalment of the money is to be paid within two months, when measures will be at once taken for the establishment of the college. The University for the first ten years is to be absolutely under the control of Mr. Richard, working, however, in harmony with the Governor. The Governor is to memorialise the Throne about it, and all the privileges which are to belong to the students of the Pekin University or any other university of Western education in the empire are to belong also to the students of this university in Tai Yuan Fu. The success of the scheme will depend on having the best foreigners and the best natives to act as professors. May these be found, and good students apt to learn; then we may hope for the dawn of a better day for China.—*North China Daily News.*

### OUR FELLOW WORKERS.

*"I admit no Christianity without fellowship."*—ZINZENDORF.

MR. JOHN MOTT, the well-known leader of the Christian Student Movement, has recently completed a remarkable tour of the world. He reached Japan in time to throw himself into the great revival which took place last autumn. As a result of Mr. Mott's meetings, over a thousand students gave in their names as inquirers. From Japan Mr. Mott proceeded to China, and took part in important conferences at Nanking, Peking, Shanghai, and elsewhere. From China he went to India, and held meetings in several of the great cities. A week of special meetings in Calcutta, with an average attendance of 650 students each evening, was a time of much heart-searching and conviction of sin.

Mr. Mott is very hopeful of the future of China. After a previous visit he had spoken of China as the "Gibraltar — the impregnable fortress—of the heathen world. "Recent events," he says, "have so changed the situation that I should now rather compare it to Jericho, for I see signs which tell me that one of these days the walls will fall."

\* \* \*

THE repeated blows which the French mission on the Zambesi has suffered through the death of so many missionaries and their wives, one after another, from the deadly African fever, are causing the profoundest anxiety among the friends of the mission in France. The Society is now asking, in a written circular to its missionaries, whether the plan (which has been so successful in the healthy climate of Basutoland) of having a number of stations occupied by a single European is wise in such an unhealthy sphere as that of the Zambesi, and they are advising their missionaries to concentrate themselves—for the present, at any rate—on a few important stations, leaving the others in the hands of native evangelists. There can be no fitter object of the prayers of all Christians than this mission on the Zambesi, so difficult in itself through the climate and the nature of the people, so sorely afflicted at present, yet so heroically served by its past and present missionaries, with their venerable chief, M. Coillard.

### ANNOUNCEMENTS.

#### ARRIVALS.

The Rev. C. D. HELM and Mrs. HELM, from Hope Fountain, South Africa, per steamer *Kinfauns Castle*, on February 8th.

#### BIRTH.

PEAKE.—At Fianarantsoa, Madagascar, on December 16th, 1901, the wife of Dr. G. H. PEAKE, of a son, Howard Livingstone.

#### DEDICATION.

On Wednesday, January 15th, Miss GERTRUDE OVENDEN was publicly dedicated to missionary service in connection with the London Missionary Society at Zion Chapel, Bristol. The Rev. D. GIANANT DAVIES, minister of the church, presided; the Rev. George Cousins, Joint Foreign Secretary of the Society, described the field of labour at Chiang Chiu, in the Amoy district, South China; Miss Ovenden spoke briefly; and the Rev. H. I. L. PATSON, formerly minister of Zion, addressed to her words of counsel and encouragement and offered the dedicatory prayer. F. N. TRIBE, Esq., President of the Bristol Missionary Society, testified to the interest taken by that Society in Miss Ovenden's appointment, and assured her that Bristol friends would follow her with sympathy and prayer.

### TO SUBSCRIBERS.

*It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

*All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.



OF THE  
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 791.—*Old Series.*

APRIL, 1902.

[VOL. XI. No. 124.—*New Series.*

NOTES AND COMMENTS.

**T**HE new financial year, which begins with the present month, will be a memorable year in the history of the London Missionary Society. One does not need to be a prophet in order to make that statement—though it is a statement which may prove true in ways of which we little dream. To begin with, this next year will decide whether or not, for the first time in our history, we are to make a distinctly backward step by abandoning some of the work which God has put into our hands. For several years that question has been postponed. Now it must be settled. Is the “Forward Movement” of 1892 to be followed by a “Backward Movement” in 1902?

WE cannot believe that there is any real doubt as to the answer to that question. If the time has come when it is possible for the foreign missionaries to be withdrawn in whole or in part from some of our fields without detriment to the life of the native church, by all means let them be withdrawn. But to withdraw when withdrawal would mean disaster to the cause of Christ, to place new burdens on an already over-burdened staff by decreasing the number of our missionaries, to cripple the work all round the field by reducing the appropriations—that is not to be thought of. We say with confidence, with confidence in God and with confidence in our churches, there will be no need for such a course as that. There are men and women by the hundred in our churches who would make any sacrifice to avert so serious a disaster. For a disaster it would undoubtedly

be. We should gain nothing by disobedience to the heavenly vision. Any abandonment of our work would mean a corresponding loss of income—and it is not easy to retrace backward steps. Dr. Griffith John's fears would be realised, and we should sink into the position of “a second or third-rate society.”

BUT away with all such fears! We are not waging this war at our own charges or for our own glory. We are God's servants; it is He who has put this work upon us; by all the signs of the times He is calling us forward to a greater service than ever; will He not provide whatever is necessary for the accomplishment of His work? *O ye of little faith, wherefore did ye doubt?*

A TIME of difficulty, like the present, not only casts us back on God; it reminds us how rich the Society is in faithful friends who bear its needs upon their hearts, and plead with God day and night in its behalf. From all over the country we hear of prayer that is being offered, and earnest efforts that are being made, for the removal of the financial burden and for the proper strengthening of the Society's position. The monthly prayer-meetings at the Mission House have been largely attended and full of inspiration. Many churches, both in London and throughout the country, have already made a generous response to the appeal which has been circulated. Other churches have had to postpone the matter for a season, but promise their hearty co-operation at a later date. Many Sunday-schools are renewing their interest in missionary work, and, we believe, contributions from this

source will be larger this year than ever. A Young Men's Missionary Band has been started again in London, small in numbers but, we trust, rich in promise of usefulness. Other matters for encouragement are referred to in the Home Secretary's notes (p. 97). We mention these things because we want our friends to feel that there is no cause for discouragement, but very much cause for thankfulness and hope.

It has been decided to observe as a time of special prayer the week preceding our Anniversary Meetings next month—that is, *the week beginning May 5th*. Prayer-meetings will be held in the Board Room from 9.0 to 9.30 a.m. every day of the week, and also every day except Saturday from 1.0 to 1.45 p.m., from 3.30 to 4.15, and from 5.0 to 5.45. Among those who have promised to preside at these meetings are Mr. Albert Spicer, Rev. W. Hardy Harwood, Dr. Horton, Mr. Silvester Horne, Mr. Evan Spicer, Mr. Arnold Pye-Smith, Mrs. Robert Whyte, Mrs. Dawson, Mrs. King Lewis, and Mrs. De Selincourt. The Board Room will be open for prayer the whole of each day during this week, so that those who cannot come at the stated hours may be sure of meeting a few like-minded with themselves at almost any time of the day.

WE are very anxious that this shall not be a matter for London friends only. Why should not similar gatherings be held during the week in question all over the country? It would be an inspiration if they could be held, wherever possible, at the same hours as the London meetings. Could not many of our churches be thrown open for prayer during the whole of this week? But the arrangements must, of course, be left to friends in the different localities. We hope that our Watchers' Band secretaries, in particular, will take this matter up. In any case, wherever two or three can gather together in His name, let it be done. Let us pray to God as a *united church* upon this matter. Who can say what the result may be, not only upon our Anniversary Meetings, but upon the whole future history of the Society?

THERE is still serious distress from famine in several of our South Indian mission districts, and our famine fund is quite exhausted. The Government will take no action at present, and meantime the people are existing on one meal every two or three days. Who will help, in Christ's name, to feed the hungry? The Secretaries will be glad to receive and forward any donations for this object.

AT a time when there is so much talk about the financial position of our Society, it seems necessary to state again that the deficiency which has been accumulating for some years does not represent an actual *debt*, but only means that our reserve funds have been drawn upon. This is, of course, a serious enough matter; but it is not so serious as it would be if we were *in debt* to so large an extent. We are also asked to call attention again to the fact that, according to Burdett's *Hospitals and Charities*, the cost of management of the L.M.S. is only 7.86 per cent., whilst the figures for the S.P.G. are 13 per cent., and for the C.M.S. 11 per cent. As recently stated in these pages, out of every sovereign contributed to our funds only 1s. 8½d. is spent on home salaries, office expenses, publications, &c.; that is to say, out of every shilling 11d. goes directly to the missionaries and their work. We venture to think that is a record of which any business company would be proud.

IN connection with the London Young Men's Missionary Band, it has been decided to hold a monthly preparation class for the benefit of those who wish to qualify themselves for giving addresses to Sunday-schools and young people's societies. The first meeting of the class will be held in the Mission House, on Monday, April 14th, at 6.30 p.m., when Mr. C. A. Daubney, of Peckham, will give a model address on "Idols." A very hearty welcome will be given to any young men connected with our churches. The Secretary of the Band is anxious to extend his list of speakers as quickly as possible, and would be glad to receive the names of any speakers who are willing to devote time to this work. He will be glad also to hear from Sunday-schools wishing to arrange for missionary addresses.

THE next monthly Prayer Meeting will be held in the Board Room on MONDAY, APRIL 7th, at 8.30 p.m.

## MEMORIES OF THE MONTH.

*"I am with you all the days."*

### APRIL.

- 1.—Death of Dr. Kenneth Mackenzie, of Tientsin (1888).
- 8.—Massacre of James Chalmers and Oliver Tomkins on the Aird River (1901).
- 11.—Appointment of the first lady missionary of the L.M.S. (1827).
- 18.—Funeral service of David Livingstone in Westminster Abbey (1874).
- 20.—First missionaries of the L.M.S. to South India landed at Tranquebar (1804).
- 21.—Death of Dr. Cotton Mather, of North India (1877).
- 27.—Death of Mrs. Livingstone (1862).
- 29.—Birth of Dr. Medhurst, of China (1796).
- 29.—Death of Dr. Lockhart, of China (1896).

## IMPERIALISM AND MISSIONS.\*

A DISCOURSE DELIVERED IN THE EALING CONGREGATIONAL CHURCH ON FEBRUARY 23RD,

BY W. GARRETT HORDER.

"Who knowest whether thou art come to the kingdom for such a time as this?"—ESTHER iv. 14.

**T**HE keynote of "such a time as this" is Imperial. The word "Imperial" meets us at every turn. Where we used to hear of the "Kingdom" we now hear of the "Empire." And all this is indicative of a great change—of a vast outlook from these little islands of the northern sea. Home affairs are dwarfed by Imperial. The centre of interest is shifted from the centre to the circumference. Our eyes are to the ends of the earth. An empire on which the sun never sets, which used to be a dream, has become a reality.

And what is true of Great Britain is true in greater or less degree of all or nearly all the nations which go to make up Christendom. Expansion is the keynote of them all, with perhaps the exception of the smaller ones like Switzerland, Holland, Belgium.

The mastery of the world is rapidly falling into Christian, or so-called Christian, hands. Japan is the only important land which has kept itself quite independent of such control. China's fate is not yet determined, but it will be a marvel if it should eventually escape European control. With these exceptions, over all the broad lands of Asia, Australasia, and Africa, European influence is dominant.

Now that seems to me just now quite the most powerful consideration in relation to the great cause of Missions. It is comparatively a new consideration. It is not so very long ago that the great nations of Europe were self-contained,—masters of their own lands, whilst Africa and Australasia were practically unknown, and India, China, Japan stood with closed, if not locked, doors against Europe. To-day European and American civilisation are moving with victorious tread across the world. It may be that in the days before us a halt will be called, or the march be pushed back; but of that no signs at present show themselves. According to present appearances the sway of the world will before long be in the hands of people who profess the Christian faith, and the uncivilised will be as rare as the extinct dodo.

\* In this discourse I am dealing with *the fact* that Imperialism is the note of the day. It must not be inferred that such a note is pleasant to my ears.—W. G. H.

Now that is a prospect of whose importance it would be impossible to speak too strongly. In it is the answer to some of the most frequently repeated objections to missionary work.

For example, there are people who say: "Leave the various peoples of the world to their national or ancestral faiths. These are the best for them. These are the outgrowth of their environment, and so suited to the genius of their nature." That is a singularly ill-informed objection. And for this reason, that the majority of the religions of the world are not native-born, but imported. Such people talk as if Christianity were the native religion of Europe, as if Jesus Christ were a European deity; at least, that is implied in their talk about the native faiths being the best. Every schoolboy knows that originally Druidism was the faith of our earliest ancestors in Britain, whose temples still remain in the ruins of Avebury and Stonehenge, that Odin and Thor were the tutelary deities of Northern Europe, that the religion of Greece was a curious compound of poetry and philosophy, and of Rome the same kind of thing hardened and materialised a little by the legal and practical mind of the Roman.

So that the very men who prate about the native faiths being best have themselves not a native but an imported faith—an Oriental or semi-Oriental faith. Jerusalem, not London, is the religious mother of us all. The thought and feeling which gave birth to Westminster Abbey and St. Paul's came into being not under Western but Eastern skies, not by the banks of the Thames, but not far from the banks of the Jordan. We English folk are ourselves the proof that the native faith is not the best. Had we been left to that our condition to-day would have been far different. For I suppose most would admit that the Christian faith brought to us by Augustine and his followers—*missionaries to us, as we to-day are to other lands*—has had an enormous influence. Let it be admitted, as it may, that the fusion of many races in our blood has had much to do with our power and prominence; let it be admitted, as it may be, that our climate, and sea-girt position, have been factors in making us what we are; yet it must be admitted even by the unbelieving that the Christian faith has been a mighty factor in the making of Englishmen. Christianity watched around the youth, if not the cradle, of the English race, and supplied elements which neither blood nor climate, nor Roman civilisation could have imparted.

Does anyone deny that but for Christianity our whole history would have been written in darker and less noble lines? Does anyone doubt that some of the fairest spots



in our history are due to the entrance of the Gospel to our midst? Then the case for missions to the world is substantiated. For if a faith born in the Orient could meet the needs of us Northern folk, if a faith of the sunny East could acclimatise itself under our cloudy skies—and no contrast could be greater—then, surely, there is no land, or climate, or people to which that faith cannot go and make a home for itself. If the plant of renown which sprang up in the warm soil of the East could root itself and bring forth fruit in our chill soil and under our sullen skies, then, surely, it can be transplanted to Eastern lands, like to that in which it was born.

I always feel that we English folk—*ourselves the result of missionary work*—are the best refutation of the argument that native faiths are best. A man once said to me: "I don't believe in missions, you know." I replied: "It is a good thing that Gregory the Great and Augustine did not feel as you do, or where should we be to-day?" If Christianity has been any good to us, and those best fitted to judge tell us that it has been our chief good—in that fact is the most powerful incentive to send it forth to all the world. Picture to yourself the history of our land with the Christian teaching and influence eliminated; in imagination rewrite the history without the influence of Jesus Christ, and you will surely find in that a mighty stimulus to give to other lands what has so blessed our own.

It may be that to picture the history of our land with the Christian influence eliminated is a task beyond our powers. Let me therefore suggest an easier test. Imagine your own character, or the characters of those in your own circle, without the softening, refining, elevating influence of Christianity, which has run through many generations of the past; leave the civilising influence if you will, though it is doubtful if that would have been there. Imagine yourselves and your homes without the Christian influence, and I think you will then begin to realise what Christianity has done for you—yes! done for *you*, even though *you* may not have consciously and decidedly accepted it as your own. And then, perhaps, from very gratitude for what you have received through it, you will wish to send it forth to the peoples of other lands.

But then there is another aspect of this matter that deserves attention. People say—leave the various peoples of the world to their native faiths. Impossible—absolutely impossible. You ask—why? For this simple reason—the spread of European civilisation is destroying them. They cannot stand against the entrance of European thought and science and customs. Many of the practices

of the native faiths of India, for example, have been put down by the humanitarian spirit of her conquerors. The rulers of India do their best to leave the native faiths alone, but they have been compelled to stop many a cruel rite. The car of Juggernaut used to roll along and crush a multitude of devotees to death. Does it do that to-day? Suttee—widow burning—the wife at the death of her husband leaping on his funeral pyre, used to be common. Is it so to-day? Caste used to be the iron rule of life, separating rank from rank, and preventing all contact. Railways are breaking that iron rule—in them the various castes are obliged to travel together.

But apart from these actual and definite results, apart from any propaganda of Christianity, European education and thought are undermining most of the native faiths. At present these are not making the natives Christians, but they are unmaking their native beliefs. India is flooded with the agnostic and sceptical literature of Europe. A few years ago Charles Bradlaugh's books had a larger circulation there than in this country. I should not be surprised to hear that such writers as Herbert Spencer are more read in India than in England. So the native faiths are being undermined, the foundations are being shaken, and without foundations a house cannot stand. Of course, at present this is confined to the educated classes and to the great centres of population, but presently it will spread to the country at large. The common people will follow those above them in rank. It was so in the old classic days of Rome and Greece. At first the philosophers turned from the temples and sneered at the gods; soon the common people followed their example.

Leave the native faiths alone! *You cannot.* The very spread of your Western civilisation is destroying them. Presently—sooner than you think—you will have to face the problem of a people whose faith you have undermined—a nation of sceptics. You will have drained away the water from the cisterns at which they drank; broken though they were, they were better than none, and if you do not provide "the fountain of living waters" you will leave them thirsty indeed.

And remember this, a nation without faith will be infinitely hard to govern. Religion is always more or less an aid to government. It may now and then awaken fanatical feeling, but there is less danger even in that than in no religion. No religion means anarchism and nihilism. Those who "fear not God" will not "regard man." The gloomiest outlook for the world is in the overthrow of faith. And your European civilisation means that, if it be not accompanied with the Gospel of Jesus Christ. Then let it be remembered further that what we call civilisation is rapidly covering the world. Savage peoples are every day becoming scarcer and fewer. Soon they will be extinct. But I am prepared to say

that civilisation deprived of the Christian element is an evil rather than a good. It needs the Christian element as salt to preserve it from decay. What civilisation without Christianity is you may see in the ruins of Pompeii. If the ashes from Vesuvius had not whelmed that city from without it would soon have perished from corruption within. Of a world civilised but not Christianised Matthew Arnold said :

"On that hard pagan world  
Disgust and secret loathing fell,  
Deep weariness and sated lust  
Made human life a hell."

That will be the fate of the world, if we permit civilisation to go forth unpurified by the Christian spirit. The buried cities of Asia Minor are the example of what happens when civilisation loses its Christian savour. If we have any real love for the world we shall do our utmost that the arts and sciences and ways of modern Europe shall go forth steeped in the spirit of Jesus Christ.

And then there is one other thing that must not be forgotten ; the peoples of Europe are scattering themselves over the various lands of the world, and they are supposed to represent Christianity. Every white man is regarded as Christian. In some cases, happily, this is grandly true. Many a soldier, many a civilian, many a colonist is a loyal subject of the Christ. But can this be said of the vast majority ?

I heard Mr. Fegan say the other day that many a boy from Central Africa, who had come to him straight from mission stations, had turned out pure, truthful, reliable, the equal of any boy in our English Christian families, a fine testimony to the work of our missionaries ; but he was careful to say that this could not be said of native boys who came from the seaboard, where they had mingled with what he called "the scum of Europe." Yes, unhappily too much of the scum of Europe goes abroad, and there misrepresents our Christianity. The fact that so many Europeans who go abroad are in no real sense Christian is a loud call to send men who are really Christian. If the spurious article goes, the genuine article should also go, to let the world see what Christianity really is !

When Europe was cut off from the great tracts of heathendom it was our duty to send out the Gospel ; but how much greater the duty now that Europe is spreading itself over the world, dominating its life, diverting it into new channels—often, alas ! channels of evil.

Europe, and especially England, has been raised to a position of dominance over the world—shall the dominance be for good or evil, for the overthrow or the salvation of the world ? The answer to that great question is to be found in two questions—shall England cleave herself to the Gospel of Jesus Christ, and shall she send, wherever her sons go, men to live and preach the good news of God ?

If we fail in these two great purposes we shall prove that we are *not* come to the kingdom for such a time as this. And then deliverance will come from some other quarter, and we and our fathers' house shall perish.

## THE MORNING VISION.

JOHN xxi. 1—14.

### I.

By the side of the lake they have gathered,  
Tried friends and companions of Christ ;  
In one terrible memory sharing,  
They heed not His promise of tryst ;  
But they turn to the nets long forsaken,  
Since dreams of His kingdom are o'er,  
And relaunching the boat He once sat in,  
They leave their dead past on the shore.

### II.

Yet they cannot forget ! for the waters  
Are those by His voice hushed to rest ;  
And the wind seems to tell of His greatness,  
Whose sovereignty then it confessed ;  
No ! they cannot forget ! for as vainly  
As when their dear Master was there,  
Through the weary night watches they labour,  
No star in their sky of despair.

### III.

On the mountains of Moab, the morning  
Is flinging day's first crimson glow ;  
But the fishermen note not its promise,  
Their fast-nearing joy do not know.  
Yet 'tis here, for lo ! Jesus is with them,  
His word fills the net and their hearts ;  
And astonished, believing, rejoicing,  
They learn that He never departs.

### IV.

So we, too, in dark hours of sorrow,  
When hope in some sepulchre lies,  
And the life-giving presence of Jesus  
Is hidden by grief from our eyes ;  
Then too often faith trembles and falters,  
Our trust in His promise seems vain,  
And we seek, in things outward and fleeting,  
Relief from our feverish pain.

### V.

Or, the "Powers of Darkness" seem rampant,  
The "Ages of Faith" near their close ;  
For the Christ by the world is rejected,  
His Church hard beset by her foes.  
"Where," they say, "is your hope of His coming ?  
In humanity's self lies its goal" ;  
And with wonders of Satan, his prophets  
Deceive each irresolute soul.

### VI.

Ah, the Lord is at hand ! On the mountains  
Of heathendom flashes His light,  
And faith, hope, and love are the sun rays  
Which herald the passing of night ;  
For the King's iron sceptre is smiting  
The fetters from tribes long enslaved,  
And the joy of the vision of Jesus  
Shall soon bless the world He has saved.

JONATHAN LEES.

## AMONG THE RUINS.

BY DR. A. D. PEILL, OF TS'ANG CHOW, NORTH CHINA.\*

**N** nearing the city of Ts'ang Chow, on our third day out from Tientsin, a further escort came out to meet us, in charge of the man who led our escort to the coast last year when we were escaping from the Boxers. He has been promoted in consequence, and is apparently full of goodwill to us. We were conducted to the nicest house in the city, belonging to the family of our last year's friend, Mr. Liu, who risked his own life on our behalf at that time.



CHINESE PASTOR AND HIS WIFE.

It was rather a pathetic business looking over our poor old ruins and remembering our many happy associations therewith. Many of the walls are still standing, though some are cracked and will need to be pulled down. The roofs, floors, &c., are entirely gone. We had an even nearer shave last year than we had thought, if that be possible. The magistrate, Mr. Liu, and General Mei,

\* Extracts from a letter dated January 4th, reporting the visit of Dr. Peill, with the Rev. D. S. Murray, to the scene of their former labours.

whom we also saw and talked with several times, were all full of it, and expressed great surprise as well as satisfaction at our marvellous escape. General Mei said: "If it hadn't been for your Jesus, you never could have escaped." As we were leaving he put his hand on my shoulder and said: "Don't you be troubled, you're bound to prosper; your Jesus is with you!"

It appears that in the evening, after Mr. Liu's afternoon visit to us to tell us of the preparations made for our escape, things had got so serious that no one dared to come to our aid. The Boxers were in possession of the city; the magistrate had been compelled for his own safety to flee to the soldiers' camp and leave the Yamen to the Boxers. Mr. Liu had very nearly been attacked

on his way back from visiting us. The ferry was held by the Boxers, who were there awaiting the arrival of a great chief who was expected that day from a place down the Grand Canal. The whole city swarmed with armed and violent Boxers, and had this chief, Wang Chih Ch'ên, arrived up to time we should, humanly speaking, have been beyond chance of rescue. But the chief was delayed, a colonel called Yuan Shih T'an volunteered to lead the soldiers who came to escort us across the ferry and through the city to the soldiers' camp, and we eventually crossed the ferry in face of the waiting and

irresolute Boxers just three hours before their villainous leader arrived. With him came hordes of followers, and altogether the Boxers in the city and suburbs were estimated at 20,000 men! For some days the magistrate, General Mei, the soldiers, and all who were not heart and soul with the Boxers were in very grave danger.

At that time the great chief, Wang Chih Ch'ên, escaped. But a strange thing happened whilst we were in Ts'ang Chow. His head arrived from Pao Ting Fu the day

after we did, and was stuck up for all to see at the ferry, where the Boxers were waiting for him that night of our escape. It is a strange coincidence, and the whole city regarded it as a heaven-sent punishment. He was caught in the mountains near Pao Ting Fu, in company with a wretched woman who posed among the Boxers as a "Living Buddha."

The magistrate told us a most interesting event of his earlier days which seems to have helped to predispose him in our favour. He was returning from Formosa, where his official duties had taken him, and was travelling in a steamer belonging to the China Merchants' Company, when their ship was run into and speedily sunk by a great English mail steamer.

The weather was rough, and it was not easy to pick up survivors. The magistrate, whose name is Shang, was in a little boat along with one other Chinese, and the thing that astonished him was that the big mail steamer delayed her journey a whole day sailing round and round the scene of the disaster until he and his companion in distress were saved. On board he was kindly treated, examined to see if he was injured, and given warm beef-tea and clothes, &c., and finally safely landed at Shanghai. He was full of this story, and told it us at least twice.

In Ts'ang Chow we met a lieutenant of Mei's, a man called Chang, such a bright, earnest Christian. He had been dismissed from two regiments for his outspoken Christianity before Mei took him on, but he seems to be a *persona grata* to Mei. He comes regularly to service, and has often conducted the service himself, whilst his praise is in all mouths. One Sunday when we were there he brought along a comrade-in-arms, who was also seeking the true light, and seemed a very nice fellow too.

Our adventures last year have at least done one thing—they have advertised us, and I was known and called by name in every street I passed through. It looks as if there were going to be a boom in hospital work as soon as we can start again.

On the whole our Christians, both in Ts'ang Chow and Yen Shan, and in our other districts round there, have come out of it all wonderfully well. Out of the bitter trial of last year's martyrdom and persecution they have come triumphantly, and out of this year's harder trial, when they have necessarily been much neglected, with preachers killed, missionaries away, older Christians, deacons, &c., almost exterminated, and opportunities on all hands for revenge, extortion, and extravagant claims for compensation—out of this year's even more searching trial, I say, they have come more clean-handed and with

a more Christlike spirit than we could have dared to hope. Over 230 of our Christians were cruelly slain, and then the tide turned—our Christians had the upper hand, to some extent, over the still unpunished murderers of their nearest and dearest. But not one Boxer suffered death or even injury at the hand of our Christians, except in cases where, like Yü, they joined the regular soldiery in legally resisting and putting down the Boxers. The spirit of many may be expressed in the simple words that I heard from the lips of one old man at Ts'ang Chow, who had suffered much for his faith. He said he did not know much about Christianity, but as he understood it, it is a religion of long-suffering under oppression and wrong; Jesus endured suffering much worse than any we can have to bear, and not only bore it patiently Himself, but taught His twelve disciples to do so likewise, and we are to follow Him and not bear enmity. He was a poor, ignorant old chap, but he had imbibed a good deal of the Spirit of Christ when he could suffer and speak of it like that.



## A VOICE FROM THE QUARTER-DECK.

EXTRACTS FROM THE AUTOBIOGRAPHY OF THE LATE  
CAPTAIN TURPIE, OF THE "JOHN WILLIAMS."

I.—FIRST VOYAGE ON THE *JOHN WILLIAMS*.

**I**T was between nine and ten o'clock a.m. about the 15th of July, 1856, that I reached the Sailors' Home, Wells Street, and, after booking at the office, commenced making inquiries among those I knew about any vacancies for a first mate. One of the waiters informed me that he thought there was a mate wanted for the missionary ship *John Williams* (the first of that name), and that the captain was a boarder at the Home, so I might see him at breakfast next morning. Imagine what my feelings were when I heard this. I did not sleep that night, but I did make use of the only means at my disposal to secure the situation. As early as possible next morning I saw Captain Williams and made the application. After examining all my papers he spoke encouragingly, and sent me with his approval to see the then Home Secretary, the Rev. E. Prout. He advised me to lose no time, as another applicant was to receive a final answer at 10 a.m. that day.

I was at the Mission House very shortly after this, and there met Mr. Prout. He had a long conversation with me in his own room, and finally concluded by

saying to me : "Well, Mr. Turpie, I think, if we can agree as to the salary, you will suit us."

I replied that it was then practically settled, as I was willing to accept any salary if it sufficed to keep me in decent clothing.

"Come, then," said he, "and we will go to the ship and see the captain."

Just as we left the Mission House a gentleman spoke to Mr. Prout, and shortly after he said to me : "If you had not applied as early as you did that gentleman would have been appointed at 10 o'clock." Shortly after, we met Captain Williams on board, and after some kindly talk



THE LATE CAPTAIN TURPIE.

in his cabin I was appointed first mate of the *John Williams*, shortly to sail on a four years' voyage. I then began to look about me to see what sort of a vessel I had joined. I had never seen her till that hour. I knew little or nothing about her work or the part of the world she was bound to, and I had never before joined a vessel or sought a berth in one without first examining her from a seaman's point of view. I had begged for two or three days' grace to get ready for my long voyage, so could afford an hour to inspect my future floating home.

A look at the ship aloft and below convinced me that from a seaman's point of view I had reason to be proud of my appointment. Let me tell you what I saw and what information I at once gathered about your first *John Williams*. She was built at Harwich in 1844, and was purchased while building by the London Missionary Society to replace the *Camden*, then worn out. She was launched in June, 1844, and at the time I joined her

was just twelve years old. Rigged as a barque, 296 tons register, painted black with a gold ribbon at the gunwale, for a figure-head a well-executed bust of the Rev. John Williams with an open Bible in his left hand and the right fore-finger pointing to the text, "Go ye into all the world and preach the Gospel to every creature." A neat and comfortable saloon or cabin, with accommodation for six married missionaries and eight married native teachers, carrying four good boats, and with thirty iron tanks in her hold, holding 400 to 600 gallons of fresh water each. All available space was filled with goods and stores for the mission and the crew, consisting of eighteen all told.

The passenger list was as follows :—For the Cape of Good Hope, the Rev. W. B. Phillip and Mrs. Phillip, Miss Merrington, Masters Christie and Gregorowsky. For Sydney, Mr. W. Stonier and Miss Fanny Buzacott. For Tahiti, the Rev. John and Mrs. Barff, with two children, Miss Stonier, and Miss Darling; and for Rarotonga, "Isaia." For Aneityum, Miss C. Geddil; and for the New Hebrides, the Rev. G. N. Gordon and Mrs. Gordon. The ship herself was a handsome, well-rigged, substantial vessel, and I felt thoroughly pleased with my inspection.

Good old Captain Morgan, who had just resigned command, gave me kind, fatherly advice, and perhaps saw that I was full of joy in my new position. In his own quiet way, with a kindly smile, he said to me at parting : "Don't imagine that all your troubles are over because you are mate of a missionary ship; but do not be discouraged when you meet troubles or trials."

We sailed from London on July 22nd, 1856, and on October 1st we anchored in Table Bay, and after landing all passengers for that place sailed on the 6th for Hobart Town. But there was much trouble ahead of us ere we could anchor in that harbour. On October 16th we passed a large iceberg in 42° S. lat., fortunately during daylight, as no ice was expected in such a low latitude. On October 19th, during a heavy gale, the bowsprit broke off short at the stem heads. None but a seaman can understand the perilous state of a ship in such a case. The bowsprit at that time was the key of all three masts, the foremast being secured by stays from it, and the mainmast in turn secured to the foremast, while the mizenmast is secured to the mainmast. The whole of the masts were therefore in great jeopardy; some of the fore-shrouds carried away, and the foremast was nearly broken through at the deck. After many weary hours we at length got things comparatively safe, and proceeded cautiously. On November 6th another gale washed away

one of our boats. On the 16th we reached Hobart Town, where all damages were repaired, and the ship was made taut and trim again.

After a short stay at Melbourne and Sydney, we left for Tahiti early in January, and as we are now fairly entering on mission work such as the ship was built and equipped for, I wish to enable my readers to understand what that work is or was at the time I am writing about.

The work we had been doing since leaving London could have been accomplished by other vessels sailing frequently from London for the ports mentioned. We had neither taken on board nor delivered any cargo. Our passengers, who had landed at the different ports, were all connected with mission work, some of them the children of missionaries returning from school in England. Those who still remained on board were either returning to their fields of labour, or were entering on them for the first time. By our visit to the Colonies we had cheered many hearts and deepened the interest of the churches in mission work generally, and particularly so of the South Seas.

While we are plunging our way over the 4,000 miles of ocean separating Tahiti from Sydney, let us see what our cargo consists of and where it is for. At the time I am writing of, the South Sea Islands were outside the limits of the commercial world, and stores of all kinds needed by the missionaries had to be sent either from London or the Colonies. There was no regular means of

communication, and a yearly mail by the *John Williams* was all that they could rely on.

Our cargo, then, consisted of flour, tea, sugar, meats, cooking utensils, crockery, furniture, books, clothing, and toys for girls and boys. Twelve months' stores at one delivery, and if anything was omitted in the order sent home they had to wait till the missionary ship arrived next year! We had also on board fifty cases of the whole Bible

in the Rarotongan language, each case containing 250 copies. I am not sure, but I believe it was the first complete edition printed in that language. I mentioned previously that we had thirty iron tanks on board filled with fresh water. The water, of course, was for use on board, but the tanks served another purpose. There was no money in circulation in the islands in those days, but the natives had in many cases expressed a willingness to help in sending the Gospel to other islands beyond them, and were always ready to purchase books as they arrived. This could only be done in one way, by accepting such produce as their islands



CAPTAIN TURPIE'S GRAVE AT BERRYNABOR, NORTH DEVON.

afforded and conveying it in the *John Williams* to either London or the Australian colonies. There it was sold and the proceeds handed over to the British and Foreign Bible Society or to the London Missionary Society. Cocoa-nut oil and arrowroot were at that time almost the only articles available. The tanks in the hold, when emptied of fresh water, were used for the cocoa-nut oil; the arrowroot, packed in all sorts of packages that had at one time contained missionary stores, was also taken on board.

We had a favourable passage to Tahiti, and having brought the Rev. W. Howe from Australia, where he had been for medical advice, the passengers and mission stores were landed, while the ship lay quietly at anchor in the harbour of Papiete. I have never been so greatly impressed with the "majestic grandeur" of Tahiti as some writers, and need not describe it. But I think much of its harbour, and count it one of the most convenient in the South Seas.

From Tahiti to Huahine, a hundred miles, and then we anchored again and met the Rev. O. Barff, with Mrs. Barff, and her sister. The Rev. John Barff, who had come from England with his family, was his son, and was returning to his work on the neighbouring island of Raiatea. Mr. Barff was one of those gentlemen whom to know is to love and honour. Fond of conversation and very active, many a yarn have I listened to with pleasure from his lips on the quarter-deck of the *John Williams* when duty permitted. He had sailed with the Rev. John Williams in the famous *Messenger of Peace*, which the latter had built at Rarotonga. It was most amusing to listen to Mr. Barff telling how the vessel sailed faster on one tack than she did on the other, and what difficulty they had to get the anchor to hold. No wonder, for the anchor was a barrel filled with stones! And the two sides of the vessel were not alike! Good, kind old man, I never saw him ruffled in temper or annoyed by vexatious accidents, such as will occur at times.

From Huahine to Raiatea, twenty-eight miles, and here again we anchor in a secure and spacious harbour, and the goods for the missionary, Mr. Chiasholm, are landed, and we lose the company of Mr. and Mrs. Barff and their two sons, who remain here. Another missionary from this island, the Rev. G. Platt, was then in England, and returned in 1859. As I shall visit these islands with you again later on, we will now make sail for Mangaia, of the Hervey Group, 480 miles south-west by south from Raiatea. Having arrived off the island, you will see on its west side the prettiest mission station I know of in the South Pacific. The island is clothed in green from high-water mark; on all sides a mass of upheaved coral, with an extinct crater or central valley, in which are the plantations where the people grow their food and other produce for sale. The shore is, however, clothed with a belt of cocoa-nut trees at each of the three settlements. The population, about 2,000, are a noisy, good-humoured race, speaking a dialect of the Tahitian language, but with their own translation of the Scriptures. At the time of which I am writing the late Rev. G. Gill and the Rev. W. W. Gill were stationed on the island.  
(To be continued.)

## OUT OF GREAT TRIBULATION. HOW OUR CHRISTIANS DIED IN NORTH CHINA.

BY DR. A. D. PEILL.



THE stories of some of the martyrs are almost incredible were it not that we know they have been paralleled all down the ages, and that God is with His own. Our courier, a fine little man called Fan, who has carried our letters between Yen Shan, Ts'ang Chow, and Tientsin for a long time back, and who was the soul of thoroughness, loyalty, and honesty, was one of the heroes. He was remarkable for his freedom from the national characteristic of money-loving, and has often refused extra pay and "tips" on the score that he had done nothing to deserve them, and did not need them—in his case a final refusal, and not merely politeness.

He was caught and placed in a deep hole, dug for the purpose, standing upright, but with his head below the level of the surrounding field. Earth was filled in up to his knees, and he was asked to recant, but refused; then to his hips, but he still refused; then to his chin, and a last offer made of life and liberty if he would deny his Master. The brave fellow again refused, and was thereupon buried alive.

Our old Yen Shan gatekeeper was another whose death-story has been ascertained. He was an ugly, strange-looking mortal, and one would not have expected him to show up as he did. The Boxers told him to sing, and let them hear his skill at it. There, with the Boxers sword in hand standing round, he started cheerily in his none too tuneful voice—though tuneful in Heaven's ear, then—to sing, "He leadeth me, He leadeth me." They applauded, and told him to go ahead again; so he sang, "Heaven is my Home," to the air of "Home, sweet Home." Just think of the wonderful strangeness of it all, and the nearness at that moment, in this far-off Chinese town, of the sweetness of Heaven and the boundless darkness and cruelty of hell! He sang brightly to the end, and after a round of applause they did their worst; but it was a lamentable failure from their point of view if they had only understood, was not it? They simply sent him into the presence of his waiting Lord to receive the "Well done," that would glad his soul for ever.

A young and pretty schoolgirl had a somewhat similar end. The Boxers in the district where she was living with her mother were massacring the Christians there, and amongst others seized her mother and herself. Whilst negotiations of some kind were going on for



ransoming some of the family, the mother and daughter got away a little, but were soon noticed and pursued. The mother was speedily overtaken and killed, but the girl got on a bit further before she, too, was caught up. Facing her pursuers boldly she said: "You can kill me if you like, but first let me sing and pray." In this, for some strange reason, they humoured her, and she sang a hymn, which is only recorded in heaven, and then knelt down to pray. Probably, while she was praying, they fell on her and killed her.

Our young Ts'ang Chow preacher was another victim. He was seized in a distant city by men who had heard he was a preacher of the Gospel. This he did not attempt to deny, but stood boldly for his faith. They cut off his ear, and said mockingly: "Are you still a preacher now?" "Yes," he said, "I am. I'll preach to you if you'll listen." But they would not wait for more, and killed him on the spot.

Another man in Yen Shan, a colporteur, also preached boldly to the end, even to the very men who were slashing him with their swords. There are other cases just as splendid, but I have not got the details at hand, so cannot tell you about them. Some of the Bible-women, especially, were very heroines.

But I think the case that appealed to me most was that of a bright-faced, pretty young woman, who had been married just before the troubles into a family which went over to the Boxers as a whole, and enthusiastically. She had been betrothed to this Boxer husband, as he afterwards became, ever since her infancy. We do not interfere in these national and family customs even in cases like this; so, although she was one of the brightest and most hopeful schoolgirls, she was married away into this heathen family. Last year her sufferings can only be imagined. Her husband treated her vilely, and threatened often to kill her, and she rather wished he would. The whole family took a delight in persecuting her, and she was the only Christian in the village. They tried to take her books away, but she threatened suicide, and they had only too much cause to fear it was not idle talk. She kept her hymn-book and Testament, therefore, and found much comfort therein. It made me wonder whether I valued mine enough and my liberty to read it when and how I liked. After the troubles were over she came to stay in Yen Shan with her mother for a while, but was very soon to return to her heathen home again. She was brave and bright about it, trusting in God to help her, but it made one's heart ache to look at her and to think of all she had before her, and she alone

and unaided as far as fellow-Christians were concerned. Oh, the women of China! What need there is for the Gospel here to raise their social status and their individual lives and homes! Pray for this young wife and her home, that God may bring the whole family to Himself as a result of her influence and example.

## THE ABORIGINAL TRIBES OF CHINA.

BY MR. LEWIS JONES, OF HANKOW.

HE aborigines of China are very different from the Chinese. They differ in build and feature, in habits and ideas, and the relationship between them, if there is any, must be very remote. In many respects they more nearly resemble the Tibetans and the Shans, Karens and Kachins of Burmah. These latter have a tradition that their ancestors came from further east, and the districts they inhabit still stretches some forty or fifty miles beyond the British frontier. The probability is that these all had a common origin, but the differences here again are so great as to indicate that the divergence was no recent one.

The aborigines of China are divided into three distinct peoples—the Lo-los of Sz-chuan, the Ming-kia of Yunnan, and the Miao-tsz of Kwei-chow and Hunan. The two latter seem to be more closely allied than the former, but this may be because, as yet, little is known of the Lo-los. Neither of the three can be called a nation, for they have no federal head nor centre of government. They are just groups of closely related but independent tribes. John Chinaman, with characteristic contempt, calls them all *Yeh-ren*—that is, "wild men." Of their numbers it is impossible to speak with any certainty, but probably they would amount to one or two millions, possibly even more.

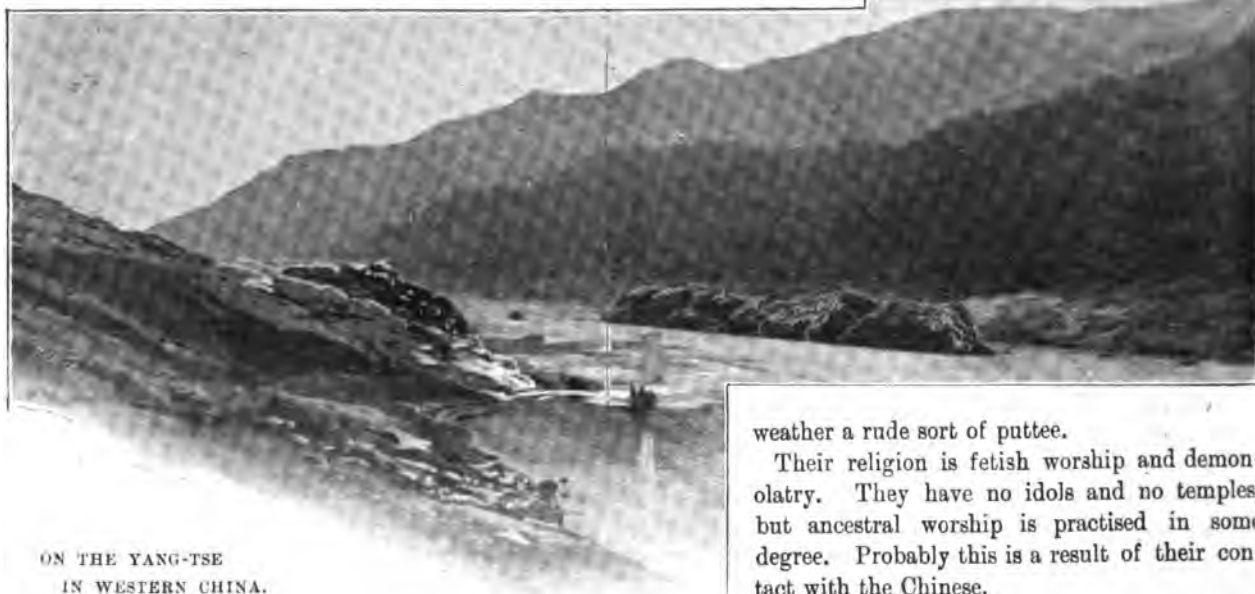
The Chinese are very jealous of the foreigner having any intercourse with these tribes, and try all they can to prevent it, sometimes even refusing passports to the tribal districts. The reason is that they fear we might incite them to revolt and to follow the example of the peoples further west in throwing off the Chinese yoke. Such fears are surprising, for these tribes are all thoroughly subdued, and are quiet and peace-loving, differing in this from their fiercer brothers in Upper Burmah. So far as we know, too, they are almost entirely unarmed, such few weapons as they have being of the most primitive type.

Their languages seem to be related, but each tribe speaks a distinct dialect. They have no written language, and consequently no literature. In their habits they are excessively filthy, and in morals extremely lax.

Many of the tribesmen speak Chinese fluently. They are obliged to know something of it in order to hold intercourse with the suzerain people, and also in order to carry on their trade with them. This trade consists mainly in the barter of agricultural produce for calico, tobacco, &c., and now, alas! to some extent for opium. All this is done at the markets in the Chinese villages on the edge of the plains.

The writer's intercourse with them has been very

consists of a head-dress made of a pretty fringed kerchief ingeniously arranged. The skirt is heavy and closely kilted, somewhat resembling the Highlanders' kilt, but considerably longer, reaching below the knee, and made of plain coarse, homespun. Above this they wear a loose jacket of medium length, also of a coarse material, but almost completely covered with embroidery. It takes a Miao girl the whole of her spare time throughout all her girlhood to embroider this jacket ready for her wedding day. The legs and feet are generally bare, but on long journeys straw sandals are worn, and in the cold



ON THE YANG-TSE  
IN WESTERN CHINA.

weather a rude sort of puttee.

Their religion is fetish worship and demonolatry. They have no idols and no temples, but ancestral worship is practised in some degree. Probably this is a result of their contact with the Chinese.

slight, as it is only on two or three occasions that he has come into contact with them. In one instance, when travelling with a C.M.S. missionary, a detour was made to reach a market much frequented by Miao-tsz. The place was thronged by a motley crowd wearing a variety of costumes. Including foreigners and Chinamen, ten different peoples were said to be represented there, which means that there were eight different tribes of aborigines.

They are distinguishable from the Chinese and from one another mainly by their dress; but in the case of the men this distinction is fast fading, as they are gradually adopting the Chinese style, and even shaving the head and braiding the queue. The women, however, are more conservative, and retain their picturesque costume. This

Very little has yet been done towards the evangelisation of these dark and needy tribes. Workers among the Chinese have already too great a task before them to attempt to go beyond it, much as they long to do so. But some of the aborigines who understand Chinese have heard the Gospel in the cities and markets of Kwei-chow and Yunnan, and the first-fruits from among them have been baptized.

The first convert from the Miao-tsz, a bright, earnest fellow, named T'an, came several years ago to Chung King in company with one of our missionaries. The writer met him there, and was much pleased with his intelligence and evident ability. It was our great ambition at one time to go to work among these peoples, and so this interview was of great interest. At Mr. T'an's earnest appeal a missionary was afterwards appointed to work among

them. This was Mr. Webb, a friend and former colleague of mine. In a little while, however, his wife's health broke down and he himself was far from well, so they had to return home. Mr. Fleming was appointed as Mr. Webb's successor, but before many months had elapsed he and Mr. T'an, who had gone with him as teacher and evangelist, were both murdered on the borders of the Miao country.

This foul tragedy, however, was not the work of the Miao-tsz, but of the Chinese. It was instigated by an official, probably owing to the before-mentioned jealousy and suspicion.

Mr. Fleming was the first martyr from the ranks of the China Inland Mission, and Mr. T'an the first of his race to win the crown.

Their deaths were not in vain, for after this the way was thrown open for work among these highlanders of Western China, and just before the outbreak of 1900 some itinerations among their villages revealed the fact that they were eagerly waiting for the Gospel, and some two hundred or more were anxious to enroll their names as inquirers.

The Rev. S. R. Clarke, of the China Inland Mission, has for several years been crowding into his busy life the study of the Miao language, and has compiled a grammar and vocabulary. He has remarkable linguistic ability, as is shown by the fact that he is one of the committee for the revision of the Chinese Bible. For the present this revision work necessitates his presence in Shanghai, but it is to be hoped this will soon be completed, and that he may be set free to return to the west, and become the leader and pioneer in the work among the hill tribes of Kwei-chow.

Continual prayer has been offered for men and money so that the work of evangelising these interesting peoples may be pushed forward. What the C.I.M. have, as yet, been unable to attempt in any adequate measure, it may be reserved for the L.M.S. to carry out, for it seems probable that part of the great Arthington bequest will be available for starting work among these aboriginal tribes.



In connection with the Industrial Missions Aid Society a dépôt for the sale of native work has recently been opened at 16, Gipsy Hill, Upper Norwood. At the opening ceremony, representatives of a number of missionary societies expressed their sympathy with the new movement, and we hope that any of our friends who can strengthen the hands of this Society by purchasing articles at its dépôt will by all means do so. It is a work which deserves encouragement from all friends of missions.

## THE OUTLOOK IN CHINA.

BY THE REV. ERNEST BOX, OF SHANGHAI.

(Continued from p. 62.)



HERE are many signs that this great change is taking place, though whether the change will come in time to stay the break-up of the Empire I dare not venture to say. Let me give two illustrations from my own personal observation. In Peking I stood on the spot where the famous Hanlin Library formerly existed. Now it exists no longer, for the building and the books of priceless value have suffered destruction at the hands of the Chinese themselves, who, in their mad rage against the foreigners, did not spare the shrine wherein their ancient classic lore—the summit of their national glory—was deposited. It was a strange fate which brought forth a result such as this from a movement having for its object the preservation of the old ways and ideals and the extirpation of the new.

Then, again, in another way, the old order changeth. On two occasions I worshipped in Tientsin with a large number of Chinese Christians in what had till recently been a Buddhist temple. The two churches of our mission in Tientsin—one the finest native church building in North China—had been destroyed by the Boxers, and many of the Christians had suffered the loss of life and worldly goods. When the storm had passed the little Church emerged from the trial calm, confident, and undismayed, and, by a strange ordering, found its new home in the building that had been devoted to the worship of the gods who, it was said, had determined in their anger to drive them and their Jesus out of the land!

Let me supplement these impressions, derived from my visit to North China, by one or two facts which have come under my notice still more recently in South Kiang-su and North Chekiang. I found evidence everywhere of a distinct movement of the people towards Christianity and the new learning. This movement is, I believe, due to several causes. In one place, where fifty or sixty inquirers were seeking baptism, I found on careful inquiry that two motives in particular were influencing them. First, as a shrewd Chinese living in the place informed me, since the events which happened in North China last year, the people have come to the conclusion that the foreigner is "best man," and, to put it colloquially, is likely to keep "top-side," and the people,

knowing this, are desirous of having this new and powerful influence on their side. And, secondly, there is a need and desire for protection from injustice and oppression. The almost total absence of firm and righteous government leads many of the best people to look to this new power for protection and deliverance.

With these motives there is also on the part of many a genuine desire for a purer, holier, higher life, and for a religion which will meet the deeper needs of their nature. So, while not yet admitting any of these inquirers into the Church, except a few well-tested ones, we have formed them into classes and hope to teach them the truths of Christianity, and the application of these to their own lives. This beginning of a mass movement towards Christianity was discernible in several of the other stations which I visited.

Another interesting incident occurred in the same district. I had a visit from a young Chinese graduate who has recently, with a number of the scholars and gentry of the town, established a "Library of the New Learning" and a "Reform Club." A careful selection of books, chiefly from the Christian Literature Society (Dr. Timothy Richard), have been purchased, most of the leading newspapers and reviews are taken in, and, in addition, they are hoping soon to establish a school for the teaching of Western knowledge. The young man was intelligent, earnest, and patriotic, and one could not but feel that a new China had come to the birth, and that brighter days are in store for her.

And yet—the loopholed defences of the Legations in Peking, and the newly-erected forts on the city wall overlooking and commanding the very palace itself, have given me an impression I cannot shake off, that stormy days are in store for China. Like a hungry beast, the West has tasted blood, and the new China must needs take many years before it is grown strong enough to defend itself from its foes. But even if such a fate as a temporary political subjection to the Western Powers takes place, the future of the Chinese race is assured. The world has to reckon with them. They have qualities which, given a right environment and the inspiration of higher and purer ideals, will, beyond a doubt, bring them into the forefront of the nations in the days to come. They are a fine race; they have in the past done great and good work, but their greatest work yet awaits them, and the world will yet have to thank poor, despised, and neglected China for what in the future she will do for the development of the human race up towards the glorious destiny that awaits it, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

## FROM THE SECRETARY OF THE WATCHERS' BAND.

AS I write these lines, in the middle of March, I have only received the returns of 290 branches out of a possible 815. The rush of work up to the end of the financial year, therefore, will be very considerable, and I feel very grateful to those Secretaries who have already sent in their renewal forms.

\* \* \*

We earnestly trust that Watchers all over the country will endeavour to respond to the "Call to Prayer" which our Directors have announced. Fuller particulars will be found on page 78. I am writing to every Branch Secretary asking them to arrange for at least one meeting during the week which is to be set apart, from May 5th to 10th. But beside this, I hope each Watcher will join with us in secret prayer many times all through this week of quiet waiting upon God.

\* \* \*

I HEAR from Mrs. Priestly, who is trying to start a Stamp Bureau in aid of the L.M.S., that several friends have most kindly responded to the appeal for foreign postage stamps. I hope others may be able to help us in this way. Mrs. Priestly's address is 2, Belle Vue Crescent, Sunderland.

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THE monthly meeting for Women Watchers, held in the Board Room of the Mission House, will be discontinued until the early autumn.

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### NEW BRANCHES.

| BRANCH.              | CHURCH.          | SECRETARY.           |
|----------------------|------------------|----------------------|
| London ...           | Muswell Hill...  | Mrs. Bater.          |
| Dunfermline ...      | Bath Street ...  | Mrs. Husband.        |
| Southport ...        | Churchtown ...   | Miss E Thornborough. |
| Swinton...           | Worsley Road     |                      |
| Leicester ...        | Oxford Street... | Miss A. Markham.     |
| The Bee-Hive, London | —                | Miss Shepherd.       |
|                      |                  | JESSIE M. BALGARNIE. |



SCHOOL FOR SONS OF MISSIONARIES, BLACKHEATH.—Examination Results for 1901. London University Matriculation.—Second Division: (June) A. W. James; (January, 1902) F. G. Wookey. Campbell College, Belfast, Scholarship Examination: W. R. Boyd (£20 per annum). Cambridge University Junior Local Examination.—First Class Honours, First Division: W. S. Dann, T. B. Dixon. Second Division: E. S. Elliston (Distinguished in Geography). Second Class Honours: R. O. Price (Distinguished in Scripture), A. A. Claxton. Third Class Honours: H. G. Thomas, A. C. Price, E. J. Ellison. Passed: T. Y. Price, W. A. Carnegie, F. Harmon, C. E. James (above 16), A. A. Carnegie, G. O. Teichmann, E. H. Pearse. Cambridge University Preliminary Local Examination.—First Class Honours: H. S. Bion (Distinguished in Algebra), A. J. Haile (Distinguished in Latin), H. W. Hills. Third Class Honours: O. H. Dann, R. A. Kerry, E. Dann (Distinguished in Geography), C. Helm. Passed: G. Roberts (above 14), C. F. Hacker, G. Willoughby, A. James, E. Parker, A. Brockway, W. J. Gould (above 14), V. Spurgeon, R. Boyd, G. Peake, A. Stephenson, H. J. Thomas.

CHINA.

Dr. Griffith John, with Mr. and Mrs. Grieg and Dr. Peake, has been making another tour in Hunan. His letter describing the journey is full of encouragement. "In the Hengchow district," he reports, "we have at least five thousand candidates for baptism. In the city itself we have a beautiful congregation of Christians,

*Dr. John in Hunan.*

and in the whole Prefecture we have between twenty and thirty congregations. It is a marvellous work, extending to the Canton province in the south and to Kwangsi in the west. I am thankful to say that at Changsha (the capital of Hunan) we now have a little church. A congregation of between twenty and thirty believers meets regularly for worship, and during this visit I baptized six most promising young men." . . . Dr. John's letter contains one piece of disquieting news. Shortly after leaving Hankow he had a bad attack of dysentery, which has left him very weak. "My one great ambition," he says, "is to see my hopes for Hunan and the educational scheme at Hankow realised before I go hence."

A letter from Mr. Grieg contains the additional information that at Hengchow *fifty-three* people were baptized.

*More about Hunan.* "The present danger to our work," says Mr. Grieg, "lies in its very success. There is such a demand for Christian

books that the Hengchow Christians, finding the supplies from Hankow tardy and insufficient, have had blocks of the Catechism and Hymn-book made in Hengchow, and have produced very presentable copies to meet the local demand. . . . It is difficult to write of our present opportunity in measured terms. As I stood in the compound at Hengchow and looked on what had been done; as I saw the fine band of Christians already gathered, and heard of the openings on every hand; as I

thought of the sufferings endured for the name of Christ in that region, and the shining of the Light of Life into multitudes of darkened hearts, I said: 'It would be sinful not to come.' "

SOUTH AFRICA.

"The past year," says the Rev. Bowen Rees, of Inyati (Matabeleland), "has been a unique one in the history of the mission. Never before have we seen such earnest seeking after knowledge, and such faithfulness at our schools and services. Fifty-four new members were added to our Inyati church, and we have forty young people still in the candidates' class. Candidates are kept in this class for, at least, a year; if they prove faithful and consistent during that period we admit them into the church."

MADAGASCAR.

The Rev. R. Griffith finds that the little medical knowledge he possesses is a great help to him in the work at Ambohimanga. "I could give many instances," he says in a recent letter, "of people brought to church, and I hope to Christ, through my endeavours to help the sick. A short time ago I visited a man suffering from pneumonia. I nursed him for three nights, doing the poulticing myself; but we could not save him. At the funeral a man said to my evangelist: 'If what the missionary did for my brother is a sign of what the preachers call Christian love, I would like to become a Christian.' . . . By helping the people in their sicknesses I am able to show my love for them, and my preaching has more power in consequence."

The Rev. John Richardson, of Ambohimandroso (Betsileo), reports that the new Administrator, M. Léniez, is showing great friendliness to the mission. He recently distributed the prizes at the beginning of the school-term, and spoke very nicely, saying he hoped the boys realised the good they received from the missionaries and made the best use of their opportunities. "In short," says Mr. Richardson, "he said exactly what we were wanting him to say. He was greatly pleased with the children's singing, and presented a prize to the best boy and the best girl."



## NEWS NOTES.

CHINA.—A recent issue of the *North China Daily News* gives an account of the unveiling of a memorial tablet to the late Dr. Muirhead in the L.M.S. church in the Shan-tung Road, Shanghai. The ceremony took place on Sunday morning, October 27th, when a large congregation of Chinese Christians was present, along with the members of the mission and Dr. Muirhead's old friend and colleague, the veteran Dr. Edkins. The cost of the memorial has been entirely met by the native Christians themselves. The inscription on the tablet is in English and Chinese and reads



as follows:—"In memory of the Rev. William Muirhead, D.D., who was for fifty-three years a preacher of the Gospel to the Chinese, and who, by his whole-hearted devotion to their highest interests, as an author, translator, teacher, and philanthropist, won the confidence and esteem of all classes throughout the Empire. This tablet is erected by the Christian church worshipping in this place." The church itself is Dr. Muirhead's best memorial. Not only is it entirely self-supporting, but during the past year it contributed no less than 690 dollars to the Chinese Famine Fund.

Mr. and Mrs. Wilson, of Chung King, have been paying a visit to the country stations with their little daughter. They spent five days at Fu-chow, and each day the mission premises

were crowded with interested visitors. It was the first time that the city had been visited by a foreign lady, and the anxiety of thousands of the natives to see Mrs. Wilson and her daughter was not a little embarrassing. The crowds, however, were perfectly respectful and well behaved. At Fu-chow Mr. Wilson baptized four converts and examined many others who were anxious to join the church, but who were kept back in order that they might be more fully tested and instructed in the truths of Christianity. Mr. Wilson is fully alive to the need for care during the present remarkable movement among the people in favour of Christianity. At the same time, as he points out, doors long closed against missionaries are now open, and a great opportunity lies before them.

INDIA.—Many friends in England will wish to join in the congratulations offered to Miss Brown, of Madras, by her colleagues in South India on the occasion of her completion of twenty-five years of service under the L.M.S. in India. Miss Brown was appointed to Madras in the year 1876, and sailed on December 4th of the same year.

Mr. H. C. Richards, K.C., the Conservative Member of Parliament for East Finsbury, has been visiting our High School at Benares, and has felt impelled to write to our Directors to express his appreciation of the work carried on in the school. Mr. Richards says: "I think it my duty to let your Directors know that one who is a Churchman and who has had a great deal of examination experience was much impressed with the intelligent methods of your headmaster [Mr. A. C. Mukerji], and especially of his mathematical assistants. As one who believes in no form of education without religion, I was delighted to hear that the Scripture teaching was compulsory. If it is as thorough as what I saw in secular subjects, I am convinced that it should be equally intelligent and good. . . . I write this with the more pleasure because I understand that your offices in London are on the confines of my constituency."

MADAGASCAR.—Some of the Boers, it appears, are trekking to Madagascar. According to a telegram from Paris, a group of Boers arrived in the island a few weeks ago, and went up to Antananarivo, where they obtained a concession of land from General Gallieni. The *Liberté* correspondent there says that the immigrants disposed of a capital of £160,000 among them, that their papers, which were closely examined by the French authorities, showed them to be near relations of General Botha and of the late General Joubert, and that State lands to an extent of half a million acres had been sold to them at the rate of 4s. an acre. The correspondent adds that more Boers are expected to follow.—*The Friend*.

SOUTH AFRICA.—Writing on January 24th, the Rev. J. Tom Brown gives a distressing account of their condition at Kuruman, owing to the war. "We have had no letters for nine weeks or more," he says, "and no newspapers or parcels since August. Our food supply is so limited that we have to allow ourselves only a certain amount each day. How we are to get through the next three or four months I know not."

The Rev. W. C. Willoughby, of Phalapye, reports that the chief Khama has decided to move his capital from Phalapye to Serowe. This will involve important changes in the working of the mission.

## OUR PORTRAIT ALBUM.



THE REV. A. J. WOOCKEY.

THE REV. E. V. COOPER.

**T**HE REV. A. J. WOOCKEY, who was born at Llanelly, in 1847, was appointed to the Bechuana Mission, South Africa, in 1870. His first station was the historic one of Kuruman, but in 1874 he was transferred to Motito, some forty miles to the north-east. In 1879, whilst at home on furlough, Mr. Wookey offered his services for Central Africa, and proceeded in the following year to Ujiji. There, however, his health failed, and in March, 1881, he was compelled to return to England. In 1882 he took up work again at Kuruman, and three years later at Molepolole. After his second furlough he was appointed to the Lake Ngami Mission, and arrived at the Lake in June, 1893. In 1896 the state of his health made it impossible to continue work in this district, and he returned again to Buchuanaland. During the last year or two Mr. Wookey has been doing valuable work in connection with the revision of the Sechuana Scriptures. At the present time he is in this country on furlough.

**T**HE REV. E. V. COOPER, who was born at Bolton, in 1852, was appointed to Huahine, in the Society Group, in 1880, and sailed for the South Seas in the same year. In 1890, owing to the disturbed political state of the island resulting from French annexation, he was compelled to leave Huahine and retire to Tahiti. In the following year he returned to England on furlough, and in 1892 was appointed to Tutuila, in the Samoan Group. On Tutuila Mr. Cooper has done excellent work, although up to the present he has been the sole male missionary of the Society on the island. He has taken great interest in the establishment of the new Girls' School on Tutuila, a school which promises to be a worthy rival to Papanta on the larger island of Upolu. Mr. Cooper is at present in this country on furlough, his place on Tutuila being occupied in the meantime by the Rev. E. Hawker, B.A. It is interesting to remember that Tutuila is the only place in which the L.M.S. works under the flag of the United States.



## THE DEATH OF MR. A. D. PURVES, OF THE AWEMBA MISSION, CENTRAL AFRICA.

(From a letter from the Rev. H. Cecil Nutter, dated  
November 21st.)



OUR brother Purves is dead. Fever has taken another victim and Africa another hero. Once more our ranks are broken, and our small army is made smaller still.

It is hard to watch and to pray, to nurse and to comfort, hoping and despairing, and at last to have to shape the rude coffin and turn the cold sod. But such has been our task here, and the trial is even harder when we look around to see ourselves upon the very threshold of a rich country holding out the full hand of a glorious harvest. It must be the consecration of the new mission. The work is now acknowledged of God and a covenant is made. A foundation-stone is laid, so that we cannot but raise the pile thereon. . . . On the 18th Mr. Purves felt unwell, and had to go to his bed at noon. At 3 p.m. Mrs. Purves called me to him, and I found that he had hæmaturia. The fever increased towards night; his temperature reaching 105°. . . . On the morning of the 18th, after a terrible night, he appeared wonderfully improved and began to look brighter and talk of getting up; but at 2 p.m. he had a fresh return of the hiccough, and at half-past a severe spasm seized him. For two or three minutes he had severe pain, and then his strong heart failed. In a minute all was over. It was a terrible shock to us and an awful surprise. His pulse had been good all the time. He was very strong—often too strong to be a good patient.

In his last minute—which I would not mention save for its beauty—he looked up to God and prayed intelligently. He was then free from pain. His prayer ended, he turned his eyes heavenward, and saying "*Looking upward*" went whither his eyes were turned. His death was free from the struggles and pain that often accompany it. It was sad, very sad to us; but it was a glorious triumph of Christian faith. To us, who had to watch him go, it provided a glimpse of heaven, for the Light of another world broke over his face. We almost heard the song of his "welcome home," and here in the very heart of Darkest Africa we had a ray of the light of Eternal Day.

We buried him the next morning early. No warrior had greater honour and no man truer affection shown. Our village here is small, but men came in during the

night from far and near. . . . We had several chiefs at the funeral, and a great number of people. The way some came to inquire and show their sympathy during his illness bore a testimony which I need not define.

The station here is a beautiful one, and I believe very healthy. It is high, open, and cheerful, and Mr. Purves' death cannot be laid to its charge. Personally I never had better health than at present.

Mrs. Purves is much stricken, but she is a brave and noble woman. She naturally wants to return home at once, but for my sake and the Mission's she has consented to wait till the next dry season. Without her I could not stay here, as I have neither food nor furniture of my own. . . . God shall have my best. I know enough of the language to get the station work done, and I have native helpers to preach. Pray that we may be kept well and strong to hold the fort until the reinforcements come up.

## MISSIONARY STUDY CLASS.

### THIRD COURSE.

#### SUBJECT: MISSIONS IN THE SOUTH SEAS.\*

#### VII.—NEW GUINEA.

NEW GUINEA was first discovered by the Portuguese in 1526, and was given its present name on account of a supposed resemblance to the Guinea Coast of West Africa. The native name for the island is Papua, which seems to have reference to the frizzy hair of the inhabitants. (See Mr. Abel's *Savage Life in New Guinea*, chap. i.) For three centuries and a half the island remained outside the sphere of European politics, but in 1885 an arrangement was come to by which the island was divided between Holland, Germany, and Great Britain, the British portion being the south-east. Our own Society was the first to begin missionary work in the island. This was in 1871, and an interesting account of the early history of the mission can be found in Mr. Horne's *Story of the L.M.S.*, chap. xiv., or Mr. Lovett's *History*, Vol. I., chap. xiii.; see also Dr. Macfarlane's *Among the Cannibals of New Guinea*. The text-book quotes a long extract from the official report of Sir William MacGregor, testifying to the good work of the missionaries. The present Governor, the Hon. G. R. Le Hunte, has spoken no less warmly, and has been a true friend to the mission. (See leaflet, *Words of Weight*, which will be sent free on application.)

A good illustration of the progress of the work in New Guinea may be found in Mr. Riley's article in the *CHRONICLE* for last February. A fund of information and illustration concerning many aspects of the work may also be found in Mr. Abel's book already referred to.

A sorrowful chapter has been added to the history of the mission since the text-book was written. We refer, of course, to the massacre of Chalmers and Tomkins on the Fly River last April.

Next month we shall conclude the present course of study with a summary of the results achieved, and the work now in progress, in the South Seas.

\* Text-book: *Christianity in Polynesia*. By the Rev. Joseph King. May be had from the Mission House. Price 1s. 3d., post free.

## MY FIRST YEAR IN NEW GUINEA.

BY THE REV. W. J. V. SAVILLE, OF MAILU.

**W**ITH regard to church membership, or any signs of the working of God's Spirit on the people of my district, there can be no report. Last May, however, we put up a good new church on the island, and we have also built one on the mainland at Guininari, to which place the Mailu people are gradually emigrating. I feel that the leaving of this district

the tops of mountains, whose summits are most difficult of access. This is their means of protecting themselves from their enemies, just as the swamp is in the Fly River district. I am glad to report that since I have come on to the mainland one whole village has left its mountain top and come down on to the shores of this magnificent bay. Another big village is slowly doing the same. This will make visitation very much easier, and will greatly increase the possibilities of work. The inland people I found friendly, but very timid. They had only once previously been visited by a white man. I spent a night with them, and have since received a return visit.

I must not forget to mention that this year we have had the use for the first time of books in the Mailu language. I am much indebted to Mr. Schlencker for getting through the press a small book containing portions of Mark's Gospel, translated by my dear old teacher Mairi, together with some hymns translated from the Rarotongan, and a reading-book put together by Mr. Schlencker and Mairi,



THE MISSION CHILDREN, ISULEILEI, NEW GUINEA.

without the presence of a white missionary for so many years has made the work now doubly hard. It is a very difficult district, but with more help and by the grace of God we mean to work on hopefully.

Perhaps the most encouraging outlook is in work amongst the children. Before I left Mailu I was beginning to get a slight hold on some of them, to whom I am much attached, and I am hoping that on our return we may have a number of them living with us.

I have made one trip inland, going as far as the Mailu language is spoken or understood. The villages are on

THE CENTENNIAL SURVEY OF FOREIGN MISSIONS, by Dr. Dennis, the author of the standard work on "Christian Missions and Social Progress," is a volume which has long been eagerly awaited by missionary officials and others interested in missionary statistics. It is a monumental work, and must have demanded infinite patience and research on the part of the compiler. The book is handsomely printed, and contains many good illustrations, including a striking frontispiece portrait of two famous veterans, Dr. Paton and Dr. Jacob Chamberlain. The price of the book (21s.) will put it beyond the reach of most ordinary folk, but it should certainly have a place in every missionary library, and in every general library also. The publishers (Messrs. Oliphant, Anderson, & Ferrier) and the author are alike to be congratulated on the successful completion of a great work.

## WHAT OUR DIRECTORS CAN DO.

BY THE REV. W. HARDY HARWOOD (CHAIRMAN OF THE BOARD OF DIRECTORS).

**I**N July, 1901, I addressed a letter to all the Directors of the Society, the aim of which was to prepare the way for some effort towards making the Directorate more generally effective in the different constituencies of the Society. The replies, many of which were delayed by the holidays, did not cease to come in until nearly the end of the year, by which time some 170 Directors had answered, in addition to some who had given a verbal reply.

All the letters, without exception, indicated hearty willingness to join in any effort for the local strengthening of the Society; and as they came from all the great towns and from the large majority of the counties, it may, I think, be taken for granted that we have in all parts of Great Britain Directors who are ready and willing to act as our representatives in their own district. The letters contained many suggestions, some criticisms—all friendly—and a few warnings. It was interesting to find that in several instances the criticisms were in actual opposition to each other. Some thought that our great mistake was in not becoming the official Congregational Missionary Society; others that the day on which we abandoned our undenominational character would be the beginning of our downfall; some advocated the formation of special spheres of interest after the fashion of the U.M.S.; others thought that we had weakened the appeal of the Society as a whole by allowing the increase of special appeals and special interests; some advocated more meetings; others thought public meetings of little value, but desired rather to see an increase in the number of organised collectors of small sums. Many thought that the ministers needed educating on the missionary subject; one or two thought that the winning of the layman, especially the young layman, was the great need of the hour. Though such suggestions may be contradictory in form, they are not really so in spirit, and they contain useful lessons.

Then there were here and there statements of methods which had been employed with much effect in the localities from which the Directors wrote. In one case the local Director has attended many of the missionary meetings of his district and spoken from the point of view of

the Board Room, answering the criticisms of the ignorant upon such matters as home expenditure and management, and giving some account of the methods and aims of the Board of Directors. Another has made it his business, by personal calls upon ministers and representative members, to seek to deepen the interest in his own neighbourhood. One touching account was of a small and poor church the members of which, after the collection has been taken for the poor at the Lord's Table, contribute a second offering in the form of a voluntary tax of a penny per member for the L.M.S. Many other suggestions and statements of much interest were given, the reporting of which is impossible here. I cannot do better than in a few sentences sum up what seem to me the most valuable results from the correspondence, strengthened by the experience I have gained in the conferences I have attended.

(1) There is a very strong and general desire that the Directors will seriously face the position created by the repeated necessity for special appeals. Many, whose love for the Society is undoubted, have expressed the strong feeling that, without attempting the impossible exactness of a ledger-like balancing month by month of income and expenditure, they should seriously inquire by what way the two can be brought into more approximate relation; and I am bound to say that the balance of opinion is that it can be done, and ought to be done, not by reducing our work, but by increasing our income. But of the unrest under these repeated appeals for the removal of deficiencies there can be no doubt.

(2) There is an earnest desire that all ministers will do what is actually done already by a large number—i.e., keep the work of the Society before their churches as *not an outside organisation*, but an integral part of the work for which they exist as a Christian church.

(3) There is a strong desire that in some way missionary information should be more widely diffused in the churches. Germane to this is the suggestion that all the students in our colleges should, as part of their training, be made acquainted with the missionary fields and with missionary history.

Finally, there are two practical suggestions which seem to me of great value, and which in some districts are carried out: *First*, that in every Church there should be a strong Missionary Committee, elected by the church meeting, the business of which it shall be to see that no possible source of income or means of interest is left unused; *second*, that periodical conferences, representing localities not too large, should be held, at which someone

should attend—the local Director or someone whom he secures—who is able to impart knowledge and quicken interest.

This is, I think, very roughly the result of my correspondence and conversation, and, if the Editor will allow me, I should like next month to give very briefly my own suggestions arising out of what I have heard and read.

### FROM THE HOME SECRETARY.

**W**RITING almost within sight of the close of the financial year, we can see abundant reason for thanking God and taking courage. We may thank God for the increased prayerfulness on the Society's behalf, of which we have evidence from many sides, and all past experience shows that prayer is at once followed by increased courage and hopefulness. I am more and more convinced that the demands now made upon the churches by the growing work which is put into their charge are not beyond their resources, and in face of the responses so far made to the special appeal I firmly believe that these demands are not in excess of their willingness.

\* \* \*

UP to the end of February the ordinary income for general purposes may be regarded as only about £600 behind that for the same period of the previous year. Legacies are, as was anticipated, some thousands behind. The expenditure fully maintains its previous advance, so that the deficiency on the year's working, apart from the special effort, will probably be in excess of previous estimates, but as the actual facts will soon be known, it is not necessary to give a more particular forecast.

\* \* \*

**PROMISES** for the deficiency up to March 11th amounted to £14,323 (of which £8,000 is paid), for increased annual income to £400. This takes no account of efforts being made, or soon to be made, in such districts as Leeds, Sheffield, Manchester, Bristol, &c., but only reports those of which information has reached headquarters. The Twentieth Century Fund we do not expect will yield for us more than £17,000, of which £14,222 is already paid.

\* \* \*

**AMONGST** the many promises made towards the deficiency the following may, perhaps, be mentioned. A missionary's wife, who kindly consented to my making use of her letter, wrote as follows:—"I have been wondering in what way we could help you in your present trouble, and this last week of self-denial has been almost too much for me. When we think that, unless something is done, the Society may be left in the terrible position of having to draw back, it fills us with sorrow. How little we know of what it means to deny ourselves in comparison with the dear native Christians who have given up all for Christ's sake; as we remember them we feel we are hardly worthy to be called Christians. I can only think of one way of giving any substantial help, and

that is by sending you the money we have been saving to buy a piano. It amounts to rather more than £39; let me make it £40. . . . I know that the loss of pleasant evenings with our loved instrument will be amply compensated by the joy of being able to do some little thing for Jesus, and the deeper realisation of His presence with and blessing on us and our work."

\* \* \*

**SOME** churches have very generously responded, such as Carr's Lane, Birmingham, £200; Princes Street, Norwich, £250; Union Chapel, Islington, £575 5s. 2d., "In recognition of the honour done to its minister in his election to the Chairmanship of the Board"; Ventnor, £52; Lyndhurst Road, Hampstead, after a week of special meetings on the lines suggested in Andrew Murray's invaluable book, "The Key to the Missionary Problem," about £600; Ryde, £45; proceeds of a collection made at Glandwr Sunday-school, Pembrokeshire, £9 2s. These are no doubt instances of a widespread effort to cope with the present need.

\* \* \*

**THE** friends of the Society everywhere will be rejoiced to know that the Board is arranging for a week of prayer just before the Annual Meetings. May we not so anticipate that week as to cause it to be one of thanksgiving for a great burden removed and of intercession for a still more intense consecration to our share of the world's evangelisation?

\* \* \*

**THE** following are the chief arrangements for the Annual Meetings:—May 10th, Children's Demonstration in Exeter Hall; chairman, A. M. Torrance, Esq., ex-chairman of the London County Council. May 12th, Prayer Meeting (10.30 a.m.) and Annual Meeting of Members (2.30 p.m.), at the Mission House. May 13th, Ladies' Meeting (afternoon). May 14th, Sermon by Rev. J. H. Jowett, M.A., in the City Temple (11.0 a.m.). Watchers' Band Meeting (3.0 p.m.); chairman, Rev. R. J. Campbell, B.A.; in the evening a Conversation, followed by the Public Meeting, in the Queen's Hall; chairman, Sir W. H. Broadbent, M.D. Sundays, May 4th, 11th, and 25th, Sermons in London. Full particulars will be given next month.

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**IN** connection with the Annual Missionary Sale in Sunderland a doll-dressing competition and exhibition will be held in December. Full particulars may be obtained from Mrs. Priestly, 2, Belle Vue Crescent, Sunderland.

\* \* \*

**CANNOT** readers of the *CHRONICLE* and *NEWS FROM AFAR* do much to add to its circulation? I heard some time ago of a friend who appeared to think that the Society's annual report was its monthly publication, and just lately of another who had never seen a copy of the *CHRONICLE*, and of yet another who thought that *NEWS FROM AFAR* "was just an old name by which the *CHRONICLE* was known!" There is a wide field of usefulness still untilled in the circulation of our periodicals and leaflets.

ARTHUR N. JOHNSON

## ONLY EIGHTEENPENCE.

## A COUNTRY PASTOR'S STORY.

N a cold January day I went to visit a retired pastor and his wife, both of whom were kept within doors by sickness. In the course of our conversation the good wife—aged and far from strong—said: “I have been reading in the *Missionary CHRONICLE* that if the members of our Congregational churches gave eighteenpence each, the deficit of more than £30,000 would be cleared away. So I have started with a little account-book, and have already received ten subscriptions, amounting in all to fifteen shillings. I am unable to go out just now, but I am writing to some of my friends, and I think that they will cheerfully respond to the appeal.” I, too, had seen the paragraph in the *CHRONICLE*, but my friend's words and example brought it home to me with quite a new meaning and power. Before the following Sunday I had resolved to make an appeal from the pulpit on the same lines. Accordingly, both morning and evening I told the story of my pastoral visit, just the plain unvarnished tale of how an invalid and aged lady was endeavouring to get a number of eighteenpences for the L.M.S. deficit. I said: “We do not ask the richest man to give more, nor the poorest to give less.” The moment I descended the pulpit stairs in the morning our church secretary said: “Here is eighteenpence from Mr. G.,” naming a carpenter in the congregation. The following Sunday, as well as at the week-night services, the appeal was driven home in a simple fashion, and when the self-denial envelopes arrived we used them for the same purpose. The watchword was: “Only Eighteenpence!”

Two months have passed since that pastoral call in January, and I have just had the joy of writing in our friend's little account-book a long list of names, some of whom are among our poorest folk, and some are little children who have taken the money—by their parents' consent—from their money-boxes, two little toddlers bringing ninepence each to make up eighteenpence between them.

There are two things which stand out prominently in this matter. One, that the power of the Spirit of God has been strangely experienced. The other, that asking for a *definite sum of eighteenpence* seemed to be much more effective than appealing for an indefinite amount.

In conclusion, may I say that we have received £10 in response to this appeal, a sum which for our people is

really splendid. Not only is it a sum, but a text—a text which teaches that if any appeal be made *on the right lines* the response will be forthcoming in due time.

The following is a part of the paragraph which was the seed corn of this £10 crop: “The sum of £30,000, large though it appears, is certainly not beyond the resources of those who are responsible for the carrying on of the work. It could be more than covered by *an average gift of eighteenpence* from each member of a Congregational church, apart from the help of our many other friends.”

F. S.

## CORRESPONDENCE.

## MODERN BUSINESS METHODS AND THE L.M.S.

DEAR SIR,—The constant appeals from the Directors, and still more from missionaries in the field, cannot be read without great regret that the much-needed funds should be so slow in coming. That this should be so seems to indicate lack of interest or lack of knowledge, or both. Perhaps it would be truer to say that the lack of interest arises from lack of knowledge.

It may be said that the Society does all it can to dispel this ignorance. The *CHRONICLE* is deeply interesting from cover to cover, and the least eloquent missionary who visits our churches has a tale to tell full of hope and encouragement, giving ample return for all the money expended. Then how is it that all this work, done so well, realises so much less than it should do?

Are our methods such as commend themselves to the best men of business of the twentieth century? We publish interesting magazines and reports; do 10 per cent. of our church members ever see them? Do 25 per cent. of our ministers and deacons read them? Do 10 per cent. of our congregations come to listen to the missionaries who are sent to tell their story? I think it will be admitted by those who are in a position to form a judgment that this is a liberal estimate.

If this be so, all the new appeals do not reach new people, but are simply trying to evoke larger contributions from those who already give, perhaps to the extent of their ability.

This is the age of *devolution*. We have seen in the last generation a great many duties, which were either not discharged at all by the central government, or discharged badly, handed over to the local authorities to deal with. The same principle applies to all successful business enterprises—a small central authority, with a number of local boards or local managers. This, I submit, is modern business.

How, then, can these modern business principles be applied to the working of a missionary society? From the report of the Society there seem to be some 300 Directors. No doubt a large proportion of these never attend any meeting,\* and the

\* From returns just issued it appears that 111 Directors made no attendances last year.—Ed.

real business of the Society is done by quite a small group of men, who take a loyal interest in it.

I would, therefore, first of all reduce that large and cumbersome body of nominal Directors to a small and effective working board, consisting of not more than thirty persons; if that number is sufficient to supervise the affairs of the largest railway company they are enough to manage the L.M.S.

Secondly, I would create small local boards of business men, of not more than ten persons, who should by personal effort foster, and where necessary create, an interest in missionary work.

Thirdly, I would—either as an alternative to the above, or in co-operation with it—give every encouragement to large churches, or even groups of smaller churches, to support an individual missionary in the field, allotted to them by the central board. This would, in my judgment, bring home to the members of our churches, as nothing now does, the obligation and privilege of fulfilling the command of the Master: "Go ye into all the world and preach the Gospel to every creature."

I have already taken up too much of your space, and may not ask for more to deal with possible objections. I only hope there is healthy interest enough in this subject to evoke the opinions of men who care for the extension of the Redeemer's Kingdom, and are willing to work for it.—I am, yours faithfully,

H. HINDMARSH.

Birmingham.

## OUR FELLOW WORKERS.

"I admit no Christianity without fellowship."—ZINZENDORF.

A RARE act of practical fellowship is reported in the current number of the Paris Missionary Society's *Journal*. The Secretary of the Basle Society, hearing of the financial difficulties of the friends in Paris, referred to the subject at a small meeting of the supporters of his own Society, and said he would be glad to send on to Paris any gifts which might be offered for the purpose. As a result he has transmitted to the Secretary of the Paris Society the sum of nearly 7,000 francs, including one gift of 5,000 francs, another of 1,000, and many smaller contributions.

\* \* \*

IN spite of this generous help we regret to see that the Paris Missionary Society is threatened with another serious deficiency, in addition to that of 42,000 francs which remains from last year. This financial difficulty is ascribed chiefly to the development of the work in Madagascar, where the Society now has fifty-three missionaries (men and women) at work.

\* \* \*

DIFFICULT as the mission on the Zambesi is, it, nevertheless, is not without its results. M. Bouchet writes: "The work is always the same, going on with a very real, though

very slow, advance. Nothing shows one this advance more clearly than a sojourn in a place which has been evangelised some time after staying for a while in a new station. I am sometimes surprised by the answers which are made to me here by some heathen who are either well disposed, or have been educated by long attendance at our schools. I think there are many of them who have only a step to take to enter the Kingdom of God. And it often seems as if the chain which held them back were not so much heathenism itself and its turpitude, but the incurable laziness which has resulted from it in the whole mass of the nation. From this point of view, the industrial school has a great part to play. By developing initiative, by requiring personal effort, it prepares individualities for the coming day when the tocsin of despotism and slavery will sound."—*Journal des Missions Évangéliques*.

\* \* \*

NICARAGUA (MOSQUITO).—The magistrates at Bluefields have for some time past adopted a hostile attitude towards the Moravian Brethren working there. Their animosity recently culminated in a memorial to the Government, praying for the removal of the Mission. But the Mayor of the town, who was to present the petition, discredited himself on his way to the capital, committed manslaughter in a drunken fit, and was sent to prison for the offence. These proceedings led to further inquiries, with the result that the Provincial Governor—a sworn enemy of Evangelical Missions—has been replaced by a more fair-minded and sensible man, who will not permit any overbearing interference with private rights on the part of the Municipality (such as had recently occurred), and whose attitude towards the Moravian Brethren is entirely friendly. Hence the outlook is much more cheering than it has been for a long while.—*Miss. Blatt der Brüdergemeine*.

\* \* \*

It is interesting to note from the Committee Report of the Basle Society that missionary circles in Germany have gradually abandoned the attitude of opposition to the employment of unmarried ladies in the Mission-field, and the missionaries who formerly shared these prejudices have likewise learnt their unwisdom and now request the sending out of female workers with almost pathetic urgency. The result of this change has been twofold; on the one hand offers from female candidates have considerably increased of late, and on the other hand the interest of Christian ladies in Germany has been directed in a special manner to the needs of heathen women.—*Evangelische Heiden Bote*.

\* \* \*

THE MORTLOCK ISLANDS, which are but rarely mentioned as a missionary field, form part of the Caroline Islands, and are reaping the benefits of German rule in a rapid growth of prosperity and great increase of the population. Here, accordingly, the novel problem presents itself as to what is to be done with a people which is out-growing the bounds of their habitation. The case of these islanders serves to prove that

lower races are not necessarily dying out on coming into contact with civilisation. Only the vices introduced by the white man sap their vital strength.—*Evangel. Missionen*.

\* \* \*

THE GOSNER MISSION is labouring under grave financial difficulties, and the directors have issued a pathetic appeal. The present deficit amounts to £7,700, and the directors will have to curtail or even to suspend operations unless the friends of this mission come to the rescue. The blessing of God has manifestly rested on the work, the number of catechumens having considerably increased, and new doors having been opened.—*Neue Nachrichten*.—(B. H.)

### THE BOARD ROOM.

ON Tuesday, February 25th (52 Directors present), the Foreign Secretary introduced the Rev. C. D. Helm and Mrs.

Helm, of Matebeleland, now home on furlough after Mrs. Helm's illness. Mr. Helm WELCOME AND FAREWELL. spoke of the signs of spiritual awakening after long and weary waiting. It was very

difficult to rouse any sense of sin in the Matebele, but during the last year men had come to him oppressed by the burden of sin. The Foreign Secretary also introduced Mr. Charles Hurst, of New Zealand, who was elected an honorary Director during his stay in England, and Dr. E. Winbolt Lewis, who took leave of the Directors prior to his departure for Central Africa to reinforce the mission there.

ON the recommendation of the Consultative Committee, it was decided to set apart the week beginning May 5th (immediately preceding the Society's WEEK OF ANNIVERSARY) as a special time of prayer.

PRAYER. Arrangements are being made for prayer-meetings at the Mission House at certain stated hours each day, and it is hoped that friends throughout the country will join in this week of prayer. (A further reference to this arrangement will be found on p. 78.)

MISS GRACE PEAKE was appointed to special work in Madagascar for two years, contributions APPOINTMENT. having been guaranteed for her support during this period.

AT the Board meeting on March 11th 62 Directors present) the Joint-Foreign Secretary introduced the Rev. H. H. Theobald, of Mangari, and Mr. and Mrs. HOME FROM INDIA. Hewett, of Attingal (Travancore), now home on furlough. Mr. Theobald and Mr. Hewett briefly addressed the Directors, speaking of the encouragements they had received in the work and the strong faith they had in the final triumph of Christianity in India.

THE Home Secretary announced the death of Mr. Abraham Haworth, of Manchester, for many years a warm friend and supporter of the Society. MR. ABRAHAM HAWORTH. The Directors expressed their sympathy with the bereaved family, and instructed the Secretary to convey a message of condolence.

ON the recommendation of the Eastern Committee it was resolved to present an address of congratulation to Miss Brown, of Madras, who has recently completed twenty-five years of service in connection with the Society, being the first lady-missionary to attain this distinction.

### ANNOUNCEMENTS.

#### ARRIVALS.

Mrs. H. HEWETT and Mrs. HEWETT, from ATTINGAL, TRAVANCORE, per steamer *Cheshire*, on February 23rd.

The Rev. H. H. THEOBALD and Mrs. THEOBALD, from MANGARI, NORTH INDIA, per steamer *Arabia*, on February 23rd.

The Rev. J. DUTHIE and Mrs. DUTHIE, from NAGScoil, TRAVANCORE, per steamer *Friedrich der Grosse*, on March 5th.

#### DEPARTURES.

MISS OVENDER, appointed to CHIANG CHIU, and Mrs. COCHRANE and three children, returning to NORTH CHINA, embarked per N.D.L. steamer *Bayer*, for Shanghai, on January 28th.

REV. A. E. CLAXTON, Mrs. CLAXTON, and two children, returning to CHUNG KING, embarked per steamer *König Albert*, for Shanghai, February 25th.

#### BIRTHS.

LIDDELL.—At Tientsin, North China, on January 16th, the wife of the Rev. J. D. Liddell, of a son (Henry Eric).

GELLER.—At Hiau Kan, Central China, on January 18th, the wife of Mr. W. H. Geller, prematurely, of a son (stillborn).

#### MARRIAGE.

BEVAN—VALE.—At Union Chapel, Hong Kong, on December 31st, 1901, H. LL. Bevan, of the London Mission, Shanghai, eldest son of the Rev. Dr. LL. Bevan, of Melbourne, to Beatrice, daughter of the late Hon. W. M. K. Vale, of Melbourne.

#### DEDICATION.

At Augustine Church, Edinburgh, on Sunday, March 2nd, Mr. E. W. Lewis, M.B., Ch.B., was dedicated as a medical missionary to the Awemba, Central Africa. The Rev. A. B. Henderson, M.A. (pastor of the church) presided and offered the dedication prayer. In the absence of the Rev. B. Wardlaw Thompson (who, through illness, was prevented from being present) the Rev. E. A. Wareham described the field of labour. Dr. Lewis made a brief statement of the reasons which had led him to offer himself for mission work, and especially for work in connection with medical missions. Dr. E. Sargood Fry, of the Edinburgh Medical Mission, delivered an earnest charge to the outgoing missionary. All who had taken part in the service joined with the church in the celebration of the Lord's Supper.

### TO SUBSCRIBERS.

*It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

*All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COVINGS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.





OF THE  
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 792.—*Old Series.*

MAY, 1902.

[VOL. XI. No. 125.—*New Series.*]

NOTES AND COMMENTS.

**A**S many of our readers know, a Special Committee, composed of representative friends of the Society from all parts of the country, has recently been sitting to consider the state of the Society's finances, and to make recommendations to the Board concerning the policy to be pursued. The Committee, which included a number of non-Directors as well as those in closer touch with the work of the Society, has presented a report signed by the Rev. R. Baldwin Brindley, of Croydon, and Mr. Talbot E. B. Wilson, of Sheffield. The Board of Directors, at its meeting on April 15th, gave most careful consideration to this report, but decided to defer action until the Annual Meeting of Members, to be held at the Mission House on Monday, May 12th.

THE report is too long for reproduction in these columns, but it is advisable that all our friends should be made acquainted with the gist of it. The first resolution is one which, we believe, will be read everywhere with thankfulness and approval: "That, having regard to all the circumstances of the past two or three years, which partly explain the present somewhat critical condition of the Society's finances, it is *not desirable that any policy of withdrawal should be seriously contemplated at the present time.*" The second resolution recommends that the Board shall give an assurance that for five years the expenditure shall not be raised above the average expenditure of the last two years, *except so far as the income is increased beyond this figure*, and calls upon the

churches at once to raise the annual income to the amount of this expenditure, which means an increase of about £20,000. It was around this resolution that the discussion centred at the last Board meeting, many Directors feeling that it was not possible for the Board to give an absolute pledge that no additional expenditure should under any circumstances be sanctioned. The question, however, is still *sub judice*, and we must content ourselves with urging that the churches should give the matter their most prayerful consideration, realising the meaning and the responsibility of such action as is suggested. The third resolution concerns itself with methods of stimulating interest in the society's work, and increasing the contributions of the churches, and the fourth and final resolution recommends that if all efforts to increase the income should prove unavailing, the churches should be informed that arrangements will have to be made for handing over to some other society one of the mission-fields. On the third resolution we shall have more to say in these pages; on the fourth we trust we shall have no more to say. We do not believe that the time will ever come when the Congregational churches of this country will consent to abandon any of the work which God has put into their hands in the foreign field.

IN view of the foregoing it will readily be understood that the approaching Anniversary Meetings\* are being

\* A full list of the meetings will be found on page i. of the inside wrapper.

anticipated with more than usual interest. We look to them to set the tone to the year; and we look with the greater confidence because the week preceding the anniversary is to be devoted to special meetings for prayer. These meetings will be held not only at the Mission House (*see list on page 124*), but also at many places throughout the country, a suggestion to this effect having been taken up with the greatest heartiness and enthusiasm in all directions. We hope that friends who live in districts where it has not been possible to arrange such meetings will not feel debarred from the fellowship of prayer, but will unite their prayers with ours at the stated hours and throughout the week. The conviction is growing that this week of prayer will prove to be not only a time of inspiration in itself, but the beginning of a period of greater earnestness and consecration throughout our churches. God grant that it may be so!

At the Annual Meeting of the Metropolitan Auxiliary Council, held at the Mission House on April 7th, the delegates were invited to consider the alternatives of (1) advocating withdrawal from some large mission-field, and (2) increasing the annual contributions of the London churches by £5,000, in addition to raising £7,000 towards the present deficiency, these sums representing London's proportion of the amounts required. The Rev. George Cousins stated that towards the deficiency London had already promised more than £4,000. The more difficult problem was the increase of the annual contributions. On several occasions in the past, however, the London contributions had exceeded the present figure (£17,653) by more than £5,000, and what had once been done could surely be done again. The feeling was unanimous that what was asked was well within the power of the London churches, and the delegates pledged themselves to promote a vigorous campaign in the interests of the Society in their respective churches, aiming at securing some contribution, however small, from every member of the church and congregation.

THE departure of the band of reinforcements for Central Africa (made possible by the gift of £10,000 by the late Mr. Robert Arthington) is an event which will call forth the prayerful and sympathetic interest of all our friends. The tragic history of the mission since its commencement in 1878, and more particularly during the last twelve months, the fair measure of success which, in spite of these repeated trials, has begun to cheer the faithful band of workers, and the interest aroused by the new

pioneer mission to the Awemba—these all combine to invest with a peculiar solemnity the setting forth of this little company of apostles. From all the testimony we have received we are confident that the best traditions of the mission will be worthily maintained by the new workers, and that if God spares their lives they will all render signal service to the cause of Christ in the Dark Continent. It is for us at home to see to it that nothing is lacking on our part for the upholding and strengthening of those who are going forth in our name.

WE have now received copies of "Under the Shadow of Durgamma," by Miss Beatrice Harband, of our South India Mission. The book was reviewed in these columns some months ago, and is now on sale in our Book Saloon, price 2s. net (postage 8d. extra). We also have on sale a few copies of "Brothers at Last," by the Rev. J. H. Brown, B.A., B.D., of Berhampur, a story of Indian schoolboy life, written originally in Bengali, and now sent out in English. We commend it to English boys and their parents (price 7d. post free).

## MEMORIES OF THE MONTH.

*"I am with you all the days."*

### MAY.

- 1.—David Livingstone died at Ilala (1873).
- 2.—The Society's first Deputation, Messrs Tyerman and Bennet, sailed for the South Seas (1821).
- 5.—The Society's Mission at Chung King opened (1890).
- 9.—Adoption of the Fundamental Principle of the Society (1876).
- 14.—The name "London Missionary Society" adopted (1814).
- 14.—Mr. Albert Spicer appointed Treasurer (1885).
- 16.—Baptism of King Pomare at Tahiti (1819).
- 17.—First Missionary Ship *John Williams* wrecked off Danger Island (1868).
- 21.—James Gilmour, of Mongolia, died (1891).
- 28.—Robert Morrison accepted as a missionary of the Society (1804).
- 29.—Death of the Rev. George Burder, for twenty-four years Foreign Secretary (1833).
- 30.—Messrs McFarlane and Murray sailed from Lifu to begin the Mission in New Guinea (1871).
- 31.—Carey's great sermon at Nottingham on Isaiah liv. 2, 3: "Expect great things from God, Attempt great things for God" (1792).

## TWO SONNETS.

## I.

THE King went forth alone. Within his eyes  
A dim, unfathomable, soundless deep  
Of more than mortal anguish seemed to sleep.  
Purpose and patience of some vast emprise  
Lived luminous and mighty in that guise  
Of love unconquerable, fain to weep  
In tears of blood, and resolute to keep  
The endless tryst of love with sacrifice.

Oh ! how to utter it and not in vain !  
Thou unimagined Lover ! Who shall tell  
The story of that passion and that pain ?  
Or who, though much forgiven and loving well,  
Sing worthily one note of that refrain,  
Immortal pity of Immanuel !

## II.

Lord of the Loving ! Thou whose mighty heart  
Broke with the burden of Thy lost world's woe,  
Wonder and worship of all men that know  
Aught of Thee, Great Forgiver, as Thou art !  
Tell to these souls who, evermore apart,  
Surely must seek Thee only, how to show  
Something of their adoring, easing so  
Sting of their love's intolerable smart.

"Have ye not heard it ; oh, have ye forgot,  
How I the travail of My soul would see ?  
Ah, My Forgiveness, who thus kneel to Me,  
Ye know My Pity ! But some know it not.  
Go, bring My own to Me—this be your lot,  
*Even as I had pity upon thee.*"

EDYTH HINKLEY.

## THE IMPERIALISM OF THE GOSPEL.

BY PROFESSOR VERNON BARTLET,  
MANSFIELD COLLEGE, OXFORD.

**Y**OU are set on filling the world with the knowledge of the Gospel ; my ruling purpose is the extension of the British Empire." So Cecil Rhodes is reported to have summed up the difference between General Booth and himself. The saying is characteristic not only of the man but of the present hour. "Imperialism" is in the air ; we are all breathing it, and most are being influenced by it in one

way or another. The question is whether it is influencing us for good or for evil. As a vague instinct, it is simply a feeling for bigness, for things on a large and inclusive scale, for expansion of what is assumed to be worth expanding, but with some impatience of questions as to means where these involve self-denial in detail and what it is too apt to style an "unctuous rectitude." Yet in the raw material of such an emotion there are great potencies.

The aim of the present paper is not to balance the good and bad elements in the Imperial spirit as it is working like leaven around us ; but rather to ask whether it has no lesson for those who in their heart of hearts believe that the Gospel is the most vital thing in the world, and therefore that which ought to awaken the expansive spirit of a Divine and humane Imperialism. The danger of British Imperialism is, in the last resort, its very narrowness. In its more sordid forms, it is the narrowness of the Stock Exchange and the bond-holder viewing all men, and especially "natives," as means to the *summum bonum* of British gold. But even in its nobler current forms it is a race narrowness, putting the Briton into rivalry with other types of manhood in such a way as to care too little what happens to the rest, so long as our own race comes to the top in the struggle. In every form save the essentially Christian it is narrower than man, and so a serious rival to the noblest ideal ; for the "perversion of the best is worst of all." It is, however, the truth in a half-truth that gives it its start, and it is our privilege to claim for God and His Kingdom "the soul of good" even in things partly evil.

Specially so is it in the present case, for the Gospel is the original and authentic Imperialism. This is literal, historic fact. It was the universal side of Israel's Messianic Hope that first hinted the inclusion of all men in one commonweal of Divine unity and peace. It was He who put into His disciples' lips, as supreme petition, "Thy kingdom come," who first gave this full expression and set it on its course of conquest. How wonderfully His Gospel expanded and unfolded its imperial or universal scope, in the face of worldly forces and by the intrinsic might of higher life and strong endurance, the martyr-Church of the first three centuries is witness. A little later, St. Paul's great statement of his Master's imperial thought of human history received yet fuller formulation, to the imagination of mankind at large, in Augustine's dream of the City of God among men in this world, a dream which came to partial but mixed fulfilment in the Holy Roman Empire of the Middle Ages at their height.

But all these pale before the imperial sweep of the Holy Kingdom of God throughout "every tribe and tongue and people and nation" as it spreads out to the modern mind to-day. Here is an "end of ends," a motive of motives, a passion for God's world-wide humanity, to fill the most imperial of souls and kindle rightfully an absolute devotion.

And here we come to the point of the analogy. When we compare the large-hearted devotion of a man of the world, like Rhodes, to his master-idea, the British Empire as an empire of this world, necessarily excluding many from its concern or crushing them in its march, not caring for the diviner aspects of the manhood even of those whom it includes: when we compare such devotion to such a cause as expressed in his original and striking last will and testament—embodying his confession of faith, as most men's wills must—we have much to stir and humble us as Christians.

Why is it that the Kingdom of God and its expansion call forth so little enthusiasm and self-sacrifice, as measured by Christian liberality, compared with its demands, so direct and clear to the simplest mind? Because Christians do not believe in the Divine Kingdom among men as the supreme ideal of the Sovereign of this world, the King of earth's races, as Rhodes believed in the British Empire as a prime factor in the earthly well-being of humanity. No other meaning can be read out of the facts. The bulk of professing Christians, the bulk even of true Christians, have a poor, stunted notion of the ideal they really cherish as supreme and daily mention in prayer, and a petty notion of the claims it has to the sacrifice of any one who thinks even fairly, not to say worthily, of its sovereign and ever clamant demands.

Let us bring the matter yet nearer home. We who are more specially bound to the London Missionary Society, as the natural channel for our constant and unremitting efforts for Christ's Kingdom of true freedom and order, with which alone the noblest of imperial instincts and passions can ever rest content—we are at this moment challenged to prove how much we believe our belief, and love our Lord. And in the light of the recent exhibition of how a great man of this world can love the wider aspects of this world's life, and prove it by his works, the challenge gains strange point, "*Lovest thou Me more than these?*" "*Shepherd my poor sheep.*"

We have been able merely to suggest a serious and heart-searching comparison. Let each take this seed-thought, the Gospel as the Divine object answering to the divinely-imprinted instinct for sublime objects of devo-

tion and sacrifice; and let it expand in imagination and conscience. He that now becomes ashamed of petty sacrifices hitherto thought adequate, he shall not be put to shame when the day of unveiling arrives. To some the unveiling will come even here, when their last will and testament reveals what they thought of the wider Kingdom relative to their means and their special duties at home. To all it will come in the nearer presence-chamber of the only Potentate. To none of us may it bring eternal shame, that we lived in days when men spoke of "Imperial" interests and the horizon sensibly enlarged about us, while yet we failed to "redeem the opportunity" for God and His sovereign Gospel to every creature.

## DISPENSARY WORK IN NORTH INDIA.

BY DR. ROBERT J. ASHTON, OF KACHWA.

HOSE who know most about medical missions agree in saying that the best work—surgically, medically, and spiritually—is that done among the hospital in-patients; that whereas in the dispensary one sees a patient perhaps once or twice for a few minutes, and then maybe never again, those in the hospital stay under one's care for a more or less prolonged period, and the treatment employed, or the teaching and influence brought to bear, have a better chance of producing the wished-for results.

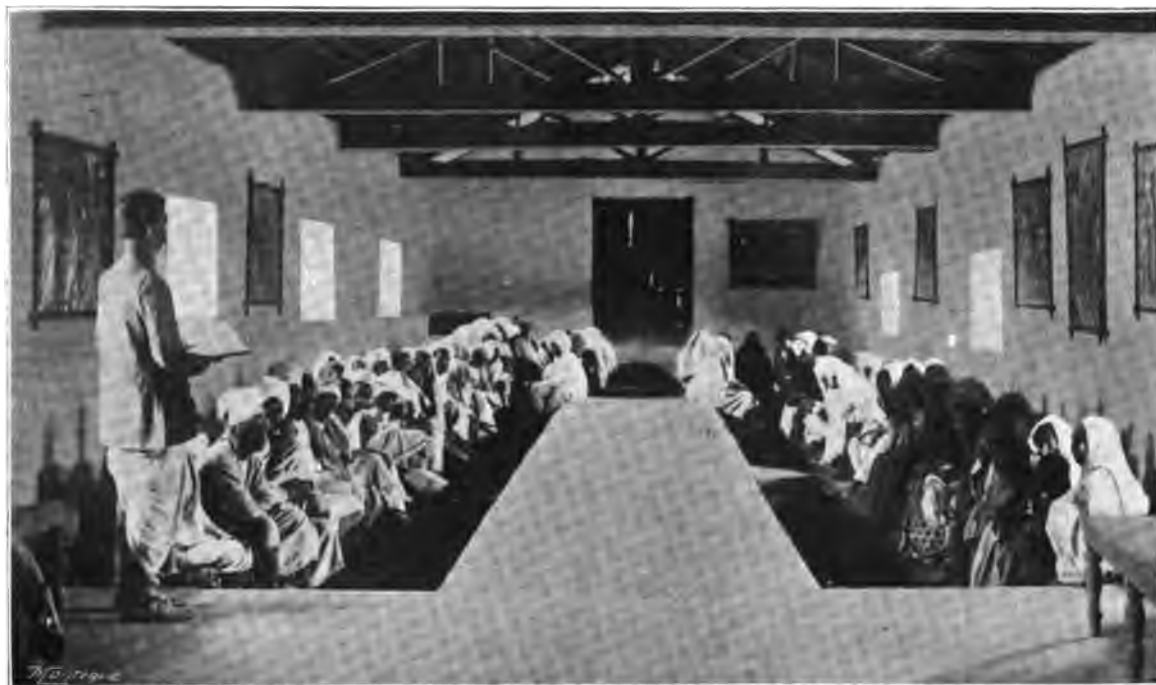
This is, of course, obviously true, and one would not wish in any way to seem to say anything to the contrary. But all the same a very good case for usefulness can be made out for the dispensary, and its function as an avenue to, or feeder of, the hospital is by no means its only claim to respect. The minor ills of life mount up to more in the aggregate than the major, and a hundred persons cured, say, of painful toothache or of the worrying wearing-out returns of ague fever, may be fairly reckoned against the ones who get their relief from more serious ills by a major operation or by a prolonged course of treatment in the hospital. And from the purely mission point of view, while the hospital is easily first for its opportunities for teaching and heart-winning, still the dispensary waiting-room offers almost a unique opening for preaching—or if you like "advertising"—the Gospel message.

There every weekday, year in and year out, the doctor, or, in their turn, one or other of his young Indian Christian assistants, finds a little crowd of seated men and women,

who give a quiet, attentive hearing to his message, seldom trying to interrupt or argue, and never rudely opposing, as they probably might do if met in the bazaar or in their own villages. The accompanying picture shows the hospital dispenser, himself a ten years' convert from Mohammedanism, facing his audience with the open Bible in his hand. (Though caste requirements make it necessary to employ a Hindu cook and water-carrier, and a Mohammedan sweeper for the hospital, all the rest of the medical mission working staff are Christians, and each one of these is expected to give his spoken witness

support an almost purely agricultural population of over seven hundred to the square mile. Most of them left their homes the same morning, but some have come longer distances, from one to two or more days' journey. In their flattering native phrase they often tell you, "We come from afar, having heard of your great name"; and however that may be, one knows they will not go away again without having heard of a much greater Name, of their best Friend and Helper, the Christ who came to heal and to save.

In this way, without moving outside our mission com-



THE DISPENSARY WAITING-ROOM, KACHWA.

for his Lord.) The room used was once the press room of an indigo factory, but now it admirably serves its new purpose as a waiting place for patients. Large coloured Bible pictures brighten the white walls, and the trench-like depressions in the floor, where the indigo press screws used to be, now make good seating places for long orderly rows of patients, the passage down the middle conveniently separating the women from the men.

The patients have come, not merely from the adjacent village-town of Kachwa, with its 3,000 and more inhabitants, but from the innumerable villages or hamlets in the populous district round, where the fertile fields

pound—for it is the patients who come to us, not we who go to seek them—we are able to proclaim the Gospel in every village of our district, in almost as thorough a way as if we were to spend most of our time in itinerating. And though some patients come but once to the dispensary, others attend for weeks or even months at a time, and hear the spoken Word again and again. It should never be forgotten that the prosaic Medical Mission waiting-room is really and truly a Gospel hall.

It must not be thought, though, that long sermons are inflicted on the suffering folk. A twenty minutes' bright earnest talk, that is all, and then the centre of interest

shifts to the consulting room, where, one by one, the patients pass before the doctor's desk, to have their disease diagnosed and prescribed for. Medical cases pass on to get their medicines in the dispensary, and minor surgical cases are dealt with at once in an adjoining verandah. More important surgery is reserved, to be dealt with at leisure in the operating room. This is not usually a very gruesome place with us, for in our district we have no factories with dangerous machinery, nor swift-wheeled traffic over steep roads, to give us bad accident cases. In fact, most of our work is cleanly, gentle eye surgery, for heat and glare and poor food send us numbers of patients blind with cataract. Usually in little over a week the blind one goes away seeing. Last month fifty such cases were treated, our largest monthly total as yet. One wishes there was as easy and effectual a cure for blind minds and hearts.

### "IN REMEMBRANCE OF ME."

#### IV.—REMINISCENCES OF A COMMUNION SERVICE ON THE "JOHN WILLIAMS."

BY THE REV. J. E. NEWELL, OF SAMOA.

**I**T is eighteen years ago, but the memory and the inspiration of that service one would never willingly let die. Many of those who crowded the saloon of the old barque and united in that service have passed away, but some remain. Let one of those survivors testify to what he saw and felt at that Sacramental feast.

It was a scene not often realised on earth. In some of its features it was unique even in our South Sea Missions. Being on the *John Williams*, actual bread and wine took the place of cooked *taro* (our most familiar Samoan vegetable) and the milk of the cocoanut, which rightly and appropriately takes the place of the wine at a native Sacramental service. And it was a service in three languages. There were three English missionaries present, besides our Captain (the late Captain Turpie) and his wife. One of the missionaries led off the meeting with a hymn in Rarotongan; this was followed by a hymn in Samoan, and three prayers were offered, one being in English. Three simple addresses followed, all on the same theme; there is no other theme where hearts are united as ours were in love to the Redeemer. Two of the English missionaries had not long before been called upon to pass through deep sorrow, and had come

through "the valley of the shadow" to realise more vividly than ever the comfort of His abiding presence, and that because the Saviour died the believer in Him shall never die.

And the occasion that brought that company together on board the missionary ship embodied the very spirit of the Cross of Christ, the spirit of Him who died that they who live should not live henceforth unto themselves, but unto Him who died for them and rose again. For in that company of the Lord's people there were twenty-three native Polynesian missionaries on their way to New Guinea. The number, even for Polynesia, was large. And the great divine necessity which sent them forth was the news which had thrilled all our Polynesian churches as no event within memory had ever done. Eleven Rarotongan teachers had been massacred at Kalo, in New Guinea; and these twenty-three were to fill up the ranks, and more than fill the places, of their fallen comrades.

Raiatea (soon, like Tahiti, to drop out of the list of the Society's stations in the Pacific) had sent its contingent. This was, I think, the last to come from that earliest Polynesian missionary centre. Fifty years before, John Williams had crossed that same ocean from Raiatea to Samoa in his little *Messenger of Peace*, and now the last band of Raiateans to enlist under the old flag of our Society were on their way to New Guinea.

And the Cook Islands (then always called by us the "Hervey Islands") had of course sent a splendid lot of stalwart men and women. They had felt in a very special way the Divine compulsion urging them to the front; for was it not their very own regiment of the King's Army that had been counted worthy to suffer loss for His dear sake? They had been "baptized for the dead." Their own "Tamate" (whom they and we still mourn) had written telling them the tale of horror, and had added the comment: "I fear the news of the massacre will prevent any more Polynesian teachers from coming to New Guinea." "Nay," said these South Sea Island Christians, "but it is surely the very reason why the Gospel must be preached to the savages of New Guinea."

One of that contingent from Rarotonga was introduced to me as the son of Elekana, the deacon of Manihiki, who years ago had made that adventurous voyage of nine weary weeks in a canoe, drifting over that trackless waste of ocean until eventually he and the survivors of his little party arrived at Nukulaelae in the Ellice Islands—an event which led to the introduction of Christianity to that group. Tauraki was this young missionary's name. It will never be forgotten in the annals of the work in

New Guinea. He was murdered two years later at Motu-motu when trying to make peace between two warring tribes. His Master must have had a very special need for Tauraki in the heavenly land, for we who knew him on board, even for a few brief weeks, saw what a magnificent example he was of what Christ can make of a South Sea Islander. His brown skin showed him a Polynesian, but his thin lips, the curl in his moustache, his hair parted like a European, the well-shaped head, and the bright eyes lit up with that always sunny temper, suggested other lands. He offered prayer at our Communion service. Soon he was to fall praying for those whom he longed so much to save. They knew not what they did when they killed Tauraki, the peacemaker.

And, of course, Niue had its representatives in that noble company. Now, too, for the first time, the Samoans had linked hands with their Eastern Polynesian brethren in the work in New Guinea. Oh! blessed necessity of Christian service! Aye, thrice blessed for the demands such service as this makes upon the loyalty and love of the Lord's people. It was difficult to get the Samoans to part with their children, as all teachers to New Guinea were urged to do, and it had been difficult to get congregations to part with pastors they declared they could not spare for New Guinea; but here, in the first Samoan teachers for New Guinea, we had the pledge and promise that such sacrifices would be made in the years to come. The Samoan teachers had taken three children. One of them is married to a teacher in New Guinea. Her brother returned to Samoa for training, and has gone again to New Guinea as a missionary. The third is likely soon to follow. Even the children who were present at that Communion service have received the baptism with which so many of that company of believers had been baptized, and have entered the service into which thus early they were being initiated.

There was no photographic camera on board our ship to take the picture of that company; those who survive have no need of a picture to reproduce the scene. Could the Master have lifted the veil and shown us what future years would bring to all of us the service might possibly have been more impressive and solemn than it was. At that time we knew that He was present, and that only His mighty, all-embracing love could have brought us together and made that feast for us the symbol and the foretaste of heaven itself. He has used many of that company to make known His love to others, and we need not hesitate to say that the inspiration of that holy hour on board the mission barque remained with us all through many a labour and many a trial.

## A SUCCESSOR OF THE APOSTLES.

### THE STORY OF PASTOR CHIU, OF AMOY.

BY THE REV. FRANK P. JOSELAND.



THE best proof of the suitability of the Christian Gospel for the Chinese is to be found not in statistics, not in the number of nominal Christian converts, but in the *quality* of those who profess to have found salvation in Christ. The following sketch of a native Christian minister may serve as evidence of the power and efficacy of Christianity to win the intellect as well as the heart of the Chinese.

PASTOR CHIU CHI-TEK was born in the year 1856 in the county of Hui-an, some sixty miles north of Amoy. He was the second of three sons, all of whom are earnest Christian workers. His elder brother is senior deacon of the Koan-a-lai church in Amoy, and his younger brother is the pastor of the Thai San church in the same city, both belonging to our Mission. When he was nine years old his parents removed to Amoy, and all the family attended the Koan-a-lai church and became Christians. His parents joined the church and proved exemplary members. When Chi-Tek (to use his Christian name) was twelve years old he entered a missionary school, with the result that at sixteen years of age he was baptized and became a member of the Koan-a-lai church. He was received into the church by the Rev. A. Stronach, who was impressed by his evident piety and earnestness, and noticed signs of promise which have since been amply fulfilled.

A year later he entered the Amoy Theological Hall for the training of students for the ministry, and passed through his course with great credit, making the most of his opportunities, and proving a favourite, both with his teachers and fellow-students. The friendships he formed then have lasted, in many cases, until now, for the ties of fellowship in study and work in China are as strong as, if not stronger than, they are at home.

At the age of twenty he left the College to enter upon his life-work as a preacher of the Gospel. His first spheres of service were in the country in connection with three inland stations where young churches had been formed not long before. In each of these places his work was blessed, and many members of the church have happy memories of the young preacher's labours.

A few years later his father-in-law became very ill, and brought great pressure to bear upon him to get him to give up his work as a preacher in order to take full



charge of the business. But, by the grace of God, he was able to resist the temptation, feeling that as he had already given himself to Jesus Christ it would be treachery to Him to turn back. Like Moses, he "accounted the reproach of Christ greater riches than the treasures of Egypt," and quite recently he has told me that he has never regretted his decision, but is full of gratitude to God for helping him to resist so severe a temptation.

Yet he did not find his work as a preacher free from difficulties. He accepted a call that came to him shortly afterwards from the church at Tang Mung, Chiang Chiu, to be their preacher, all the more readily as it was accompanied by a promise on the part of the church to become self-supporting. The members were so unanimous in their desire to obtain Pastor Chiu that they offered to pay the whole of his salary without foreign help; nor has this church ever gone back from that decision formed more than twenty years ago.

For four years Pastor Chiu did yeoman service at this important church. In order to show the character of the conflict of mind through which he passed during this period, it may be well to mention some of the difficulties he had to face. In the first place, there were many obstacles to a complete understanding between the foreign missionaries and the native workers, owing to the inevitable differences of disposition and divergences of opinion; secondly, the many heavy cares and wearying anxieties of all church work, needing much patience and strength to bear them; and, thirdly, the insufficiency of his salary to meet the growing needs of his family. But he declares that two things gave him the most comfort and help at that critical time, and guided him at last to a definite consecration of his whole life to the service and glory of God. First, the great encouragement and spiritual help he received, not only from the missionaries, but more especially from his native fellow-workers; and, secondly, the immense help and comfort his wife was to him at that time. She was so earnest and prayerful, so fully consecrated to Christ, that her presence at his side was invaluable. Happy man to have so devoted a wife at such a stage of his life's history—a true helpmeet for a servant of God!

So it is to these two causes chiefly that he owed his final determination to labour for God and for the good of his fellow-countrymen, and not to allow worldly concerns to draw him away from the service of Christ.

After remaining at Chiang Chiu for several years, and doing a splendid work there—so much so that his name

is still honoured and remembered for good—he received a hearty and unanimous call to the pastorate of the Thai San church in Amoy, at that time the most important church in the London Mission. Accordingly he removed thither, and at the annual meeting of the *Ho-hoey* (the Amoy Congregational Union) in the year 1884, he was solemnly set apart by the foreign missionaries as the ordained pastor of the church. Here he remained for twelve years, during which time the church grew in numbers and efficiency. But the care of this church did not monopolise all his energies, for shortly after his election as pastor, missionary work in the North River district of Amoy was begun, and Pastor Chiu was asked to accompany the foreign missionary on his travels and to help in the founding of the new churches. He was thus often away from Amoy, assisting the missionary in many ways. He helped, too, in school work to some extent, for the island of Kulongsu, where the foreigners live, has always been included in the Amoy work, and the Amoy pastors share with the missionaries in much that goes on there. It is impossible, however, to give a full account of the duties that fall to the lot of this pastorate. Suffice it to say that Pastor Chiu's tenure of the office was marked by conscientious care and great tact, joined to an earnest piety, that endeared him to all, young and old, natives and foreigners alike. It was, therefore, practically inevitable when, in 1892, it was decided to begin a "Forward Movement" of the whole church by starting a new mission in the Ting Chiu Prefecture, that Pastor Chiu should unanimously be chosen to superintend it. His own willingness to enter upon this work made it all the easier to arrange, but at first his church clung to him so tenaciously that they would only let him go for half the year at a time. Their love to him was so deep that it was not until 1896 that he claimed and obtained a complete release from the Thai San pastorate, and so loth were they to let him go that nothing but the growing success of the Ting Chiu work, and the delay in obtaining any foreign missionaries to take his place, at last wrung from them a grudging consent to his leaving them. They would gladly welcome him back to-morrow were the way open, though they are somewhat consoled in having obtained his younger brother as pastor since 1897.

As superintendent of the Ting Chiu work he has all along exhibited qualities of the highest kind. While the foreign missionaries have controlled the initiation and progress of the mission, the practical work of preaching the Gospel, of opening stations, of renting houses, of

accepting converts, of choosing preachers and other workers, has largely been in the hands of Pastor Chiu. He led the way when the first band of men entered the district; he bore with them the obloquy and scorn they received; he shared with them the trials and privations of travel and the difficulties of a new language. While other workers have come and gone, so that there are now only two men who started with him ten years ago, he has remained as faithful, as earnest, as loyal as at first. The march of years has not dimmed his early



PASTOR CHIU, WITH HIS WIFE AND DAUGHTER.

enthusiasm, and he is now reaping his reward. He has learnt several of the various dialects with which the district teems, for he can converse and preach in at least three dialects in such a way as to be readily understood, and he can also act as interpreter to the foreigner. All the native workers under him look up to him with respect and much affection; he is a *persona grata* among the literati and mandarins; he is a power wherever he goes, and it is not too much to say that our work in the Ting Chiu district would not have been anything like as successful as it is had any other native worker been in charge.

He is still in the prime of life, and has consented to continue in his present position so long as he has health and strength to do his work efficiently. His wife died some six years ago, leaving him with two boys and four girls. One son is in Shanghai in a missionary training college; the other is at school in Chiang Chiu Fu, while two of his girls are at school in Amoy. He has since then married again, and his second wife, like the first, is a strong woman, ready to help him in every way she can. She had to flee last year with him when the troubles arose, but directly the premises were rebuilt and the way was open to return she gladly went back to that isolated post, and her influence among the women is markedly for good. May they both be spared for many years to labour together in the work of the Lord, and continue to enjoy increasing success and much blessing!

So long as the Christian Church in China can produce such men as Pastor Chiu there need be no fear for its future. These men are living proofs of the power of the Gospel to win the intellect as well as the heart. Those of us who have the growth of the Christian Church at heart are only too glad to see intellectual endowments consecrated to the service of Christ, especially when combined with humility and earnestness. We do not desire that the young Church in China shall always be dependent upon foreign control and aid, but look forward eagerly to the day when it shall become indigenous and self-propagating, able to raise up its own staff of ministers and Christian workers, able not only to carry on its own work, but to start new schemes and press them forward to successful issues.

The Ting Chiu work has been pioneer work, initiated, supported, and carried on by the native church with native agents, only partially helped and superintended by foreigners. Yet, after ten years' work, we now have five separate churches and two out-stations, with 140 adult members and several hundred adherents, scattered over an area of 2,000 square miles. Our future growth is only limited by funds and workers. The present opportunities are boundless, and our success so far is but an earnest of what must be ours in days to come.

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KESWICK CONVENTION.—It is again hoped to arrange a small party of L.M.S. missionaries at Keswick for the Convention Week (the last week in July), providing free board and lodging there, though circumstances may render it necessary to limit the number more closely than before. Missionaries on furlough who would like to go are invited to send their names to the Mission House with the words "Keswick Convention" outside the envelope.

THE DISCONCERTING OF AN ORATOR.

BY THE REV. H. F. W. LESTER, OF BELLARY, SOUTH INDIA.

THE other night we were addressing a crowd of men belonging to the hunter caste. We talked to them, of course, in parables, and made much use of what we hoped were congenial illustrations. In the course of the meeting one of our speakers hit upon a topic suggested by the employment of the people before us, and settling down to his work delivered himself as follows:—

"Your livelihood is obtained how? By waging war with dangerous beasts. Your professional courage is a commonplace of conversation (general purring). But did you never think that your homes might reward your skill and bravery as much as the hills and the plains? Did it never occur to you that *there* you need to be perpetually on the alert, ready to annihilate your natural foes?" (It evidently had not; so after giving them a few minutes to think, and no reply being forthcoming, our orator proceeded to throw a little more light upon his subject.) "It is not in the jungle only that you meet with the fierce tiger, the burly bear, the hissing, treacherous, merciless snake." (The string of adjectives here was due to a narrow escape the speaker had recently had of treading upon a cobra.) "Now my friends! Come, come. Use your brains. Think. Who are these enemies of yours whom you may find in your very homes? They hide in every hole; they lurk in every corner. Nay, they often meet us face to face, confronting us in the open."

The people still showed no sign of intelligence. Probably they felt he was thinking of a menagerie belonging to a Rajah, rather than of their humble hovels.

"They are enemies," he went on, "to whom we must show no mercy, for it is little they show to us. Now tell me the names of these ferocious creatures. You must know what I am referring to. Who are they, do you think? In our very homes, mind you."

The preacher, of course, had been trying to lead his hearers to the conception of their various bad habits and practices as wild beasts needing annihilation. But his meaning eluded them. If they had grasped it, it would have been a real pleasure to them to have named them for him in response to his eager inquiries; but they could not for the life of them see what he was driving at. Consequently a long and embarrassing silence ensued,

which the speaker was just on the point of breaking by himself giving the desired information, when he saw a smile breaking over a wrinkled face. We knew then that an answer was well on its way. In due time it arrived, and what do you think it was? "*Our wives!*"

I shall never forget the expression of our orator's face when he heard it. It rewarded me for all the toil of that journey, and will be a pleasant recollection when my last is being made.

WHAT THEY SAY IN SHANGHAI.

[FROM OUR OWN CORRESPONDENT.]

IT is worthy of note that some events which seem to have little direct bearing upon mission work are yet in their issues bound to affect missions vitally. The missionaries of the L.M.S. in Shanghai cannot help preaching from the text of the importance of this port to the whole of China, as an international centre, the commercial capital of this empire, the place from which foreign influences—good, bad, or indifferent—flow to all the cities of this great land. Now the fact that the Germans are establishing barracks and a military hospital in Shanghai, and that they have some 2,000 soldiers and very many officers stationed here, of whom many are studying the Chinese language, and that their military representation in Shanghai is ludicrously disproportionate to their actual interests, may mean a great deal to the work of British and American Missions in China. Any active interference with the Government of China as re-established, such as this fact points to, may rouse passions and hatreds we would fain believe to be buried.

Or again, the opening of a college in Shanghai by Japanese under official auspices may seem a small and inconsiderable thing, but it is likely to be fraught with momentous results for Christianity in China. It seems as if the Japanese were to be the most considerable foreign factor in the new China. They are wide awake to the opportunities of the time, and have thoroughly grasped the idea that if they can control the education of China they have secured the root of Chinese life. This college in Shanghai is the outward sign of a movement to *Nipponize** the Chinese Empire. Students are here studying the literature and social life of China, preparing a new system of school text books modelled on Japanese methods; many of them men chosen and set apart for

* *Dah Nippon*—"Great Rising Sun": the native name of Japan.

this purpose. It is well to consider what the success of this movement will mean in China. Civilisation without Christ is its aim. The intention is frankly "neo-heathenism," and although no one can know what the Japanese have done for themselves during the past half-century without admiring their ability and energy, it is no use blinking the fact that if they succeed in bringing about a *régime* of "culture without God," or even, at the best, a nebulous "Deism" which looks indulgently upon idolatry, the work of Christian Missions will be unspeakably more difficult.

It is for Christianity to secure the advisory control of the new education in China. Many leading officials are looking to leading missionaries for help in this direction, and the fact that Dr. Timothy Richard has been appointed controller of the new Shansi Provincial College, and Dr. Hayes (of the American Presbyterians) the principal of the Shantung Provincial College, is a remarkable illustration of the opening of another door in China. The call upon Christian people for the support of Mission work in China is greater now than it has ever been. China stands wavering at the parting of the ways, knowing now that her old guides are blind, and hesitating what new ones to trust.

We in Shanghai have been able at last to secure an excellent piece of ground, in a very convenient locality, as a site for the development of our educational and evangelistic work. It is hoped that during this year we may be able to build a house for Mr. Bevan, and some school accommodation to be developed later as the Society is able to assist. All our friends—who are many—in Shanghai are delighted at the prospect of a good London Mission school, and we have reason for believing that much solid support can be secured from them. The negotiations for the purchase of this land have taken a good deal of hair from the head of the writer, which he can ill spare. Only those who know can conceive what it means to deal with seven or eight Chinese owners, through the medium of nine middlemen, for the securing of title deeds, some of which are always in pawn, and to arrange for the removal of thirteen graves, each needing separate documents and distinct bargain-money. Life is considered very complicated in this civilised twentieth century at home. It is not comparable in this respect to ancient China.

The work is very encouraging in our country districts, called "country" by courtesy, several cities with a population of from fifty to a hundred thousand being included in it. Inquirers are very numerous and require careful

sifting. Mr. Box and I, after careful consideration, have deemed it necessary to put out a notice stating that we do not encourage or permit our Christians or pastors to aid in legal cases or to enter a Yamen on their own account, and that the name of the Church is never lawfully used in a court of law; and we ask all good citizens to help us free ourselves from any who may desire to enter the Church for such purposes by letting us know. We also state the real purpose of our work in China—the worship of the true God and the turning of men to repentance and salvation through Jesus Christ. We make no claims other than those granted to us and other Christians in the various treaties.

Several officials have written approving highly of this, and stating that it will help them in dealing with a number of wastrels who are falsely using the name of the Christian Church to get money in the courts.

The native population of Shanghai is growing so rapidly that it is impossible to overtake the demand for additional evangelical work. It is reckoned now that 700,000 Chinese live in Shanghai settlements, city and suburbs. In the native city are upwards of 250,000. It is an enormous problem. The Christian Church cannot afford to neglect Shanghai. But for the forces of Christian civilization and religion as represented in some inadequate measure by the Municipal Council and Missions, only the forces of hell itself can say what an open sore of festering iniquity this port might be in the body of China, and how fast and far the contagion of its wickedness (vast enough now, in all conscience!) might spread throughout the land. Oh, that Christians everywhere might realise the momentous nature of the work done by Christianity in heathen lands in staying the advance of evil, as well as in aggressive good; then, surely, our hands would be strengthened, our forces magnified, and the word *deficit* would never occur to mar and retard the advance of the Kingdom of our Lord.

W. N. B.

OFFERS are wanted for five old engravings of scenes in Paris (size 15 in. by 10); also for a lady's gold ring, knot pattern (18 carats).—Apply to the Home Secretary.

We have received a copy of *What a Young Boy Ought to Know*, one of a series of similar books published by the Vir Publishing Co. (7, Imperial Arcade, Ludgate Circus, E.C.). We understand that some of these books have been translated into foreign languages by missionaries in India and elsewhere. Certainly missionaries who are confronted by the question of immorality will find helpful suggestions in these books. Many friends at home, also, may be glad to have their attention called to this series, which is heartily recommended by many of our leading ministers.

AN APPEAL FOR MEN.

"The harvest truly is plenteous, but the labourers are few."

THE Central African Mission has reached a crisis in its history. The day of larger work and increased opportunity has dawned. Up to last year our sphere was limited to the Amambwe and Alungu peoples, which meant that we were only touching the border of the great work that ought to be undertaken. The countries of Mambwe and Nlungu, although thirty or forty thousand square miles in area, are so small in proportion to the whole, that they are like a green oasis in a wide desert of heathenism. Our eyes have long been turned to the land of the dark and ignorant Awemba people, and our prayers have been constantly ascending, that the door to this new field might be opened.

In 1893, Mr. Carson went to Kazembe, a big chief near the Luapula River (now known as the Congo), to ask permission to begin work there, but Kazembe refused. In 1894, the Rev. W. Thomas visited the Awemba country, but was roughly received, and the door seemed effectually closed against us. Since then both countries have been opened, and we have heard God's voice saying, "Lo, I have set before you an open door." This adds to our present responsibility a territory of from fifty to sixty thousand square miles—in other words, a country as large as England and Wales. In faith we have taken possession of the land, for we have founded a mission station in Kazembe's country, and have recently begun work at Mpolokosa's in the very heart of the Awemba country. The chief who formerly refused us admission is now quite friendly, and sent men to assist in the building of the missionary's house and the school.

We dare not ~~now~~ withhold our hands; for we have prayed, and the door has been opened in answer to our prayers. But to carry on this work we must have men, and *men of the right stamp*. We want some thoroughly scholarly men, for the dialects have to be reduced to writing, and much translation work must be done. We want artisans to help in building and in pioneering, and to teach the native how to improve himself. But every man who comes to Central Africa must have a robust frame and a strong constitution. He must be ready to teach in the schools, to preach in the villages, to minister to the needs of the sick, and to work with his hands.

He must be anxious to understand, to sympathise with, and to love the native; and to give all his energy and devotion to the work.

If any young man in our churches believes himself called to missionary work, and possesses, or can become possessed of, the necessary qualifications, I would earnestly commend the Central African Mission to his attention, for we labour in the land of Livingstone's death, and are carrying on a work second to none in interest to the true Christian missionary.

HARRY JOHNSON.

REINFORCEMENTS FOR CENTRAL AFRICA.

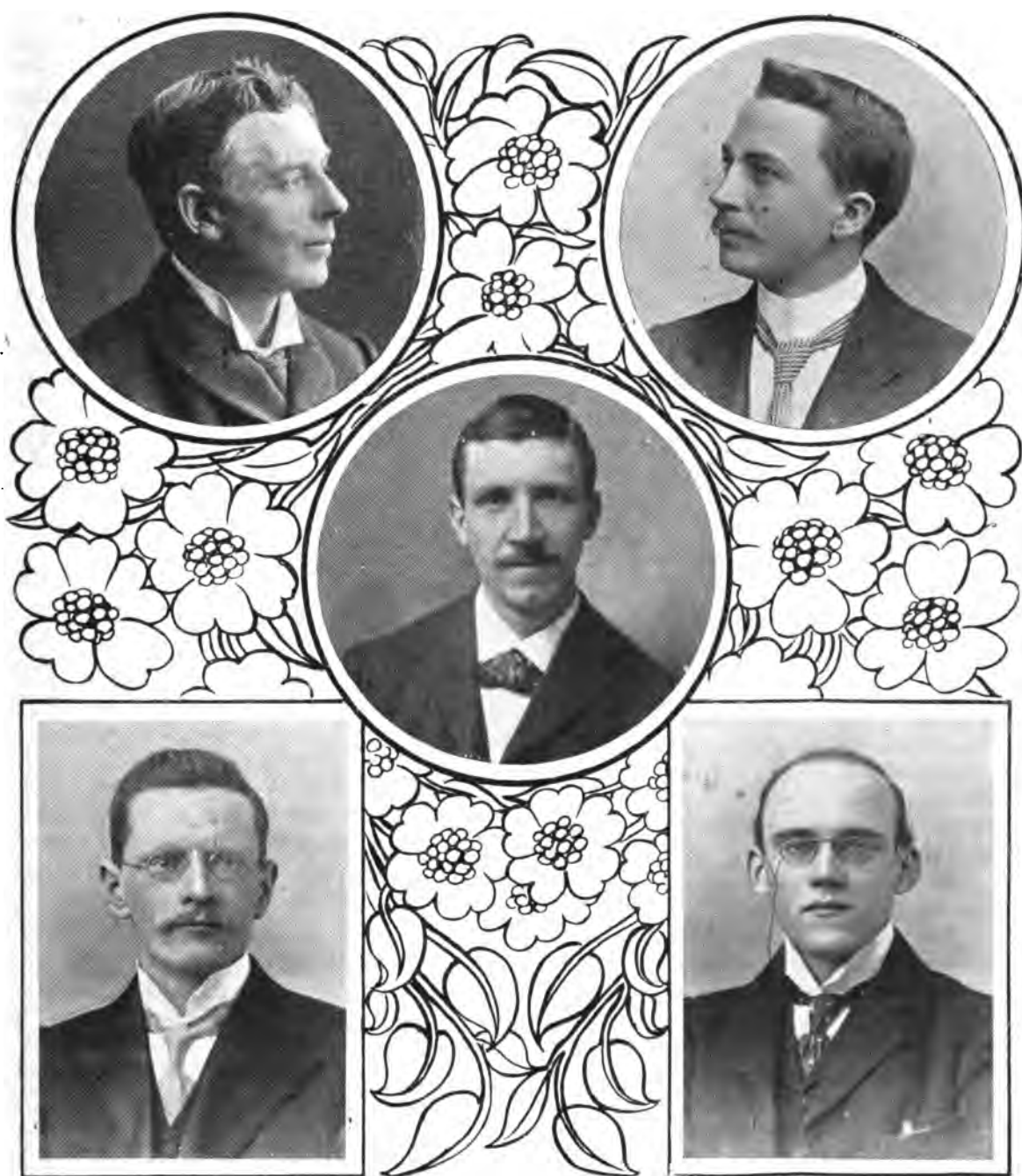
THE Central African Mission has suffered severely from death during the past twelve months. Mr. Mackendrick, Mr. May, and, finally, Mr. Purves, have all been taken away at a time when their presence seemed most sorely needed. Happily the Church of Christ has not often to wait long for volunteers to fill the places of the fallen. Ten months ago Mr. Draper, Dr. Morris, and Mr. Cecil Nutter went out, and now a larger party—the largest which has gone out to our Central African Mission for many years—is on the point of sailing, April 29th being the date of departure.

The party comprises the Rev. Harry Johnson, who has already spent one term of service in the mission, and who now goes with the pioneers to the Awemba country; the Rev. R. Stewart Wright, who also has seen service in Central Africa, and now rejoins the mission after an interval of some years; Dr. and Mrs. Harold Wareham; Dr. E. Winbolt Lewis; the Rev. James Lawson; Mr. William Freshwater; and Miss Shorter, who is engaged to be married to the Rev. C. H. Nutter. Of these (in addition to Mr. Johnson) Dr. Lewis, Mr. Lawson, Mr. Freshwater, and Miss Shorter are to proceed to the Awemba country, where the mission is maintained by the gift of £10,000 received from Mr. Robert Arthington shortly before his death; the remainder of the party go to reinforce the older mission on the south shore of Lake Tanganyika. Brief biographies of the new members of the staff are appended:—

DR. HAROLD EDGAR WAREHAM, son of the Rev. E. A. Wareham, the Society's Organising Agent for Scotland, was born at Guildford in 1872, and was educated at George Watson's College, Edinburgh. After leaving school he was for two or three years in a mercantile office in Leith, and at the same time took arts classes at the

REV. R. STEWART WRIGHT.

MR. W. FRESHWATER.



DR. HAROLD WAREHAM.

REV. JAMES LAWSON.

DR. E. WINBOLT LEWIS.

University. After this he studied medicine for five years, with a break of two years, owing to illness, during which he paid a visit to India. In 1890, Mr. Wareham became a member of the Congregational Church, Portobello (Rev. W. Hope Davison, M.A.), and in 1892 joined the Augustine Congregational Church, Edinburgh. He has taken part in the work of the church in most of its branches, being for some time superintendent of the Sunday-school, and also a worker in the C.E. movement. Dr. Wareham has always taken an active share in the work of the S.V.M.U., and was one of the conveners of the famous Liverpool Convention. For some years, along with his fellow-students, he has conducted services in the wards of the Royal Infirmary in Edinburgh. In 1901 he took the M.B., Ch.B. (Edin.) degrees.

DR. E. WINBOLT LEWIS was born in Madras in 1876, his father being Mr. John Martin Lewis, for many years a deacon of Davidson Street Congregational Chapel. At the age of fifteen Mr. Lewis began to realise the saving grace of Christ, and thereafter the conviction grew that he should devote himself to missionary work. He took to medicine in order to be better equipped for this work, and in 1896 came to Edinburgh in order to complete his study. In 1901 Dr. Lewis took the degrees of M.B., Ch.B. (Edin.), and then came to London to take a course at the Tropical School of Medicine. Dr. Lewis has left England before the rest of the party, in order to visit his friends in India. He hopes to join the party at Natal.

MR. JAMES LAWSON hails from Lancashire, Chapel Street Church, Blackburn, being his spiritual home. He started his business life with a firm of engineers in Birmingham in 1895. While in Blackburn the town's Ragged School claimed his love and energies. In Birmingham the adult schools and some public work supplied a larger sphere, and it was during his stay in the Midland city that the needs of the foreign field came vividly to the fore. Upon the advice of the L.M.S., a four years' theological course was started at the Congregational Institute, Nottingham. In the long vacations Mr. Lawson has gained a knowledge of surgery and medicine in Manchester Royal Infirmary, and in the last few months has covered a study in tropical diseases at Livingstone College, London. His ordination took place at the Macfadyen Memorial Church, Chorlton - cum - Hardy, Manchester, on April 7th.

MR. W. FRESHWATER was born at Market Harborough in 1872. From his earliest days he was surrounded by Christian influence, and received the seeds of missionary interest while connected with the Sunday-school and

church of his home. In 1894, after serving an apprenticeship, he removed to Birmingham, and connected himself with the Congregational Church at Westminster Road, where he became an active worker in the Sunday-school and Christian Endeavour Society, afterwards joining the Lodging House Mission Band of the Y.M.C.A. It was during his stay in Birmingham that he recognised and responded to the Divine call to missionary work among the heathen. The way was eventually opened for him to enter upon a course of study at Harley College, London, during which time opportunities were also given for evangelistic work, both in the South of England and in Scotland. Mr. Freshwater has been appointed to the new work among the Awemba people of the Central African Mission.



A TOUCH OF NATURE.

AMONGST the candidates for baptism at San Ch'a Kang, on a recent visit of mine, was a lad of about fourteen years of age who much interested me. Being asked why he wished to join the church, he shyly answered: "Because I have sin."

As this is sometimes a mere stock answer, I pressed him further to see how much he meant by it.

"You! A lad like you have sin?"

"Yes, I have original sin, and I have sinned myself."

"How?"

"I used to tell lies."

"And you won't do so again? Well, what else?"

"I used to steal turnips and eat them."

I thought that would do. Such a *naïve* reply was quite sufficient to show me that my young friend knew what he was talking about. "One touch of nature makes the whole world kin."

W. H. GELLER.

Hiau Kan, Central China.



SCHOOL FOR DAUGHTERS OF MISSIONARIES, SEVENOAKS.—Examination Results for 1901. London University Matriculation.—First Division: G. E. Hutchinson. Second Division, M. H. Hacker. City and Guilds of London Institute.—Plain Needlework (First Class Certificate, with Bronze Medal): M. K. Johnson. Cambridge University Local Examinations.—Senior: J. M. Baron, A. H. Brown, O. Greaves, and E. M. Lawes. Junior (Second Class Honours): F. E. Heberlet. Passed: G. M. Brown, D. Greaves, E. M. McCulloch, M. M. Noble, A. Watson, E. E. Fische, B. Fletcher, and E. E. Johnson. Associated Board R.A.M. and R.C.M. Local School Examination.—Higher: J. M. Baron, E. E. Johnson, and M. M. Noble. Lower: L. Baron, R. Stonehouse, and W. Wills. Elementary: E. Bonsey, J. Begg, L. Williams, E. Murray, and G. Teichman.

CHINA.

Dr. Griffith John, writing on February 22nd, says : " I have just returned from Hiau Kan, where I have spent a week in the city and some of the out-stations. Everywhere I had overflowing congregations.

A New Hospital and a Railway Train. There is a great work going on in the whole of that district. . . . On Monday last, Dr. Fowler's hospital was formally opened, Dr. Gillison and myself taking part in the service. Dr. Fowler

has succeeded in making a really neat and convenient building out of an old native house. It will do very well for four or five years, when it is to be hoped that a permanent building will be put up. . . . It was a great joy to me to go and come by rail, doing in two hours a journey which used to take me two or three days. This was *my first railway journey in China*, and I enjoyed it greatly ; the very sight of this new thing in Central China was a real inspiration."

The Rev. George Owen, of Peking, who has just returned to this country owing to the ill-health of his wife, says : " Things are very quiet in the North ; there is considerable talk about reform, but little or nothing is being done. The Chinese cannot reform themselves, and they will not be reformed by others.

The Empress Dowager learning English. There is no doubt a strong desire for reform among a section of the officials and scholars ; but the Manchu faction, which dominates the Government, looks upon reform as the evil product of foreign influence. Official corruption is an even greater hindrance than official ignorance. Still, things are moving, even in the Palace. The Empress Dowager is learning English, and has already mastered a few sentences ! Change and progress must come."

MADAGASCAR.

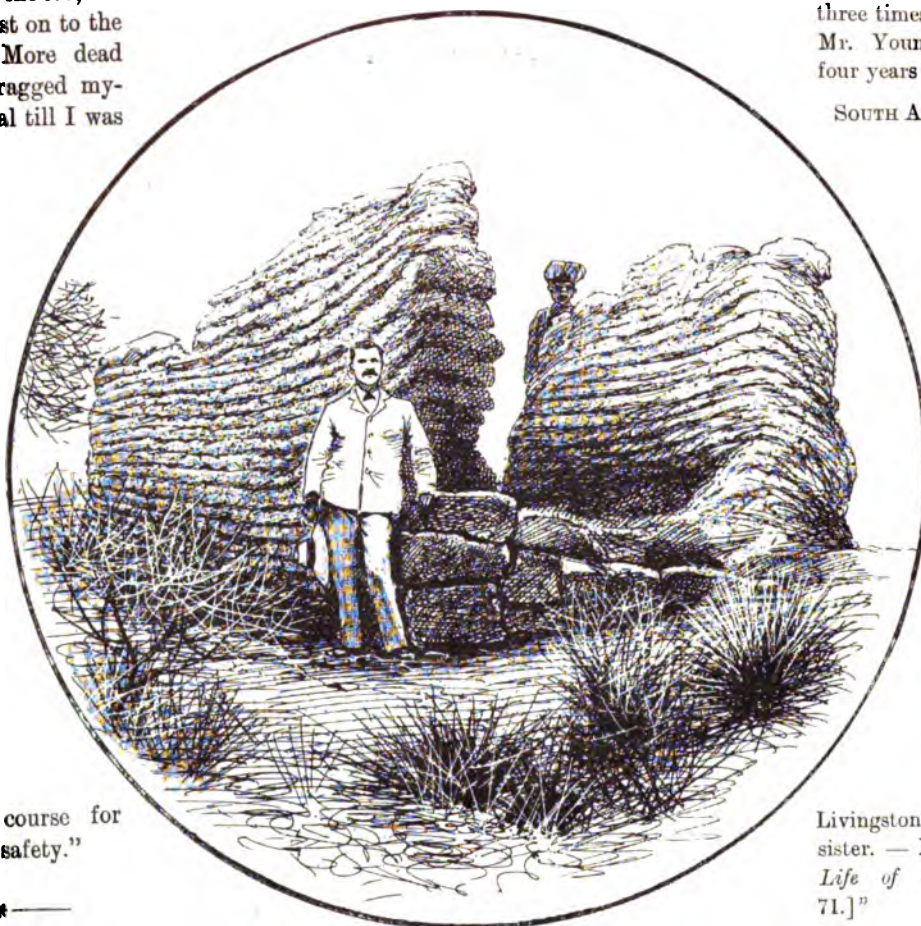
" Things are marching forward in Fianarantsoa," writes the Rev. A. S. Hackett. " Yesterday (Sunday, March 9th) one of the largest and most interesting services that I ever attended here was held *"Bringing in the Sheaves."* in the Antranobriky Church. It was the fourth of a series in connection with an offering of first-fruits on the part of the native Christians. They had previously promised or paid gifts of money, and added to these were presents of various kinds. The church itself looked more like a clothes mart and fruit garden combined than a place of worship. Tied to the corners of the rostrum were huge banana trees ; in front were various baskets of fruits, rice, manioc, &c. Fastened on lines attached to the walls on both sides were dresses and shirts of different kinds, lace work, and a pair of boots in a most prominent position. Behind the pulpit was a handsome silk *lamba*. Other presents had been given, such as sheep and poultry, but those were wisely kept outside. Yesterday afternoon the church was packed, and crowds were assembled round the doors. The service was announced for 2.30, but many people assembled as early as 11 o'clock. Monsieur Pasteur Escande took the chair. The members and friends of the church sang very heartily a number of pieces prepared for the occasion, among them being Malagasy versions of " Tell it out amongst the heathen," " Go ye into all the world." As I write, the sale of the offerings is going on, and it is estimated that when all is sold, together with the gifts of money, about 400 dollars will have been raised for the work of God. One pleasing feature was the unity in the services. On Saturday morning an evangelist from the Norwegian Mission preached, so that the three Protestant missions were represented."

SOUTH SEAS.

The Rev. J. W. Sibree, of Samoa, has had a very narrow escape from death. Leaving Tuasivi on February 10th, he was proceeding by boat to Matautu, to take part in Mr. Beveridge's farewell services. For a time all went well ; then a gale sprang up, and when the rowers were tired out, and could make no progress in face of the storm, it was decided that the only hope of safety was to try to run the boat over the reef. " For a few minutes," says Mr. Sibree, " the boat was driven along almost perpendicular ; then there came an awful crash, and the next moment I was battling in the seething

waters. The boat had been thrown right over, stern over stern. I, being in the stern, was thrown furthest, the boys being entangled in the boat. Three great waves came and went before I could rise to the surface. Then I saw an oar close by me, and struck out for it. That saved me: though I was twisted and twirled head over heels, I stuck to the oar, and was carried at last on to the jagged reef. More dead than alive, I dragged myself up the coral till I was picked up by two of the crew, all of whom were safe, though badly bruised. The boat had broken in two and been carried out to sea. When we got ashore, the people—who had been watching us and had tried in vain to get a boat out to our assistance—said we had taken the only possible course for any chance of safety."

——— 海濱 ——



RUINS OF LIVINGSTONE'S HOUSE, WITH REV. R. H. LEWIS.

NEWS NOTES.

CHINA.—Dr. Fahmy, of Chiang Chiu, gives an encouraging report of his efforts to make the medical work self-supporting. During the past year a sum equal to two-thirds of the grant has been raised by the payment of patients, and with the new year the price of the yearly dispensary ticket has been increased by half.

Dr. Lavington Hart, of Tientsin, finds that there is a great demand for tuition in English and other Western subjects. He was hoping to start work in the College at the close of the Chinese New Year, and at the same time to begin services for English-speaking young men in the College chapel.

INDIA.—Nearly all the work at Mirzapur is at a standstill owing to the plague. The High School and the Girls' School are both closed, but so far there have been no cases of plague among the native Christians or the orphan children.

Mr. Young, of Calcutta, reports that the congregations at Hastings Chapel are so large that the seating accommodation has lately been severely taxed. The contributions to the ministerial fund are just three times as large as when Mr. Young became pastor four years ago.

SOUTH AFRICA.—The Rev.

E. Lloyd, of Kanye, describes a visit recently paid to the site of Livingstone's old house on the Kolobeng River. "It astonished me," said Mr. Lloyd, "to find so much of the walls still standing, seeing that they were built of raw bricks fifty-four years ago. ["Two days ago (July 5th, 1848) we entered our new house,"

Livingstone wrote to his sister. — Blaikie's *Personal Life of Livingstone*, page 71.]"

The Rev. G. Cullen Reed baptized last month over twenty inquirers who have been steadfast for twelve months. Altogether there are now ninety members of the church at Plumtree (Matebeleland).

Khama's removal of his capital from Phalapye to Serowe has already been begun, and by the end of June the former site will be deserted. The new capital is about forty miles to the north-west of Phalapye. Excellent sites have already been granted for a church and mission houses.

SOUTH SEAS.—The Rev. J. W. Hills, of Samoa, has recently returned to his station after a voyage to the Gilbert and Ellice Groups, and thence to New Guinea, where he was able to visit most of the mission stations.

THE WORK AT HOME.

"Remember that you must hold the ropes."—WILLIAM CAREY IN 1739.

WHAT OUR DIRECTORS CAN DO.

BY THE REV. W. HARDY HARWOOD
(CHAIRMAN OF THE BOARD OF DIRECTORS).

(Second Paper.)

IN the CHRONICLE of last month I gave a brief summary of the answers which I had received to a letter addressed to the Directors of the L.M.S. If I were compelled to put into one sentence the lesson which I have learned, I think it would be *the necessity for a greater reality* in many of the methods and organisations which now exist. The first great duty does not appear to be the discovery of new methods so much as the more real and effective use of those which already exist. There are methods untried, or tried in very few places, which are well worthy of consideration; but for the purpose of this brief paper I will confine myself to the "old ways."

First, as to the DIRECTORATE. There is room for a fuller recognition of the fact that a Director who may rarely or never be able to attend the meetings of the Board may fulfil his directorate in perhaps as useful a fashion in his own district. Will he pardon me if I put it very directly? Suppose that instead of the L.M.S. it were some large business in which he was considerably interested, and that the success of the business depended upon as large as possible a connection in the provinces. Having that in view, the shareholders have appointed a much larger number of directors than are needful for the conduct of the business itself, in the expectation that they will use every effort to make the enterprise known and appreciated in their own district. An ingenious and ambitious man would find many ways of doing that, and I have been greatly struck with the fact that there is room for a great deal of ingenuity and ambition in this noblest of all concerns. A Director who makes it his business to watch the interests of the Society in his own district has a large field of usefulness. If here or there subscriptions fall off, let him try to find out why. If a church does not seem to be doing what its wealth or position would lead him to expect, let him discreetly and quietly try to find the reason, and either himself or by means of other wise persons, seek to secure a larger interest. A Christian lady or gentleman in a neighbourhood, very courteous and very much

in earnest, have been proved to be enormous forces for the helping of the Society. The methods may vary in different places, but I would venture to suggest that all Directors may do what some are doing with great effect, and become a kind of "commercial traveller" on behalf of the Society in their own neighbourhood. In this business payment is on commission by results.

Then as to the AUXILIARIES. In some cases they are as real and live as they can well be, and the Society could not wish to be better represented than it is. In other instances, they are only half awake and seem to have no higher ideal than to give an annual push to the old machine. If in such cases the representation be made more real, care being taken to choose ladies and gentlemen who really and intelligently care for the Society, the effect will soon be seen. There are cases—and I am not sure that they are rare—in which, when the delegate to the auxiliary has been proposed, someone has laughingly said: "He has never attended, let us give him another chance," and in that sublime spirit he has been re-elected. We need to realise that representation is a great responsibility in the sight of God and of the Church.

Thirdly, as to CHURCHES. I shrink from saying a single word which would seem to show any want of appreciation of the difficulties under which many of my brother ministers are working. I know how great they are and how hard it is in some cases to suggest any addition to the burden which the church is carrying. But in spite of it all I am sure that ministers may do a very great deal to raise the income of the Society nearer to its legitimate claims upon the churches. I do not suggest that they are to be always begging or wearying their congregations by dragging in the subject of Missions whether it fits the context or not. There is a higher way. It is the creation of that larger, nobler Christian spirit which must look at religious duty in the light of a "mission" of some kind. The largest spontaneous collection ever given in my own church was after an address in which the speaker never asked for money. He gave a simple, straightforward account of his work, and the people brought their large gifts afterwards without being asked. It is the statement of the truth which creates the larger, less selfish, more Christian spirit we want in our churches, and I think not one of us will dare to say that in the creation of that spirit we ministers have not the first responsibility.

Then, when the spirit is created, there needs ORGANISATION. I feel that one of the most promising suggestions is that of the formation of MISSIONARY COMMITTEES in all the churches, whose business it shall be to quicken and guard the missionary spirit there. In some cases this is done with great effect; in others it has been allowed to sink into an empty form. Where done in the spirit of reality, it will be found the most effective way. The committee may appoint suitable members to look after certain branches—one for the Sunday-school, one for the small weekly subscribers, and so on.

The one other suggestion is that it is more than ever needful that we should see to it that there is spread about in our churches KNOWLEDGE of missionary work and a right opinion as to its place. Lovers of missions might do many less useful things than devote themselves to an earnest study of the facts and of the *rationale* of foreign missions, so as to become in their own circle their champion and exponent. Where there are such leaders and teachers it will be well to call occasional conferences of churches or groups of churches and frankly talk over the question. Here, as elsewhere, knowledge is power.

These suggestions are given very roughly and rapidly, but they are all on the lines of my first statement, that if we can get a spirit of reality into methods which already exist our difficulties will be largely over.

NOTES AND NEWS.

THE London Young Men's Missionary Band is now an accomplished fact. Forty members have been enrolled, several of whom are engaged almost every week in giving Sunday-school addresses. Already some twenty Sunday-schools have asked to be supplied with speakers from the Band at regular intervals. A monthly class is held at the Mission House for preparation and discussion. The next meeting of the class will be on Monday, May 12th, at 6.30 p.m.; any young man will be heartily welcomed. Application for membership, or for the supply of speakers, should be addressed to the Rev. L. H. Gaunt, M.A., at the Mission House.

An interesting story comes from one of our missionaries now home on furlough. Some years ago a missionary was sent to a certain district in South Yorkshire. The night of one of the meetings was cold and bleak, and snow was falling. Sitting before a good fire, the missionary and his host were tempted to believe that no one would be present at the meeting, and that the collection would certainly not cover the expenses of the journey. However, they went, and found eight people to meet them. At the close of the meeting a lad came up to the table holding a coloured handkerchief, and

asked the missionary to open it and count the money it contained. "I had no missionary box," said the lad, "so I put my spare coppers in this handkerchief." The money did not amount to much, but the lad's example was followed by others, and to-day there are twenty or more missionary boxes in use in the church, bringing in annually about £10.

"At Staplehurst (Kent)," says a deputation, "there is a wonderful little auxiliary. The young people work the 'Missionary Ship' cards with great enthusiasm, one little girl having a hundred names on her card. Other departments are equally successful, and in that little village of 1,700 people nearly £37 was raised for the L.M.S. this year."

At Aylesbury, on March 19th, a sale of work was held for the benefit of the L.M.S., under the auspices of the young people of the church. The sale was opened by Mrs. Stowell, who made an earnest appeal for increased interest in the work of foreign missions. A number of missionary curios were on view, and in the evening an entertainment was given by the children.

At St. Albans, on February 16th, the infant son of our local missionary secretary (Mr. J. T. Bailey) was christened with the name of "James Chalmers."

THE St. Albans and District Auxiliary is able to report "progress all along the line" this year. A Children's Missionary Band has been formed and is doing good work. At the annual meeting twenty-two children presented dressed dolls to Miss Dawson, of Vizagapatam, for her children in India. The N.Y.O. cards brought in £4 8s. 2d. more than the previous year. The Sunday-school boxes realised £4 9s., an increase of over £2. Forty-seven new subscribers have been obtained for the CHRONICLE AND NEWS FROM AFAR.

WITH the view of deepening and intensifying an interest in foreign missionary work, it has been decided to hold half-yearly public meetings in connection with the churches of the East-Central district of the Metropolis. An excellent start was made on Wednesday, April 9th, at Whitefield Tabernacle, Leonard Street, when the Rev. G. M. Bulloch, of Almora, attended as deputation from the Society. Addresses were given by Revs. W. Warder, T. Grear, L. J. Bailey, and the new secretary, C. H. Davis. In addition to the public gatherings, the members of the Metropolitan Auxiliary Council will meet quarterly, and do their best to awaken fresh enthusiasm in missionary enterprise.

A new idea for Sunday-school reward cards is the "Missionary Reward Sheet," consisting of twenty-four cards with coloured portraits and biographies of famous missionaries. It is published by Kaufmann, of Paternoster Row, and may be obtained through any bookseller, price 2d. These cards should do good work in spreading missionary information in our Sunday-schools.

FROM THE HOME SECRETARY.

OUR exact financial position will not be known in time for this month's CHRONICLE, but we can report the progress of the special appeal. It will be remembered that the Directors asked for a sum of £55,000 for deficiencies accumulated by the end of March, 1902. Towards this amount we have £17,792 13s. 9d. paid during the financial year by the Twentieth Century Fund, and promises amounting to about £19,000. That is to say, we have so far about £37,000 towards the £55,000. Will our friends remember that we need to raise this to £50,000 in order to secure the gift of £1,000 from "Not Disobedient to the Heavenly Vision"?

* * *

OUR May Meetings begin this year with a week of prayer, of which particulars are announced on page 124.

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Two reports of robbery from missionary boxes kept in Sunday-schools have lately reached us. It is surprising that our Sunday-school helpers continue the keeping of missionary money in boxes placed in cupboards in school rooms. I venture to say that they would not, as a rule, be content to keep their own money there, and I earnestly ask all superintendents and teachers to replace the missionary box by our special Envelope, which will be supplied gratuitously, and is easily emptied. No one can tell the pain caused by such robberies, especially to those whose thoughtlessness provides the opportunity of theft. From a school which has tried the Envelope we have the following commendation:—

"Having now completed a quarter's use of the new system, I am pleased to inform you that we have found it very successful, and a great improvement over the old boxes. The system is less cumbrous. It is easy to keep the records, and to look up classes whose contributions do not keep up to a reasonable figure. We find scholars take an interest in comparing the amounts week by week. My colleague of our junior school tells me that he is equally pleased."

ARTHUR N. JOHNSON.



FROM THE SECRETARY OF THE WATCHERS' BAND.

WE are eagerly anticipating our special week of prayer which commences on Monday, May 5th, and lasts until midday on the following Saturday. I have been much cheered by the numerous letters which I have had from W. B. secretaries in various parts of the country, and by their ready and cordial response to this "Call to Prayer." It is delightful to think that during this week there will be a "network" of special prayer all over the British Isles. Let us "expect great things from God" as the result. We shall not be disappointed.

* * *

MAY I remind Watchers that our annual meeting will be held in the City Temple on Wednesday, May 14th, at 3 o'clock? The Rev. R. J. Campbell, B.A., of Brighton, will preside, and the

speakers will be Mrs. Hinkley, of Anantapur; Rev. G. M. Bulloch, of Almora; Rev. E. V. Cooper, of Samoa; and the General Secretary. The meeting will be over in good time so as to allow friends to be at the conversazione by 5 o'clock.

* * *

WHEN our financial year closed at the beginning of April there were 160 branches still to renew. This was very disappointing, though it showed an improvement upon last year, when the number of laggard branches at the time the books closed was 220. I do not think all our secretaries can realise that their returns cannot be included in the report of the current year when sent after March 31st. Quite a large number of secretaries returned their forms and subscriptions before the first week in February. They little know how grateful I was!

* * *

THE balance-sheet as I write these notes is not made up, but I think the contributions to "our own Missionary" Fund will be about £270. If only we had the contributions of the 160 remaining branches no doubt it would be £300. It is a very encouraging response to our new appeal.

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Wimbledon	Christ Church	Mrs. Farquhar.
Epsom	—	Mr. E. Farrell.
Royton	—	Mrs. Bamford.
Crawley	—	Miss L. Gravely.
Briston and Guestwick	—	Miss A. Craske.
Minster-in-Sheppey ...	—	Mr. W. Coultrip.
Haverhill	West End ...	Mrs. Salisbury Jones.
Wrentham	—	Miss E. Cole.
Hythe	—	Miss L. Bound. [tem].
Staines	—	Miss Whiteway (pro)

JESSIE M. BALGARNIE.



A MEMORIAL TO MR. PURVES.

AT a meeting of the members of Bristo Place Congregational Church, Edinburgh, held on April 10th, 1902, there was unveiled a brass tablet in memory of the late Mr. A. D. Purves, of the L.M.S. Mission in Central Africa. The tablet, which is the gift of an anonymous donor, is of chaste design and neat workmanship, and is inserted in a prominent position in one of the walls of the outer lobby of the church. The tablet bears the following inscription:—"In Memory of A. D. Purves, a Deacon of this Church, First Missionary to the Awemba. Born 1865—Died 1901. The L.M.S. sent him to Lake Tanganyika in 1892. As Artisan, he trained many natives and built the first stone church in Central Africa. He preached the Gospel in many villages, and acquired great influence by his energy and loving kindness. Mrs. Purves and he went to the Awemba in 1900. There he translated the Gospel of John, built a mission house, and died on 18th November, at Mberesha. Romans x.v. 20. John iii. 16. God so loved the world." At the meeting, which was largely attended, the unveiling ceremony was performed by ex-Bailie Macpherson, who made appreciatory reference to the life and work of Mr. Purves. Dr. Craig, pastor (and one of the Directors of the L.M.S.), on behalf of the Church accepted the gift of the tablet, and made suitable acknowledgment.

A VOICE FROM THE QUARTER-DECK.

EXTRACTS FROM THE AUTOBIOGRAPHY OF THE LATE
CAPTAIN TURPIE, OF THE "JOHN WILLIAMS."

II.—A DAY AT MANGAIA.

THE great drawback to the Island of Mangaia, like many others I have yet to take you to, is the want of a harbour or anchorage and the never-ceasing surf beating on its coral shores. I have never yet in my experience been able to land goods in the ship's boats : all the goods have to be transferred to canoes just outside the raging surf. The canoes then watch their opportunity and at a given signal from the leading man rush in on an advancing wave, and reaching the outer edge of the reef are immediately seized by those on shore and dragged out of the reach of the next wave. As we have a great deal to do in this way on this visit, as soon as we get within half a mile of the shore the boat is lowered, and the captain and passengers leave the ship with the letters for the missionaries, the first mate being left in charge.

Perhaps some of my readers may not be aware that it is impossible to keep a ship stationary in the open sea unless you can anchor her. The nearest approach to it is to heave her to. This is done by reversing the action of the sails on one mast ; in other words, the sails on one mast are so arranged that they propel the ship forward, while the sails on the other mast are arranged to counteract them. The result is that the ship drives to leeward, or in the direction the wind is blowing, more or less slowly according to the build of the ship, the force of the wind and sea, and the trim of the sails.

If there is much goods to land it becomes very heavy work for all hands, as everyone is at work through the day, and the night watches have to go on as usual. We were a week busily employed landing and taking off goods, the Rev. George Gill being removed to Rarotonga. Sometimes, too, the weather is too tempestuous or the sea too rough to hold any communication with the shore, and the ship has to "lay off and on" (i.e., sail backwards and forwards) till the weather moderates, or the sea goes down. It may be for a day only, or it may be a week. Another source of anxiety to those on board is a calm when near the shore ; in most parts of the world if a ship is becalmed and in danger of drifting on shore, an anchor could be let go which would reach the bottom and hold the ship before she touched the rocks. Not so here at Mangaia, for no chains which ships carry would be long

enough to reach the bottom at ship's length from the reef. Your only resource, if becalmed close in, is to lower away all the boats you can muster and send them ahead to tow the ship away from the reef.* But towing a ship with boats in the open sea is heart-breaking work for the crews, and they soon tire and are of little use. It was in calms under the circumstances I have described that the first and second *John Williams* were wrecked ; but a description of these will come in their proper place.

While all this work is going on on board the passengers are gladly retained on shore by the resident missionary and his wife. The general news of the world has to be given by the newcomers, and if it is their first experience of South Sea mission life they see much to interest and amuse them. All this time, too, is a red-letter day with the natives. There is no school for the little ones. They gambol about in the breaking surf like young porpoises, and seem quite as much at home in the water as they do out of it. The older children who are not at work are amusing themselves in various ways, all happy and full of fun, ever ready to give the sailors in the boats nice green cocoanuts to drink and bananas to eat.

Another party may be seen forming a circle around one man on the green in front of the mission premises. He is the steward of the *John Williams*, and he is trading. Now say you all at once : "We understood our ship did not trade." You are quite right, the ship is not allowed to trade, and I as the master assert that she does not, nor have I personally during the thirty-three years ever traded for a pennyworth. But we are not prohibited from buying provisions such as fowls, ducks, pigs, turkeys, &c., or yams, pumpkins, sweet potatoes, cabbages, cocoanuts, taro, and fruit such as oranges, bananas, limes, sugar-cane, &c., &c. For that purpose we carry, or did carry, a variety of useful articles, gay prints, ready-made clothing, hardware, cutlery, fish-hooks, scissors, tapes, needles, thread, &c. The person who has to do this trading or bartering has a lively time of it, and the din is awful. Each person wishes to examine and try the quality of every article, and should there be a limited supply of some favourite print or ribbon or knives or scissors, or only say half a dozen red flannel shirts, the uproar is amusing to all but those immediately interested. They have only one way of escape, to gather up their goods and flee to the boats. That sort of work is finished now with us. We gladly give place to the

* Now that the missionary vessel is a steamship all this is, of course, altered.—Ed.

trader who has *followed*, not *preceded*, the missionaries in the Pacific.

Thirty years ago nearly all trading was done by barter. Very little money was in circulation, and it was of such a varied sort that it required considerable skill to determine its value. It is related that on one occasion a trader at Mangaia was willing to pay cash for a considerable quantity of cocoanut oil he had bought, and for that purpose displayed English sovereigns and some new half-crowns. The natives preferred the half-crowns to the dull-looking gold pieces, and took them. That day has long since passed. The natives now know to a nicety the value of any coin you can show them, and will select, if allowed to do so, any coin bearing the image and superscription of Her Majesty Queen Victoria rather than any other of equal value.

Let us now imagine that our work at Mangaia is done for this time, and that all our passengers are re-embarked, probably some of them thoroughly drenched with salt water coming through the surf. The ensign is raised and lowered three times as a token of farewell; the missionary and his wife on shore reply by silently waving a handkerchief; the sails are set to the best advantage, and the ship speeds on her way. Mangaia slowly sinks below the horizon or is hidden in the darkness of the night; the men are sent to their suppers and to rest, and glad are all hands of a few hours' quiet.

(To be continued.)

CHRISTIAN JOURNALISM IN BENGAL.

BENGALI Christian literature and Bengali Christian journalism are yet in the stage of infancy. A few years back a weekly newspaper, *Naba Juga* (or the *New Era*), was carried on for a little while and then dropped. It is to be hoped that something efficient on similar lines may be revived by joint missionary effort in the near future—an organ of Christian opinion and missionary influence, to hold the field among the numerous and paying weekly native newspapers.

Meanwhile, every essay in that direction is watched with interest. A missionary of our own Society (the Rev. G. C. Dutt, of Calcutta) has for the past two years edited on his own responsibility and initiative a little monthly four-paged paper, which is entitled *Prachar*, or the *Preacher* or *Herald*. The editor has shown great

ability and much manliness, both in the defensive and aggressive lines which he has adopted.

The native press is always eager to seize upon real or imaginary scandal in connection with the Christian community or mission work, and to publish false statements and grossly exaggerate little evils. Mr. Dutt's paper has played the watch-dog with great vigilance, and has forced native editors to be more careful in their accusa-



THE REV. G. C. DUTT.

tions. It has been the chivalrous defender of the falsely maligned.

The editor is a great student of present-day Hinduism, and has written numerous consecutive critical articles on current religious movements among the Hindus, for which his own previous Hindu experiences peculiarly fit him.

Biographical sketches of distinguished deceased Christians and notices of Christian work from time to time are a valuable feature of the paper. forcible, evangelistic, ethical, and theological articles also aid in the spread of Christian truth, and many missionaries subscribe for a large number of copies, utilising the paper as a kind of superior tract.

A page is given to "tit-bits" of news, which seem to be in demand out here as well as in the world of journalism elsewhere; and sandwiched amongst these from month to month is a record of baptisms of converts from other faiths.

A grant of paper from the Religious Tract Society is the only external help this enterprising young editor receives, and the burden sometimes presses very heavily upon him. If our Society and the Christian Literature Society and a few others could combine, they might use *Prachar* as the starting-point for a powerful weekly organ of Christian opinion, which might have a wide-reaching influence on the future history of Christianity in Bengal.

J. A. JOYCE.

"CHINA IN CONVULSION." *

 R. ARTHUR SMITH, of the American Board, is one of the best known authors in North China. His *Chinese Characteristics* is as shrewd as it is racy. No foreigner who wishes to gain an insight into the devious thoughts and ways of a Celestial can neglect it without loss. Dr. Smith's second book, *Village Life in China*, threw light upon a striking feature of Chinese life, and at once took rank as an authority on it. Prophecy is proverbially hazardous; but we shall be surprised if the reputation of *China in Convulsion* does not out-distance its predecessors, and become the recognised popular history of the terrible upheaval of 1900.

The scope of the book is comprehensive. After carefully analysing the causes which combined to bring on the crisis, it describes the origin and course of the Boxer movement, the attack on the legations, the siege of Peking, the siege of Tientsin, the struggle to relieve first the latter and eventually the former, the occupation of the capital by the allied forces, and the punishment to which that capital was subjected. Further, it relates the experiences of foreigners in the interior, and the awful catastrophe that overtook the native church; gives thrilling narratives of suffering, fortitude, and Christian heroism; and, finally, after a chapter headed "A Twelve-month of Foreign Occupation," casts its glance forward, and seeks to forecast the future. The story is made as far as possible complete. It abounds in detail, whilst showing comprehensiveness of outline. From a public point of view one cannot but be thankful that among the men who were "there" when all these things happened this keen-eyed and gifted American author was included.

* *China in Convulsion*. By Arthur H. Smith, Twenty-nine Years a Missionary of the American Board in China. With Illustrations and Maps. In 2 vols. Edinburgh and London: Oliphant, Anderson & Ferrier. 1901.

Nearly half of the first volume is occupied with examination of the causes of the outbreak, and as these are severally passed in review one is struck with the sympathetic attitude by which the Chinese view of foreign aggression is apprehended and transmitted to the reader. From the remoter sources of antipathy we pass to those of later days. We are reminded of the various foreign complications that have occurred and are helped to realise the impression produced by the action of Protestant missionaries on the one hand and of Roman Catholics on the other. The history of the past half century with its almost unbroken succession of anti-foreign riots, the consternation produced by commerce intruding its foreign goods, including the demoralising opium drug, and its Western methods, machinery, telegraphs, railways, and mining operations, and the yet greater shock occasioned by territorial aggression on the part of the European powers, with enforcement of leases, spheres of influence, and other forms of appropriation or annexation: these are faithfully chronicled and their effect explained. Who can be surprised that the Chinese people, and especially the Court and the official classes, were tempted to try conclusions with the detested and pushful foreigner?

For a year or two before the crash came, missionaries and a few others who were in close touch with the people saw clearly that trouble was at hand. But that the attempt would assume the character and proportions it actually did none foresaw. Happily for the world the demoniacal fury, blind infatuation, and widespread ravages of the Boxer madness have rarely if ever been matched in human history. The powers of darkness were let loose.

China does not shine in the grim history Dr. Smith narrates. Neither does Europe. A deliberate, carefully-worded, yet forcible and convincing indictment against the shallow optimism of the foreign Ministers stands here recorded. Never did a set of intelligent men manifest such readiness to be hoodwinked or such unwillingness to believe evidence. "The indisputable fact that men who knew so much about China," writes our author, "did not see the Boxer movement in the horizon, nor yet apprehend it when it was at their door, is one of the most remarkable psychological facts of modern times, but it is nevertheless a fact." Once their eyes were opened and the situation realised, Europeans, Americans, and Japanese evinced indomitable courage, endurance, and enterprise. We have no space for tracing the details of the siege or of the march of the allies. In these chapters of the history we see them triumphantly encountering peril and overwhelming odds. But, alas! for the subsequent revelations of weakness and wickedness. "There have been times," says Dr. Smith, "when it has seemed as if the foreign troops had come to North China for the express purpose of committing within the shortest time as many violations as possible of the sixth, seventh, and eighth commandments." Scathing language, but amply justified by the facts.

As Dr. Smith reviews the period covered by the crisis, Anglo-Saxons generally, Americans in particular, also the

Japanese are commended by him. National pride plays its part in this undoubtedly; still the narrative bears out the correctness of his judgment. But on the whole we are inclined to think that it was the *native Christians* of North China whose virtues shone out the clearest in the great catastrophe. When "Peking and Pandemonium were synonymous terms" a significant incident occurred which is thus recorded: "Perhaps the most striking thing in the whole proceeding was the quiet matter-of-fact way in which the Chinese Christians themselves behaved. Many previous alarms had served as rehearsals, and then, as now, there had been the same promptness and decorum in the movement of the school-girls, as if they had been on their way to a religious service. Not a woman wept, not a child whimpered, but all instinctively obeyed orders and kept their places. One of the American Marines, looking on with just admiration, remarked: 'The missionary society that appointed those ladies to take care of these Chinese knew what they were about, for certain.'"

Yes, and throughout that year of massacre and fierce persecution, when spoliation and loss of life, or of everything but life, was the common lot of the Chinese converts to Christianity, those converts in the great majority of instances proved staunch and true, faced martyrdom with calmness and heroism, and took "cheerfully the spoiling of their goods." A new chapter in the Book of Martyrs has been written, and the Christian Church has gained many fresh witnesses to the all-sufficient power of the grace of God. G. C.

MISSIONARY STUDY CLASS.

THIRD COURSE.

SUBJECT: MISSIONS IN THE SOUTH SEAS.

VIII.—SUMMARY.

IT is unfortunate that our text-book gives no general review of the field, and no conspectus of statistics. It must be left to each class to gather up the impressions left by our study of the six fields which have been brought before us—viz., Tahiti, New Zealand, Samoa, Fiji, the New Hebrides and New Guinea.

The following suggestions may be found useful:—(1) The influence of European "civilisation" upon the Polynesian races: how far has this been a help or a hindrance to missionary work? (2) The question whether it is "worth while" to spend so much effort on races which are largely dying out. How far is the work of the missionaries likely to check this process of decay, and infuse new life into the native races? (3) The relation of international politics to missionary work: how far is it wise for English societies to work under a foreign flag? (4) Consider the wonderful success of missionary work in the South Seas, compared with the apparent failure in other parts of the world. How is this to be accounted for? (5) When an island has been fully evangelised ought the missionaries at once to seek some other field of labour? If not at once, at what point in the development of the native church may the missionaries safely be withdrawn?

THE BOARD ROOM.

At the meeting of the Board on March 25th (the Rev. W. Hardy Harwood in the chair) there were 75 Directors present.

The Foreign Secretary introduced the Rev. INTRODUCTIONS. James Duthie, senior missionary of the Travancore Mission, and stated that Mr. and Mrs. Duthie had prolonged their term of service for nearly four years beyond the usual time owing to the exigencies of the mission. He described Mr. Duthie as quite a "pluralist" in his fondness for hard work, whilst Mrs. Duthie was one of the most successful lady missionaries in India, whose work among women and girls had been greatly blessed. The Foreign Secretary also informed the Board that Mrs. King Lewis, who had been on a mission of mercy to the concentration camps in South Africa, was present for the first time since her return.

In addressing the Board Mr. Duthie urged the Directors not to think that the work in Travancore was nearly done.

As a matter of fact it had only been begun.

REV. J. DUTHIE The influence of Christianity as yet was almost entirely confined to the low-caste AND people, the great Brahmin population being MRS. LEWIS. practically untouched by the Gospel.—Mrs.

King Lewis gave interesting details of her visits to two of the Society's mission stations, Barkly West and Hankey, and spoke in terms of high appreciation of the work there being carried on. She urged that if any Director had the time and means at his disposal he could not do better work than that of visiting the missions, encouraging the missionaries, and learning to appreciate the difficulties and sacrifices involved in their work.

The Foreign Secretary submitted various questions raised by the approaching removal of the Chief Khama and the bulk of his tribe from Phalapye to Serowe. It was decided that the removal of the Rev. KHAMA'S REMOVAL. W. C. Willoughby and Miss Sharp with the tribe be sanctioned and that temporary provision be made for their accommodation at Serowe.

At the meeting on April 15th (the Rev. W. H. Harwood presiding) there were 57 Directors present, an important educational conference at St. James's Hall INTRODUCTIONS. having drawn away many who would otherwise have been present. The Foreign Secretary introduced Dr. Ethel Tribe, of Amoy; Miss Meachen, of Almora; and the Revs. E. Greaves and F. F. Longman, of Benares, J. A. Joyce, of Jiaganj, and D. Carnegie, of Matebeleland—all of whom had recently arrived in this country on furlough; also the Rev. John Brown, returning to Bechuanaland, with the Rev. Harry Johnson, Dr. Harold Wareham, the Rev. J. Lawson, and Mr. W. Freshwater, all proceeding to Central Africa, the three last-named being new members of the mission. Each of the mission,

aries briefly addressed the Board, and the Rev. W. Bolton offered prayer on their behalf.

The Directors proceeded to discuss the Report of the Special Committee appointed to review the position and prospects of the Society's finances. After prolonged and serious consideration it was resolved that the decision of the very important questions involved in this Report should be deferred until the Annual Meeting of members on May 12th.

On the recommendation of the Ladies' Examination Committee an offer of service from Miss Wilson, a trained nurse, was accepted subject to the satisfactory completion of her examination, and she was appointed to act as nurse-colleague to Dr. Lillie Saville, of Peking.

PRAYER MEETINGS AT THE MISSION HOUSE DURING THE WEEK BEGINNING MAY 5.

In addition to the meetings at the hours specified below, it is hoped that friends will gather at any hour which may be convenient. The Board Room will be open all day long for this purpose.

PRESIDENTS.	SUPPORTERS.
<i>Monday, May 5th.</i>	
9 a.m.—Mr. Albert Spicer.	Rev. T. Bryson (Tientsin).
1 p.m.—Rev. Hardy Harwood.	Principal Whitehouse, D.D.
3.30 p.m.—Mrs. Robert Whyte.	Mrs. Brockway (Calcutta).
5 p.m.—Rev. R. F. Horton, D.D.	Mr. E. Minshall.
<i>Tuesday, May 6th.</i>	
9 a.m.—Mr. G. W. Dodds.	Rev. F. L. Marler (Gooty).
1 p.m.—Rev. W. Bolton, M.A.	Rev. A. M. Gardner.
3.30 p.m.—Mrs. Dawson.	Miss Sadler (Amoy).
5 p.m.—Rev. C. S. Horne, M.A.	Rev. E. Griffith Jones, B.A.
<i>Wednesday, May 7th.</i>	
9 a.m.—Mr. Arnold Pye-Smith.	Rev. G. M. Bulloch (Almora).
1 p.m.—Rev. J. P. Gledstone.	Rev. J. Douglas.
3.30 p.m.—Mrs. de Sélincourt.	Miss Christlieb (Anantapur).
5 p.m.—Rev. T. Grear.	Rev. W. J. Lawrence.
<i>Thursday, May 8th.</i>	
9 a.m.—Rev. H. T. Spencer, M.A., M.Sc.	Rev. J. L. Green.
1 p.m.—Rev. W. Justin Evans.	Rev. H. S. Toms.
3.30 p.m.—Mrs. King Lewis.	
5 p.m.—Rev. J. Knaggs.	Rev. C. McEvoy.
<i>Friday, May 9th.</i>	
9 a.m.—Mr. Evan Spicer.	Rev. C. Jukes.
1 p.m.—Rev. R. Dawson, B.A.	Rev. R. Cynon Lewis.
3.30 p.m.—Miss E. Wilkinson.	Mrs. Bryson (Tientsin).
5 p.m.—Rev. A. Holborn, M.A.	
<i>Saturday, May 10th.</i>	
9 a.m.—Rev. Albert Swift.	Rev. J. J. K. Hutchin (Rarotonga).
noon.—Rev. L. H. Parsons.	Rev. W. Hinkley, B.A. (Anantapur).

ANNOUNCEMENTS.

ARRIVALS.

MISS ETHEL N. TRIBE, M.D., from AMOY, CHINA, *via* America, on March 21st.

REV. F. F. LONGMAN, REV. E. GREAVES and MRS. GREAVES, MISS SPENCER, OF BENARES, and REV. A. SIMS, OF CALCUTTA, NORTH INDIA, per s.s. *Imperator* March 25th (overland).

MISS MEACHAM and MRS. E. S. OAKLEY, OF ALMORA, NORTH INDIA, per s.s. *Persia*, on March 24th.

REV. D. CARNEGIE and MRS. CARNEGIE, OF CENTENARY, MATABELAND SOUTH AFRICA, per s.s. *Kildonan Castle*, on March 29th.

REV. J. A. JOYCE and MISS HILDA M. JOHNSON, OF JIAGANI, and MISS EMILIA G. ROBINSON, OF BERRHAMPUR, NORTH INDIA, per s.s. *City of Bombay*, on April 9th.

REV. G. OWEN, OF PEKING, NORTH CHINA, per M.M. steamer, on April 8th.

DEPARTURE.

DR. E. WINBOLT LEWIS, appointed to CENTRAL AFRICA, per s.s. *Oroya* February 28.

BIRTH.

MARSHALL.—At Yereand, South India, on March 14th, the wife of the Rev. C. G. Marshall, of Salem, of a daughter.

DEDICATION AND ORDINATION.

On Wednesday, March 19th, at Ilkley, Miss SHORTER, proceeding to Central Africa, to marry the Rev. C. H. Nutter, was dedicated to Missionary service. After a description of her future field of labour by the Rev. R. Wardlaw Thompson, Miss Shorter spoke of her work in Glasgow and of the hope with which she was setting out to her future home. Mr. J. E. Gaunt offered the valedictory prayer, and the Rev. F. H. Blanchford gave an address.

The ordination of Mr. JAMES LAWSON, of Nottingham College, appointed to Central Africa, took place on Monday, April 7th, at Macfadyen Memorial Church, Chorlton-cum-Hardy. The Rev. M. E. Kirkpatrick presided and gave a brief introductory address, expressing the satisfaction of the church in the consecration of Mr. Lawson, and their expectation, derived from what they knew of his character, that he would be greatly blessed as a missionary. The field of labour was described by the Rev. R. Wardlaw Thompson. The Rev. Principal Mitchell, of Nottingham College, delivered the charge; the Rev. A. H. Cullen offered the prayer of dedication; the Rev. William Thomas, Rev. T. Hodgkinson, and Mr. Stephen Massey also took part in the service.

On Thursday, April 10th, at Market Harborough, Mr. W. FRESHWATER, of Harley College, appointed to Central Africa, was dedicated to missionary service. The Rev. W. E. Morris, pastor, presided. The Rev. H. L. Matson led the meeting in prayer and read a portion of Scripture. The field of labour was described by the Rev. R. Wardlaw Thompson. Mr. Freshwater having stated his reasons for becoming a missionary, the Rev. Harry Johnson, of Central Africa, offered the dedicatory prayer, and the Rev. Charles Deeble gave the address to the missionary.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Bibles, Collecting Bibles, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



OF THE
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 793.—*Old Series.*

JUNE, 1902.

[VOL. XI. No. 126.—*New Series.*

NOTES AND COMMENTS.

IT is too much to hope that everyone who receives a copy of this magazine will read the Annual Report of the Society given on page 127 and the following pages. We believe that the thoughtful and prayerful reading of that Report by our friends throughout the country could not fail to result in such a response that the Society's financial difficulties would be at once removed. Especially do we wish that all our ministers would read and digest it, and then give the substance of it to their congregations. Failing this, we would urge those who have the interests of the work at heart to see that their churches are in some way or other brought face to face with the Society's position and claims. After all, this is the concern of the churches; it is upon them that the burden of responsibility really lies; it is they who will suffer if the work abroad has to be abandoned or restricted.

THE facts have already been set forth more than once. At the risk of being wearisome we state them again: (1) The first fact is that God has so abundantly blessed our work during recent years that it has grown and developed in all directions. (2) The second fact is that while the work has been growing the income of the Society has remained almost stationary, with the result that a deficiency of £63,000 has been accumulated in six years. For the removal of this great deficiency we are thankful to say that at the date of going to press £43,000 has been given or promised, leaving some

£20,000 still to be dealt with. (3) The third fact—and it is this which gives rise to the gravest concern—is that the regular income of the Society appears to have made a halt at some £25,000 less than the present expenditure. In other words, we are spending £500 a week more than our income.

THE significance of these facts is pointed out at considerable length in the Report, and need not be expounded here. That the Directors realise the significance of the facts was made evident enough at the special meeting held on May 6th, when the recommendations of the Special Committee appointed to review the situation were adopted by the Board. Those recommendations were given on this page last month, and will be found on page 160 of the present issue. We commend them to the earnest and prayerful consideration of our readers.

WHAT of the Anniversary meetings? The week of prayer observed at the Mission House and in many parts of the country during the preceding week had led us to look for great blessing at the Anniversary. Some of us had faith to believe that, for one thing, the deficiency might be entirely wiped out, or, at least, that the fund might be raised to the amount of £50,000 before the meetings closed. It would be idle to pretend that in this matter our hopes were in any degree realised. Whether it was our faith that was lacking, or our consecration, or what it was that hindered, each must determine for himself. It is evident that much hard work will have to be done,

and much faithful and persistent prayer offered, before we see the last of this deficiency. Well, we shall be none the worse for the work and the prayer; and disappear the deficiency *must*, and that right soon.

THE blessing we had sought did not come in the way we wanted. Perhaps we had set our hearts too much on the need for help financially. God showed us how much we ourselves needed the cleansing and quickening influence of His Spirit. It was Mr. Jowett's sermon that made our anniversary memorable. We had prayed—"Search me, O Lord, and know my thoughts, and see if there be any wicked way in me"—and God answered that prayer through the words of His servant. No man could remain the same after hearing that sermon. It was a savour of life unto life, or of death unto death. May God graciously use it for the quickening of all who heard it or who read it in these pages! (See page 152.)

THE Coronation will be a thing of the past before our next issue is in circulation. May it bring to us new thoughts of "the crown-rights of the Redeemer" and new zeal in the service of the King of Kings, whose gift of love and reconciliation in Jesus Christ is still unknown to many millions of His subjects. How better can we prove our loyalty to God than by jealousy for the honour of His cause and the spread of His Kingdom? Is this a year in which the subjects of Jesus Christ shall speak of retrenchment and retreat?

It has been suggested that every church, as far as possible, should take up a collection for the L.M.S. Deficiency Fund on Sunday, June 29th, or whenever a "Coronation service" is held. We trust this suggestion may be very widely adopted. At the very least let there be an opportunity, by means of a "retiring collection," for those who wish to mark the occasion in this way. Another suggestion which has reached us, is that those of our friends in London who have houses on the route of the procession should give to the funds of the Society any proceeds from the letting of seats.

WE understand that the eagerly expected "Life of James Chalmers" has just been issued by the Religious Tract Society. We hope to be able to review the book in our next issue; in the meantime the name of the author (the Rev. R. Lovett, M.A., well-known for his "Life of Gilmour," and other works) is a sufficient

guarantee of literary excellence. The price of the book is 7s. 6d. net.—The latest mail from Australia, by a curious coincidence, brings news that the Governor of New Guinea has returned from an expedition to the Aird River bringing with him the skull of our beloved and honoured missionary.

THE first name upon the death-roll of the Society's new year has already been written. On May 9th a cablegram announced the death, from cholera, of Mrs. Fahmy, of Chiang Chiu. The news will come with a great shock to the many friends of Mrs. Fahmy in this country, for it was not known that she was in anything but the best of health. She was a true missionary, full of quiet enthusiasm and devotion, and will be sorely missed. Deep sympathy will be felt for her husband and children.

WE are glad to be able to announce that next month we shall publish a devotional article from the pen of the Rev. R. J. Campbell, B.A., of Brighton.

MEMORIES OF THE MONTH

"I am with you all the days."

JUNE.

- 6.—Death of Dr. Roberts, of Tientsin (1894).
- 9.—Death of the Rev. William Ellis, for many years Foreign Secretary (1872).
- 12.—Birth of James Gilmour (1843).
- 20.—Murder of Baron von Ketteler and crisis in Peking (1900).
- 22.—Forward Movement Policy adopted by the Board (1891).
- 29.—Birth of John Williams (1796).
- 30.—Printing of the first page of the first book ever printed in the South Seas (1817).

STUDENTS' SUMMER CONFERENCE, 1902.—The Executive of the Student Volunteer Missionary Union desire to extend to all student volunteers who are at present at home on furlough a very hearty invitation to attend the Annual Conference to be held at Matlock, July 22nd to 31st. Full particulars of the Conference may be obtained from the General Secretary, 22, Warwick Lane, London, E.C.

THE STORY OF THE YEAR.

THE SOCIETY'S ONE HUNDRED AND SEVENTH REPORT.

(Slightly Abridged).

IT was a very happy inspiration which suggested the thought of united meetings of the Baptist and London Missionary Societies to celebrate the commencement of the Twentieth Century. Those meetings formed a delightful introduction to the new year, and were characterised by a spirit of fellowship and community of interest which must have been helpful to all concerned. It has not been thought necessary or advisable to repeat such meetings this year, though the relations between the two societies continue to be, as they always have been, of the most cordial kind. One of the happiest and most suggestive features of the foreign missionary enterprise of the Church of Christ is that, however markedly different denominations of Christians may be kept apart from each other in their home life by many local, political, ecclesiastical, or doctrinal influences, their missionaries come into close contact on the great field of heathendom, and amid the pressure of their common effort to extend the Kingdom of Christ against the overwhelming forces which oppose, they find themselves drawn together in a unity of spirit which seems often entirely to obliterate differences. Missionary societies work together in increasing harmony of plan and spirit. They recognise each other's position, and rejoice in each other's success.

THE YEAR AT HOME AND ABROAD.

The past year has been marked in the history of the Society by fewer changes than usual. Home work, for the diffusion of information and increase of interest, has been steadily maintained on the ordinary lines of preaching and speaking by means of deputations, the services of the Society's missionaries who are at home on furlough being constantly used and more than ever appreciated. A series of special conferences with ministers in different parts of the country was commenced in the autumn, and has, it is hoped, resulted already in increase of zeal and practical effort on behalf of the Society in many quarters. The literature of the Society has been increased in quantity, and steady effort has been made to improve it in quality. The Directors find it difficult to understand why magazines of such admittedly high quality and real interest as the CHRONICLE and NEWS FROM AFAR fail

to obtain a larger circulation among the supporters of the Society.

The missionary staff has been somewhat increased, thanks to the generous help of several friends who have undertaken the support of individual missionaries. Twenty-five missionaries went out to various fields of labour during the past year, and several others have been appointed, who are either now on their way to their stations or will leave England shortly. Twelve members of the mission staff retired from the service of the Society. Two of these, the Rev. J. P. Ashton, M.A., of Calcutta, and the Rev. T. Haines, of Belgaum, laboured long and successfully in India, and were well entitled to rest. Two others, Miss Shilston and Miss Sibree, have married missionaries of the Society. The Rev. S. J. Long has joined the mission of the Society of Friends in Ceylon, and Mr. J. N. Farquhar, M.A., of Calcutta, has, much to the regret of all his brethren, transferred his services to the Young Men's Christian Association in that city, in order that he may be able more fully to carry out his desire to reach educated young Hindus. Dr. J. G. Mackay, of Central Africa, and previously of Madagascar, has retired from the Society's service, with the esteem and sympathy of his colleagues. The Revs. S. A. Beveridge, A. Bevan Wookey, B.A., B.D., and E. W. Franks, M.A., and Miss Carling, have been compelled to give up their work in consequence of ill-health. Miss Sadler has resigned her position through the pressure of home claims.

The death-roll of missionaries on active service is not a long one, but it includes the names of five who were in the very prime of strong manhood, while the sixth was a famous missionary. Four of these (the Revs. J. Chalmers, O. F. Tomkins, R. Howieson, and G. Mackendrick) died so early in the year that their deaths were noticed in the last Report. Since then the Central African Mission has been stricken by the loss of two more of its members. The Rev. John May, B.A., had proved by four and a half years of faithful and conspicuously able service that he possessed gifts of a high order, while his spirit was as gentle and true as his intellect was strong. Mr. A. D. Purves had been longer connected with the mission than either of his colleagues. He went out originally as an

artisan missionary, and in that capacity did most valuable service at Niamkolo and Kawimbe. Having been received on the permanent staff of the mission, he was appointed to lead the new enterprise of extension into the Awemba country, and during his twelve months' labour in that new field had manifested an energy, a capacity, and a tactfulness of a remarkable order.

Miss Coles, of Bangalore, daughter of one who was for many years an honoured leader in the South India Mission, was not technically a missionary of the Society, but was in very close association with it, and in her quiet, earnest fashion was doing a beautiful work. Mrs. McAll, the wife of Dr. McAll, of Wuchang, had only been a few months in China, but had commended herself to all around her by the singular grace and consecration of her Christian spirit, as well as by her bright intellect.

CONTINUED PROGRESS OF THE WORK.

The careful reader of the decennial review of the various missions of the Society which was contained in last year's Report could not fail to be impressed by the evidence of growth and development which came from all parts of the mission-field. There is no indication of any check in this progress. On the contrary, though the year has been marked by some exceptional sorrows and anxieties, the evidences of God's blessing on the labours of His servants have been many and remarkable. These signs of blessing are in some cases seen in distinct spiritual movements such as those which are being witnessed in fields so unlike each other in all their conditions as Central China and Matabeleland. In other cases they appear in evidences of the silent leavening power which has been exerted by the preaching, the teaching, and the diffusion of Christian literature during past years, and also by the rise into new and serious prominence of important questions belonging to the conditions of life in the young Christian communities. Problems which have been recognised for years as existent are now pressing for solution, and needs which have hitherto been felt only in a few of the more advanced missions are now being felt in many places.

Unfortunately, these questions and movements have so constantly to be regarded from the point of view of the Society's extremely straitened finances that there is a danger of their being regarded *only* in that aspect. The painful necessity which has compelled the Directors to restrict expenditure to the narrowest limits wherever possible has the tendency to bring the financial side of missionary operations into such prominence as to divert

the attention from the real condition of the work itself; and, in so far as this is the case, the encouragement and inspiration which might be gained from a clearer and wider observation are lost.

It ought never to be forgotten that the prosperity of a church or of a society, founded for the spread of our Lord's Kingdom, is not to be judged by the money it raises, but by the spiritual results of its existence and work. The money contributed for its support may be the measure of the ability, the faith, or the interest of its supporters, and may from various causes prove insufficient for the purpose for which it is intended. The extent to which the organisation succeeds in the object it is aiming at is the justification of its existence, and the ground of its appeal for continued support and help.

The statistics sent home for the Decennial Review of the Missions a year ago were exceptionally full and careful. The returns for the present year have not all come in, yet they show an increase of 6,659 in the membership of the church, making the total membership, so far as is reported, 64,718. This growth is spread over all the field, but is most remarkable in China. It is not yet possible to collect full information as to the number of converts left in the North China Mission after the massacres of the previous year, but in Central China the progress has been phenomenal. There are now upwards of 90,000 boys and girls in the schools of the Society, as compared with 76,000 a year ago, and the number of Sunday scholars has grown from 46,678 to 54,249. The large growth in the number of scholars attending the day schools is, however, mainly due to the resumption by the Society of the elementary schools in the mission districts of Madagascar, representing an increase during the year of upwards of 11,000.

These bald statistics do not and cannot adequately represent the nature of the work which is being done in connection with them. The more detailed reports contain abundant proof that while the bulk of the converts are still very ignorant and weak, the grace of God is working effectually among them to make them what they ought to be, and that there is a real growth and progress which is full of promise.

THE MISSION FIELDS.

CHINA.—The position in China is such as to awaken the liveliest hope and interest on the part of all those who are concerned about the well-being of that vast empire. Yet it is one which will certainly make heavy additional demands on the zeal and self-sacrifice of the

Church of Christ if it is to be utilised, as it ought to be, for the advancement of His Kingdom. The movements of reform and of intellectual awakening, which received so rude a check by the reactionary policy of the Empress, and which seemed to be crushed by the Boxer troubles of 1900, have begun again in a much more widespread and pronounced way. There is at the present time a very general and remarkable manifestation of desire to acquire Western knowledge, and to cultivate the friendship of Western peoples.

The missions of this Society throughout China show striking evidence of the existence and influence of these new movements. One proof of the changed attitude of the rulers has been the promptitude and apparent hearti-

The desire to obtain through the missionaries the benefits of Western education and the willingness to pay for the instruction received, has opened a new prospect of important work among young Chinamen by means of Anglo-Chinese schools and colleges. Above all, the willingness to hear the Gospel on the part of large numbers, and the profession of desire to place themselves under Christian instruction, have become in some districts seriously embarrassing to the missionaries. Dr. Griffith John has once and again in his letters told of the remarkable movement in Hunan, where professed converts are already numbered by the thousand. Mr. Bonsey says: "In Hupeh and Hunan it is no longer a question of our pushing out to open new fields, but rather of keeping



THE BRIDGE AT TSAO SHIH, CENTRAL CHINA.

ness with which local claims for compensation for destruction of property have been settled. In Peking and Tientsin, where the claims of all foreigners for compensation have been settled by an International Commission, and where Great Britain is responsible for the payment of the claims of British subjects, the process of repayment has been so arranged that it may be thirty years before the last instalment is paid, and it is not likely to be less than six years at the shortest. In the country districts, where the local authorities have dealt with the missionaries and the Christians directly, the settlement has been prompt and full, and the missionaries have been welcomed back to their stations with demonstrations of the most profuse and apparently sincere pleasure.

pace with the demands that come from fields ripe for harvest over the wide area through which we have for some years preached the Gospel." Mr. Wilson, of Chung King, writes: "After making every allowance for unworthy motives, we are still bound to admit that we are face to face with a movement the like of which has never before been seen in this province. It is now that we feel so keenly the need of the help for which we have so long pleaded in vain." Mr. Wasson, reporting the results of a tour of itineration in the Chiang Chiu district, says: "The churches at each place were crowded with people, and I think their anxiety to hear the Gospel was more eager than ever. This multitude belongs to the middle and poorer classes, with just a sprinkling of the *literati*. I find that, in going round visiting, the

opportunity is better than ever it was, and the people are more pleased to hear." Even in Canton and Fatsan, the hardest and most hostile part of the Society's field of work in China, the ladies of the mission are encouraged by finding the doors of many respectable houses open to them which were fast closed before, and a spirit of friendliness and a desire to learn manifested on the part of ladies who formerly would have nothing to do with the foreigners.

Doubtless, as Mr. Wilson suggests, the motives which have brought about this changed attitude are very mixed, and probably often they are entirely worldly. The missionaries are alive to the danger, and are exercising great care in testing all candidates for baptism and in making it clear that the mission will have nothing to do with law-suits and other local difficulties. Yet they rightly plead that this change of temper presents a unique opportunity to the Christian Church to press the claims of Christ on the people, and constitutes a great and solemn responsibility which cannot be neglected. It is little more than sixty years since China grudgingly and by compulsion admitted the hated foreigner to five of her seaports, and she has repeatedly since then made known very unmistakably her antipathy to his presence. To-day she is stretching out the hand of welcome and appeal, first and foremost to the Christian teacher. The missionary societies at work in China are in the presence of the greatest opening for the spread of the Gospel the world has ever known.

INDIA.—Little of an exceptional or eventful character has to be recorded concerning mission work in India during 1901. One of the most impressive features of missionary effort in our great dependency is the calm, constant, patient toil of consecrated men and women, who are content to spend time, strength, and even an entire life in simply "preparing the way of the Lord." There is wistful pathos in their recognition of encouragement—so little seems to cheer them—such impressive sadness in their records of disappointment when one after another, who seemed "not far from the kingdom of heaven," fails in the last struggle with custom, or the threats, blandishments, ill-treatment, and passionate entreaties of parents and friends.

At the same time it is evident that "this patient continuance in well-doing" is slowly, but surely, achieving a moral and spiritual movement, the extent and greatness of which will eventually startle the world. The people are themselves coming to believe that Christianity will conquer, indeed that nothing can prevent it. In times of

trial and sorrow its superiority to all other religions is frankly acknowledged. Plague and scarcity, if not actual famine, last year once more brought dismay and sorrow to thousands of people in India with whom the Society's missionaries and native helpers are in close touch. In some districts the plague appeared for the fourth or fifth year in succession, in others for the first time. The utter failure of their gods to protect them on the one hand, the graciousness and consoling message spoken by Christ's followers on the other, and perhaps still more the simple courage of evangelists and Bible-women in fearlessly entering plague-stricken homes, and their tenderness and loving sympathy in ministering to the sufferers, produced a deep impression. Further, it is clear that the influence of Christian women in Hindu and Mohammedan homes is increasing greatly. Many are ceasing to worship their idols, and even the family *guru* is in some instances openly disregarded and his counsel set at naught. The girls who carry home from school New Testament stories, and are heard happily singing Christian hymns, with the Bible-woman as an ally, are carrying light into the women's quarters of hundreds of native houses and hastening the day of India's redemption.

Mass movements in certain districts continue, and, were men and means forthcoming, might be greatly accelerated. Ordinary work also makes increasing demands. From station after station comes the cry for larger grants, additional teachers, greater attention to the children of converts, the need for Homes as training places for converts, and similar agencies. A spirit of hopefulness prevails when the "fields" are gazed at. It is only when the attitude of the home churches is thought of that a feeling of bewilderment, almost of despair, takes possession of the missionary's heart.

MADAGASCAR.—"Then had the churches rest . . . and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied"; in some such terms might the peaceful progress of the Malagasy churches of to-day be described. The period of mistrust and suspicion with which those associated with this Society were regarded has ended, and the French Republic recognises the loyalty of Protestant native churches, and frankly accepts the labours of British missionaries as contributing to the progress and enlightenment of their new possession. No word of complaint now reaches us. For the relief thus secured we can hardly be too thankful.

Looking back over the past year, the event which more than all others strikes the onlooker is the resump-

tion of the charge of the elementary schools in L.M.S. districts. The friendly arrangement made with the Paris Evangelical Missionary Society, having served its immediate purpose, was terminated by mutual consent, and each mission is now responsible for the schools in its own districts. This step involved the Society in a large increase of expenditure. The Directors resolved to face this in view of its need and importance. The result has been well expressed in the words of one of the oldest and most experienced missionaries in Imerina: "Not only is the work in itself more satisfactory, but the union of the schools with the churches is more evident, and the

worshippers, a deepening of spiritual experience which manifests its presence by enlarged beneficence, a higher tone in pulpit addresses and in prayers, "many of which," we read, "are extremely touching as showing a greater desire for a purer and higher life than was formerly even dreamt of," are reported. Sunday-schools, Bible-classes, alike for children and for adults, not a few of them conducted by the ladies of the mission, are becoming more numerous and are better appreciated, whilst societies of many kinds are being organised for training young people in manly and womanly virtue and excellence, and for strengthening them in the presence of powerful tempta-



THE FORT ROCK, BELLARY, SOUTH INDIA.

churches are led to take a greater interest in them. . . . The Malagasy are beginning to see that the future position of their children will depend much more than formerly on educational attainments." In the same spirit one of the younger men writes: "The schools are a most important feature of our work, for in them we are enabled to exercise a moral and Christian influence on those who will form our future churches. We also have the opportunity (and we try to make the best of it) of giving them direct and systematic teaching in the Scriptures."

Orderly congregations, growing intelligence in the

tions to vice. Many problems profoundly affecting the purity and moral vigour of future generations are forcing themselves upon the attention of the native churches. It is increasingly seen that the Grace of God alone can meet spiritual need; hence the growth in earnestness and godliness of spirit. The pastoral office, and the supply of suitable men to fill it, is one of the many questions pressing for settlement. Difficulties are realised; still a hopeful tone marks the reports, and advance in the right direction is confidently anticipated. God has brought the Protestant churches of Madagascar through many perils in the past, and he is revealing His presence

now and filling the hearts of His people with courage and devotion.

SOUTH AFRICA.—The South African Missions of the Society have not suffered so directly and seriously from the continuance of the war as some others. The stations at Barkly West and in Southern Bechuanaland have been the most severely tried, and the commencement of the special educational work which has been so long in contemplation has been effectually hindered. Mr. Richardson, prevented from occupying Tiger Kloof and tired of inactivity, resolved to commence the Central School in temporary premises on the outskirts of Vryburg, but during his first night in the new quarters he was visited by a band of Boer marauders and despoiled of everything he had taken with him. The experiment was thus brought to an abrupt end, and has not been repeated. Tribal movements among the Bakwena and the Bamangwato have for the time disorganised the work at Molepolole and Phalapye, and will involve the Society in considerable expense. The brightest spot in the South African Mission is at present in the region which has hitherto caused most serious concern on account of the unresponsiveness of the people. The Matabele Mission seems to have awakened from the deadness of thirty years, and from each of its stations comes the joyful sound of the movements of grace.

CENTRAL AFRICA.—The mission has been sorely tried by death, but the work of the little band of missionaries is receiving manifest signs of God's approval. The experiment in industrial training for the natives, which has been a special feature in this mission for several years, continues to be a marked success. The elementary schools, which also form centres of evangelistic work of a simple kind, are increasing in number and are gathering a large number of children under instruction. The extension to the Awemba country which was made possible by the munificent gift of the late Mr. Robert Arthington is now a reality, two stations in the territories of important chiefs having already been occupied. Above all, spiritual results in conversion and in consecration to Christ are being gathered in at each of the older stations. One of the most interesting and encouraging signs of progress is to be seen in the fidelity and the earnestness of the native teachers who are now employed at the out-stations.

The Central Africa Mission has cost much in money, in anxiety, and in precious lives, but the faith and courage of its members are already reaping their reward. The mission is now in actual touch with the spot where

David Livingstone passed away on his knees in prayer. We have rejoiced with our friends of the Livingstonia Mission, the Uganda Mission, and the Blantyre Mission



PIONEERS IN CENTRAL AFRICA.

Mr. and Mrs. Purves, Mr. Draper (on the right), and Mr. Nutter (standing).

in the wonderful results already achieved through their labours. There seems no reason why our own mission in Central Africa should not now see in its measure a similar harvest of blessing.

SOUTH SEAS.—These missions have now, in all the older groups of islands, reached a stage at which there is happily little to record, beyond the steady but slow progress of the process of building up a Christian church. The efforts of the missionaries are directed chiefly to the task of preparing the native Christians to meet the temptations and the responsibilities of the new conditions worthily. The past year has happily been unmarked by any special feature, and it is equally satisfactory to note the evidences of quiet growth which are found in the various reports. Samoa naturally attracts the chief attention, not only because it is by far the largest and most important mission, but also because its annexation by Germany and America has been so recent that the process of settling down to the new order might have proved difficult alike for the people and the missionaries. The relations of the American Government to Protestant missionary societies being so similar to those which happily mark the attitude of our own Government

towards missions, no anxiety was felt about Tutuila, and the American officials have from the first manifested a sympathy for the work of the mission and a friendliness towards the missionaries which has been most gratifying.

In German Samoa it was feared it might be otherwise, and, at the beginning of the year, it seemed as if these fears were going to be justified. Happily for the Samoans, and for the mission, the German Governor, Dr. Solf, is a man of wise conciliatory spirit, who has taken much pains to understand the natives, and is evidently actuated by a desire to further their best interests. He speedily recognised and appreciated the position of the mission on various questions which might have been made the cause of serious trouble, and the year has passed quietly and prosperously. The people have been peaceable and apparently content under German rule; and the missionaries have enjoyed a greater freedom in their work than at one time was feared.

NEW GUINEA.—The deep feeling aroused by the murder of Mr. Chalmers and Mr. Tomkins last year found expression among friends in Britain in the proposal to establish a mission as early as practicable among the wild tribes at the mouth of the Aird river who were responsible for their deaths. So rapid, however, are the changes in our modern life, and so soon do new impressions come to obliterate the previous ones, that the fund for this purpose, which was limited to the very modest sum of £2,500, only reached £1,390, and then apparently dropped entirely out of the memories of those who had seemed most eager to express their affection for, and undying remembrance of, one of the great martyr heroes of missionary history! The way is not yet open for any attempt to reach the murderers, though Ruatoka, the brave old pioneer of the company of the South Sea Island missionaries in New Guinea, has pleaded to be allowed to end his days in the heroic attempt. As soon as the news reached him in Port Moresby, he wrote to his old friends in the Cook Islands a letter which breathes throughout the spirit of the missionary of Jesus Christ, and challenged them to come to the work:

"I have a message, too, for the young men; you come here—let there be twelve altogether—that we may carry the Word of God to that wild place where they ate the body of our father Tamate and the others who were killed with him—that we may teach those savages the name of Jesus the Messiah; that they may know Him the true life; that that place may become light; that they may know the true God, who created man and everything in this world; that they may become children of His Kingdom, and that the blood of

Tamate and his party, which they shed, may result in great good. I have made my desires known to God, that if it be His will I may go to the place where Tamate was killed—that my remaining strength may be spent in work on that very spot."

This is the spirit which has made the New Guinea Mission possible. The English leaders of the mission would have been almost helpless without the aid of the splendid band of South Sea Islanders who have worked under their direction, and who, notwithstanding all the sorrows of their comrades, are constantly being reinforced by the best trained and most promising young men in the islands.

Apart from the great sorrow which thus clouded the beginning of the year, the mission in New Guinea has had a peaceful and encouraging course, and plans are being discussed which promise hopeful development in such industrial training as may lead to the gradual elevation of the Christian natives out of their present undeveloped and unprogressive condition into a new civilisation.

THE SOCIETY'S FINANCES.

The finances of the Society have been the cause of great anxiety throughout the year, and have recently been the subject of very careful consideration in view of the future.

Immediately after the last anniversary meetings the Directors had before them a statement of the estimated expenditure for the year, together with such a forecast of the probable income as could be drawn from previous experience. They took note of the serious fact that, although the ordinary income of the previous year had been enriched by exceptional gifts and legacies to the extent of fully £13,000, the year ended with an adverse balance of £9,700, showing the normal difference between income and expenditure to be about £23,000. They saw no reason to anticipate any diminution of expenditure in any part of the field; on the contrary, there were grounds for expecting a distinct increase in one or two directions. The situation was therefore an exceedingly anxious one. Two things were evident: there did not seem much prospect of any large increase in the contributions from ordinary sources, and it could scarcely be expected that legacies would again yield an amount so largely in excess of the average. The Society was still bound by its promise to the promoters of the Congregational Twentieth Century Fund not to make any special appeal to the churches while that fund was in process of collection,

and the only apparent hope of relief was in the realisation of the purposes of those who inaugurated the Twentieth Century Fund, in which case a very considerable share of that fund, estimated at £80,000, would come into the Society's treasury. Assuming that the ordinary contributions reached the amount of the previous year, and that the legacies were equal to the average of the last ten years, there would, with a stationary expenditure, be an adverse balance on the year's working of fully £20,000, which, added to the accumulated deficiency brought forward, would amount to the alarming sum of £56,000. It was clear that under such conditions the Society's exchequer would be depleted to such an extent that it would be impossible to go on with its work for very long, unless it found relief.

The Directors seriously considered the position, and decided that, as there was a prospect of, at least, considerable relief coming from the Twentieth Century Fund, they would "continue the Society's work on its present scale at least until the end of March next." At the same time, they also resolved "that it will be their duty, under present circumstances, resolutely and without reserve to decline all appeals for extension of work, and to restrict all exceptional expenditure within the narrowest possible and most unavoidable limits."

RESTRICTION OF EXPENDITURE.

What this decision has meant in the work of the past year it would be difficult to describe. The two committees charged with the direction of the work and expenditure of the Society abroad have had to decline at every meeting appeals for additional workers and requests for grants of various kinds from all parts of the mission-field, yet the district committees assured the Directors that, recognising the Society's financial difficulties, they had scrupulously restricted their requests to the absolutely necessary and urgent matters.

The year anticipated with such anxiety and continued under such constant strain has now closed, and its financial history has justified the Directors' fears. The expenditure has been most faithfully and minutely controlled. Grants, which under other conditions would naturally have been made to the profit of the work, have been refused, buildings required for the better housing of missionaries and for general purposes have been deferred, to the great inconvenience of not a few of the Society's workers. From special, though temporary causes, there has been a considerable reduction of expenditure in three of the mission-fields. Yet the aggregate cost of the

missions has increased by £2,779; China, Madagascar, Central Africa, and the *John Williams* having made unavoidable special demands on the Society's funds.

THE INCOME OF THE YEAR.

At the same time the income has not reached the amount received in the previous year. The legacies were only £13,170, which is nearly £2,500 below the average of the last ten years, and nearly £13,300 less than the amount received last year. The dividends received were necessarily less by £311, and the general receipts have not benefited by special contributions to take the place of the £3,000 given to the Society by the late Rev. R. Lang shortly before his death, and two gifts of £1,000 each by friends in Australia which have not been repeated.

It is very satisfactory to be able to report, that, making allowance for the loss of these special gifts, the receipts from subscriptions and collections have increased somewhat. Excluding £1,390 which was contributed to the Chalmers Memorial Fund, and which has for the present been invested, the receipts from this source amounted to £104,078, as compared with £102,878 received last year. The total available income for the year from dividends, legacies, and contributions was £121,000, while the expenditure was £153,700. Fortunately the Directors were able to withdraw from special investments for the Awemba Mission in Central Africa, and for work in India and China and elsewhere, and from a reserved legacy fund nearly £6,100, which was added to the income for the year, raising it to £127,100. But this still left a deficiency of £26,600 on the year's working to be added to the £36,600 accumulated deficiency which had been carried forward from previous years.

SPECIAL DEFICIENCY FUND.

When the Twentieth Century Fund was closed, it was found that in consequence of the appropriation of a large part of it to special local objects by the givers, the amount which would be available for allocation to the L.M.S. would not exceed, if it reached, *one-fourth* of the sum originally named. The Directors have actually received from the fund £17,845, which, though a very welcome and substantial relief, does not by any means meet the Society's needs. As soon as it became evident that the grant from the Century Fund would not provide enough for the Society's needs, the Directors decided to raise a special fund for the deficiency. They are glad to be able to announce that the appeal has been met in the kindest

manner by the Society's friends, and upwards of £20,000 has already been promised. Of this amount £15,716 has been paid in to the treasurer, and together with the grant from the Twentieth Century Fund has reduced the total deficiency to £29,468. By a united and vigorous effort, this deficiency, serious as it is, may be entirely removed, and the Directors venture to appeal to their friends everywhere to make the effort required without delay. The debt has not been incurred through careless or extravagant expenditure; it is not the result of launching out upon new fields of labour. It is due to the ever-pressing claims of a work which is being blessed of God, and which cannot be kept long within its old limits without cramping and crippling it seriously.

Serious as the demand made upon the friends of the Society will be to clear off the large deficiency which still remains to be dealt with, the Directors recognise that the most serious aspect of this deficiency is that it is not due to exceptional causes. With its present income, and its present expenditure, the Society is getting into arrears at the rate of £500 a week; consequently, the deficiency will no sooner be cleared off than another, equally serious, will begin to be accumulated. The problem raised by this consideration is one so serious that it ought to receive very earnest and prompt attention by everyone who is interested in the Society's work. It may be met either by the reduction of expenditure or by the increase of funds. Which course should the Directors take?

If reduction of expenditure is to be attempted, there is only one way in which that can be effectually and satisfactorily accomplished. It will be necessary for the Society to withdraw entirely from some large field of labour which is now costing it £25,000 a year. To attempt to reduce expenditure by cutting down grants and reducing the number of missionaries would very imperfectly and slightly meet the present need, and it would effectually cripple and injure the whole of the work before long.

The record of progress which has been given is a standing and powerful protest against either a withdrawal from a field or reduction of grants. Every field in which the Society is working is now bound to the Society by associations of the most tender and sacred kind. The blood of the martyrs has watered and enriched some of them. The toil, the patience, the faith, and the prayer of a noble succession of earnest workers have been exemplified in others. Their history and the names and histories of many of the men and women who have laboured in them are among the most precious treasures in the memory

and appreciation of the churches. Unless the churches have been reduced to hopeless poverty, and dire necessity compels them to relinquish the possessions which the labours and anxieties of many years have gained, there can be no serious talk of giving up any part of the mission-field, so long as it needs our care. Let the alternative, however, be clearly faced. If there is to be no withdrawal, then adequate provision must be made for maintenance and development; this is the only alternative.

Appreciating fully the gravity of the situation, the Directors summoned a large and representative committee of friends from all parts of the kingdom to consider the situation, and advise them as to the course they should adopt. This committee met just before the close of the financial year, and, after a very full discussion of the situation, they decided that, *"having regard to all the circumstances of the past two or three years, which partially explain the present somewhat critical condition of the Society's finances, it is not desirable that any policy of withdrawal should be seriously contemplated by the Board at the present time."*

At the same time, recognising that the Society has got so far in advance of its supporters that its position is critical, they advised the Directors to *pledge themselves to the churches to restrict expenditure* in the mission-field during the next five years to a maximum sum of £150,000, and to appeal to the churches to raise their annual contributions to such an amount as to meet this expenditure.

A DIFFICULT UNDERTAKING.

The difficulty of giving any such pledge is very great, greater than can be at all fully appreciated except by those who are in direct and constant touch with the work of administration. There are special demands made every year in consequence of unexpected breakdowns in health, and by other causes which in a field so wide and a work so extensive often prove sufficient to disturb the most careful estimates, and involve the expenditure of hundreds or even thousands of pounds. Not only so, but there are as time goes on an increasing number of urgent appeals for additional help of such a nature as to raise the most serious questions of duty. The effect of constant preaching, teaching, and circulation of Christian literature is that after a time a knowledge of Christianity is diffused throughout large districts. The faith of many in their old creed is greatly shaken, and the leaven of new thoughts and desires works and spreads among multitudes.

Then comes the appeal for teachers, and the cry of the missionary for help to gather in the harvest which is being ripened. The cry and appeal of such conditions are not to the *sentiment* of Christian sympathy; they are the far more serious appeal to the Christian *conscience* and sense of responsibility. What right have we to begin to disturb men's faith, and to awaken in them a desire for something better, unless we are prepared to follow up that initial work by providing them with the Gospel? The sense of responsibility presses heavily upon the Directors when such appeals are presented to them, and they find it well-nigh impossible to refuse to respond.

It is, however, evident that the Society has reached a scale of expenditure so far beyond its receipts that further increase is perilous even under the pressure of such claims as these. The responsibility incurred in refusing to respond to the cry for help is great; but the responsibility for imperilling the very continuance of the Society is still greater. The Directors, therefore, see no alternative but to decide that until the receipts have once more come up to the level of the expenditure, the growth of expenditure must be stopped, and they have resolved:—

"That the Board give to the constituency of the Society the assurance that during the next five years they will not exceed the average expenditure of the last two years, 1901 and 1902, unless additional contributions are provided, and only to the extent of such additional contributions. They confidently appeal to the churches in the meantime to use every effort to raise the income to that sum."

THE APPEAL TO THE CHURCHES.

It need scarcely be said that such a resolution can only be the prelude to a further and more persistent campaign of appeal to Christian hearts and consciences for a more adequate provision for the great work which their Lord and Master has entrusted to their hands.

The result of such an appeal cannot be doubtful. The work, the need, the great opportunities of the present hour, all appeal with irresistible force to the Christian conscience. God has greatly blessed the work of His servants. Their responsibilities are greatly increased, and continue to increase as the result of this blessing; yet the joy of participation in their Master's work, and the evidence of the blessing which "abounds where'er He reigns," inspire them with a readiness to attempt the larger and more exacting service which His call demands. His call has not been in vain in the past. Once and again the supporters of the Society have been required to make great and special effort to meet great

and urgent needs, and they have responded heartily. The Directors are confident that the same spirit is in the churches still. They leave the requirements of the Society in the keeping of its supporters, thanking God for His blessing in the past, and waiting upon Him for the enlarged provision which is now required.

TENTH ANNUAL REPORT OF THE WATCHERS' BAND.

THE London Missionary Society was founded and built up on prayer, but though there had always been an unrecognised union for prayer on its behalf, it was not until 1892 that this Watchers' Band was formed. It is good to realise that, for the last ten years, the Society has been surrounded and permeated, more than ever before, with the definite and united petitions of thousands of its friends.

There is not much that is new to tell of the year's work, but the Committee can with great thankfulness record the same steady growth and blessing which have attended the Band ever since its formation.

In the Home Division sixty-four branches have been registered, making a total of 934 formed in the ten years. Twelve branches have been disbanded during the year, chiefly owing to the death or removal of the secretaries—viz., Westminster (James Street), Avonmouth, Alresford, Braunton, Burton-on-Trent, Dunstable, Greenhithe, Oban, Portscatho, Sunderland (Dundas Street), Throop, and Wooburn.

	1890-1900.	1900-1.	1901-2.
Branches in the World	862	900	947
Number of Members (Estimated at)	25,000	26,000	27,000
Contribution to General Fund after paying all Expenses	£340 0 4	£274 9 0	£459 11 2

Notwithstanding these losses, the 830 branches still upon the register give a net increase of forty-four branches during the year, including three which have been revived; 3,700 new members have been enlisted, making a total of 40,600 enrolled since the formation of the Band. As there are, however, only 23,300 members to-day in the Home Division, the Committee feel constrained to ask: *What has become of the 17,000 lapsed members?* The inevitable losses that death inflicts will only account for a small proportion of these, and the Committee would call the attention of all members of the Band to the serious falling off of thousands who once joined in this fellowship of prayer. Many may have enrolled themselves without any adequate perception of what they had committed

themselves to, and may soon have felt unequal to the burden of continued intercession. Others may have found, as some complain, that the rota of prayer is perfunctory and mechanical, while some, who, perhaps, had no particular desire for the world's salvation, may have joined a branch through the importunate entreaties of an ardent friend. But whatever cause or causes may be assigned, the Committee deplore this serious leakage, and would call upon all present Watchers not only to seek for increased faithfulness themselves, but to endeavour to secure a larger membership throughout our constituency by giving their own testimony to the usefulness of the Band, and by spreading information of its aims and methods in circles where they are still unknown. While they believe the present time is peculiarly appropriate for the spiritual appeal that the Band has to make, they would give their emphatic opinion that no one should be enrolled through external pressure or persuasion, but only those should become members who really know

of 1900 had very much the same effect upon the Band in China that a thunderstorm has upon the telegraph system—that is, it thoroughly disorganised it for the time being; but I am glad to say that the effect was no more lasting than thunderstorms usually are, and we shall by degrees get back to the position we were in before the outbreak. In the North it will be long before all signs of the past are obliterated; and it will be longer still before we shall forget the brave Watchers in those Northern stations who willingly laid down their lives for the Gospel. It is a matter of no small importance—as we view things—that many of our fellow-Watchers were called to be witnesses, sealing by their blood their testimony that God is true. One member of the Band in Hunan was driven from his home by the storm of persecution in 1900, and wandered about begging, having lost all his belongings, until overcome by sickness and destitution he dragged himself back to his native place to die.

"It would be impossible for me to give you even approxi-

BALANCE SHEET OF WATCHERS' BAND, 1901-2.

Dr.		£ s. d.		Cr.		£ s. d.	
To RECEIPTS:—				By EXPENDITURE:—			
Entrance Fees	...	53	5	Publications, Stationery, &c.	...	284	12
Subscriptions	...	199	12	Postage, Carriage of Parcels, and Sundries	...	54	15
Offerings for Expenses	...	160	19	Library Books, &c.	...	3	10
" " L.M.S.	...	160	4	SALARIES:—			
" " "Our Own Missionary" Fund	...	271	9	Secretary (Miss J. M. Balgarnie)	...	100	0
Collection at Annual Meeting	...	14	8	Clerk (8 weeks)	...	7	10
" " Autumnal Meeting, Manchester	...	11	11	EXPENSES OF MEETINGS:—			
Australasia	...	15	12	Annual Meeting	...	11	5
On Publications Account	...	23	15	Meeting at Manchester and Conference at Mission House	...	6	14
" Library Account	...	17	7	BALANCE PAID OVER AS CONTRIBUTION TO L.M.S.*	...	459	11
		2928	0			2928	0

* Other contributions per L.M.S. Auxiliary Treasurers acknowledged in the Society's accounts, amount to £126 7s. 7d.

the secret of effectual prayer, and are ready to exercise the priestly gift of intercession. Real advance will only be made as we understand how high the privilege is to which we are called.

Some of the reports from the Australasian Division have not been received, but it is believed that there are eighty branches and about 1,700 Watchers.

There are twenty-five branches and about 1,100 members in India, South Africa, Samoa, and Madagascar.

The Rev. R. J. Ward, General Secretary for South India, writes:—"There has not been much development of the work here, except that more missionaries have joined the Band, and a new Tamil edition of the Manual is being prepared. I had a letter lately from Rev. W. H. Campbell, of Gooty, in which he says they keep up Watchers' Band work in connection with their Sunday-school, and though the boys are not regularly enrolled, they never forget to remember the various countries in prayer."

The Rev. A. Bonsey, General Secretary for China, writes:—"Last year I had no report to send, as the troubles and trials

mate figures of the number of Watchers now in China, but I am glad to report that there are very many who are still faithful to their promise to pray regularly and systematically for the work of the Society in all lands. The Band has been a blessing to the Chinese Christians in giving them definiteness in their prayers for other lands, and has stimulated their desire to know more of what is going on in the world in regard to the advancement of the Kingdom of God."

The total number of existing branches in all the divisions is estimated at 950, with a membership of nearly 27,000.

During the year two conferences for secretaries were held—one at headquarters in October and the other at Manchester in November. Besides attending these gatherings, the General Secretary had an opportunity of meeting the secretaries in the Leeds district in September.

Under the auspices of the Band, a missionary campaign has been inaugurated in Leeds, and arrangements have been made for missionary addresses to be given once a quarter in twenty-six schools by twenty-eight friends.

The library continues to be well used eighty-four branches

having availed themselves of the books during the year. Some new books have been added, the cost of which has been met by the free-will contributions of the borrowers. A grant of 100 books has been made to the Leeds branches as a nucleus of a local library.

The meetings for women at headquarters have continued through the autumn and winter months, and have been well attended both by Watchers and missionaries.

The serious deficiency in the Society's funds, and the enlarged income needed for the Society's present work, led the Committee to place before its constituency a voluntary scheme for the support of some of the missionaries in the field. A very encouraging response has been made to the suggestion that Watchers might be willing in addition to their regular gifts to contribute for the support of "Our Own Missionaries" a penny a month. When the financial year closed on March 31st, the sum of £271 had been sent in, and additional contributions have been promised, and will be paid during the coming year. A pleasing instance of self-denial is to be found in Miss Craven's boarding school in Antananarivo. The girls have agreed to have rather less

"laoka" (meat or vegetable) with their rice once a week, and the pennies saved are to be devoted to "O.O.M." Fund. The Directors have allocated two missionaries as the special representatives of the Band—viz., Rev. H. P. Schlenker, of New Guinea, and Miss Grierson, of Coimbatore (South India).

A fourth edition of the Manual and Atlas, making 85,000, has been issued, price 4d. Coloured maps were specially prepared, and the letter-press brought up to date at considerable expense, and the Committee hope that every Watcher will buy a copy, and endeavour to secure a wide circulation for this handy summary of the Society's work and opportunities.

The Committee cannot close their report without once more expressing their cordial thanks to the branch and district secretaries. They feel that much of the success of the year's work is due to the devoted and unsparing efforts of this band of faithful helpers, and they earnestly pray that in the coming year they may have abundant reason to rejoice in the success with which God is blessing their labours and rewarding their efforts to extend His Kingdom on the earth.



OUR ANNIVERSARY MEETINGS.

THE WEEK OF PRAYER.

THE Prayer Meetings held four times daily at the Mission House during the week preceding the Anniversary were times of spiritual refreshing and renewal of faith to those who gathered together. The number of those who attended was disappointing, for whilst the Board Room was generally well filled at the afternoon meetings, in the morning there were probably never more than a score present. Again and again we were led to inquire of God what it was that was hindering the progress of the work, and every day the conviction was driven home to our hearts that it was God's will that the work should go forward and that nothing but our own lack-of love and consecration was the obstacle.

In many parts of the country, in at least seventy centres, special meetings for prayer were held during this same week, arranged in most cases by the local secretaries of the Watchers' Band.

THE CHILDREN'S DEMONSTRATION.

On Saturday afternoon, May 10th, Exeter Hall was

filled to the doors by the usual happy crowd of children. The platform was occupied by a fine array of missionaries in gaily-coloured costumes and strange head-gear—a display of which the children never seem to tire. The chair was taken by A. M. Torrance, Esq., ex-chairman of the London County Council, whose genial face was quite in keeping with his environment, and who spoke as briefly as a chairman should.

Addresses to the children were given by Mrs. Brockway, of Calcutta, the Rev. F. L. Marler, of South India, and the Rev. J. H. Cullen, of Mangaia—all model speeches which thoroughly interested the children. A feature of special interest this year was the singing of the hymn, "I think when I read that sweet story of old" (the best of all children's hymns, the chairman called it), followed by the reading of a beautiful letter to the children from the writer of the hymn, Mrs. Luke, who was present at the first of the Children's Demonstrations of the L.M.S., just sixty years ago. For a full report of the meeting, however, we must refer our readers to the current number of *News from Afar*.

GENERAL BUSINESS MEETING OF MEMBERS.

THE general business meeting of members was held at the Mission House, on Monday afternoon, May 12th. The Rev. W. Hardy Harwood, Chairman of the Board of Directors, presided, and there was a good attendance.

After prayer by the Rev. W. E. MORRIS, of Market Harborough, the CHAIRMAN said the experience which he had gained of the work in the Mission House and in the foreign field during his year of office had given him increasing confidence in the machinery of the Society. Having brought to the work more than an open mind—a somewhat suspicious mind—he had now no hesitation in saying to any business man that the Society was worthy of the fullest confidence. It had been a profound pleasure to him to be able to work so harmoniously with the officials. If there were secretaries in the world whose lot was an easy one, those secretaries were not to be found at 14, Blomfield Street. Perhaps the strongest part of the “converting” process that had gone on in his mind had been effected by direct and personal association with many of the missionaries.

He had also begun to realise the enormous asset in the churches supporting the Society. Visiting different parts of the country, he had been profoundly gratified to find, even among those who were most critical towards some of the work, a spirit of earnest desire to be the friends and helpers of the Society, and he had strong confidence that, rightly directed, they had before them the possibility of a very much larger and heartier support from many churches than had yet been realised. The great problem was how to bring the Society into more direct and immediate contact with the individual churches, so as to make them feel that the foreign work was as large a part of their Christian service as anything lying close to their doors. The result of his experience as chairman was that he was distinctly hopeful as to the future. It had been a great joy and honour to take part in this most important and interesting part of Christian service, and he joined in the prayer that God would not only guide them out of the crisis, as he was sure He would, but that He would give them grace to learn the lessons of the crisis, and to be wiser and more faithful and more courageous in the future.

The Rev. R. WARDLAW THOMPSON, after bearing warm testimony to Mr. Harwood's thorough sympathy and business-like efficiency as chairman, proceeded to read portions of the Annual Report (see page 127).

Mr. ALBERT SPICER, Treasurer of the Society, presented

the balance-sheet. He stated that in the last edition of his “Hospitals and Charities,” Sir Henry Burdett stated that the State-Church missionary societies spent 12 per cent. upon management, while the other societies spent only 8½ per cent., the amount raised and expended by the former being £682,000, and by the latter £686,500. The Wesleyan and the London Societies only spent about 7·7 and 7·36 per cent. respectively upon administration. “But,” added Mr. Spicer, “if we are to raise the income which we require, we must *increase* that percentage of expenditure. I believe that at present we are attempting the impossible, and that if our Board is to accomplish the raising of the income to £150,000 it must face increased expenditure. We are at present *working the Society too economically*, as regards the means of getting in the money.” Some few years ago, two or three district agents were appointed, but the Board determined later on to dispense with their services, and rely entirely upon the voluntary work of the auxiliaries. He was quite clear that an annual and vigorous effort required to be made to improve the working of a great many auxiliaries, and he believed the Board would be well advised in making some new appointments of gentlemen suited for this work. He expressed the opinion that such appointments should only be made for a limited number of years. However well informed such gentlemen were, after a few years churches felt that they had heard their story. Mr. Spicer asserted very emphatically that there must not be another appeal in a short time for funds to clear off large deficiencies. If the churches compelled the Directors to do that, some of them would have to consider whether they still retained the confidence of the constituents. The Forward Movement had been endorsed by the churches in their contribution of an additional £42,000 in one year, and by the great meetings at Southport. The Society had not increased its expenditure, or enlarged its field of operations since that time, and therefore he did not feel that the Board had anything to apologise for.

The Rev. E. S. PROUT, M.A., moved the following resolution:—

“That the Annual Report and Statement of Accounts, now presented, be adopted, printed, and circulated among the constituents of the Society. That the members of the Society present at this meeting desire to express their full concurrence in the recommendation of the Special Committee on Finance, deprecating any withdrawal or curtailment of the Society's operations at present on purely financial considerations, and trust that the response of the constituents of the Society to the Directors' appeal for increased support will be so suc-

cessful as to prevent the necessity for any curtailment of work on financial grounds in the future."

Mr. Prout said he was old enough to remember several crises in the history of the Society, beginning as far back as 1846, but he did not think they had ever been face to face with a more serious crisis than the present, which seemed to bring them within measurable distance of the possibility of having to take the humiliating position of withdrawing from some great field of missionary enterprise.

They ought to do all they could to create perfect confidence in the economy and efficiency with which the work of the Society was being carried on. Mr. Prout testified to the excellence of the literature issued by the Society, and urged that a great effort should be made to revive the missionary prayer-meeting in the churches.

The Rev. J. STEVENS, D.D., of Ilfracombe, in seconding the resolution, said he felt perfectly sure that if they could only make the members of the churches, including the ministers, realise how great, important, and urgent the work was, they would not only resolve in no case to withdraw from work, but that, in dependence upon God, and in the spirit of self-sacrifice, they would go forward to win the vast millions "without God and without hope in the world" to the knowledge and enjoyment of that great salvation.

The resolution was carried unanimously.

Mr. J. WYCLIFFE WILSON, of Sheffield, proposed:—

"That this meeting of members of the Society views with very great pain and regret the necessity for any restriction of the Society's expenditure, and recognises the difficulty which will be caused in every part of the mission-field by the adoption of any policy of restriction. It desires, however, to express its judgment that in the present circumstances of the Society the decision arrived at by the Directors not to exceed during the next five years the average amount of the expenditure of the past two years, unless the funds for such increased expenditure are provided, and then only to the extent of such provision, is the only safe course for the Society to adopt, and therefore fully endorses the action of the Directors. In view of this decision this meeting appeals to all the friends of the Society to do their utmost to secure such an increase in the Society's income as will enable the Directors to continue the expenditure on the scale now resolved upon."

Mr. Wilson said they ought not to be content to continue the expenditure at the present rate. There would, they had heard, be extraordinary difficulty in doing that, and there was a danger, when they tried to stand still, of going backward. They should try and give

effect to the clause in the resolution which said, "unless the funds for such increased expenditure are provided."

The Rev. W. BOLTON, M.A., of Acton, seconded the resolution. He said he had some time since come to the conviction that this was a necessary resolution. Whilst the resolution did not afford any pleasure to the mover or seconder, it seemed to be the next immediate step to be taken in order to realise the determination that they would advance, and not recede. The restriction would necessitate some check upon normal growth. It would be painful, but might, in part, be met by rearrangements in the field. They must wait for a while until the constituents came up to them and enabled them to advance. We regret the necessity for holding back, but it is something given us to do, and we will do it in Christ's name, with the hope that it means the possibility of strong advance in the future.

The Rev. R. WARDLAW THOMPSON said he and his colleagues recognised the painful necessity for the resolution. It would mean a brake upon the Gospel chariot, and it would need constant strain to restrict expenditure, but he could say with perfect confidence that the missionaries would be loyal helpers in the matter. Perhaps out of this seeming great evil might come some good in the way of rearrangement, and in more pressure being brought to bear upon native Christians in some parts of the field, though this was impossible in other parts where they touched the very poor, who had quite enough to do to subsist. Mr. Thompson said he had been examining the balance-sheets for the years before he took office, and he found that there had been deficiencies in 27 out of 60 years, on some occasions deficiencies of over £20,000; but during that period the income of the Society had nearly trebled, rising from £29,000 to £79,000. They might assume that, if the spirit in the churches now was what it was in those days, the response would be the same as it was in the earlier years.

Mr. J. HENNELL, B.A., of Wandsworth, proposed, and the Rev. T. GASQUOINE, B.A., of Upper Bangor, seconded, the reappointment of Mr. Spicer as Treasurer, and of the Revs. R. Wardlaw Thompson, G. Cousins, and A. N. Johnson, M.A., as Secretaries; and the election of Directors in accordance with the list presented by the Home Secretary. Mr. Gasquoine urged the Directors now elected to take upon themselves responsibility for bringing the churches with which they were connected into sympathy with the work of the Society. As to the officers, he believed that never had there been given to the Society men for whom they should be more

thankful than the present occupants of the posts. The Chairman added an expression of his personal appreciation of the work of the Treasurer. He thought the constituents did not quite realise the amount of time and care which Mr. Spicer bestowed upon the Society's work.

The resolution having been adopted with much heartiness, Mr. SPIER remarked that he had had this advantage over his predecessors—that he was the only treasurer who had visited many of the mission stations, and knew many of the missionaries personally. Such a privilege brought with it increased responsibility. At the same time he did not look upon the position as a life office. He had gone beyond his original intention, which was not to hold the office for more than fifteen years, because he felt that to talk of resigning in times of difficulty would be neither English nor Christian. He

thought the constituents as a whole should realise more fully than they appeared to do their obligation to try and send as Directors a larger number of their own local leaders. There were conspicuous exceptions, but, speaking broadly, he thought the auxiliaries did not realise sufficiently that if the Society was to retain its hold upon the Churches it could only be done by sending as Directors a fair proportion of those, whether from the pulpit or the pew, to whom they were looking up as recognised leaders.

On the motion of Mr. A. J. SHEPHEARD, seconded by Mr. F. H. HAWKINS, LL.B., a hearty vote of thanks was accorded to Mr. Harwood for his valuable services in the chair during the past year. The proceedings were brought to a close with prayer by the Chairman.



MISS STEWART.

MRS. MACFADYEN.

THE LADIES' MEETING.

MRS. DR. JOYCE.

MISS CHRISTLIEB.

THE Ladies' Meeting was held in the King's Weigh House Chapel, Duke Street, on Tuesday afternoon, May 13th. In spite of the dull weather there was a larger gathering than usual. Prayer was offered by Mrs. KING-LEWIS.

Mrs. MACFADYEN, of Lyndhurst Road, presided and gave an interesting sketch of the early missionary work of the United Brethren, or Moravians, to whom, as the Rev. Andrew Murray says in his "Key to the Missionary Problem," the Church of Christ owes more than is generally known. What are the lessons women may learn from a study of these saintly and devoted lives?

Let them be in earnest in their work for foreign Missions, let them aim high. Why should not the Women's Auxiliaries unite in carrying on and supporting all the missionary work done for the Society by women? That was a dream which might yet be realised. All could help by prayer, remembering the workers who served at home as well as those who went abroad as messengers.

Dr. LUCY JOYCE, of Jinganj, North India, said that although there was some difference of opinion in England as to the necessity for and propriety of women doctors, there could be no question in the minds of thoughtful people as to the absolute necessity for medical missions to

heathen women. In Murshidabad there were 1,250,000 inhabitants, half of whom were women, and yet until she went to that district there was no medical provision for women beyond one lady doctor connected with a Government hospital. Through their ignorance the women were afraid to adopt any hitherto unknown method of relieving sickness and suffering. This apathetic acceptance of their lot was the saddest feature of the work undertaken for them. They were afraid of offending their innumerable deities, and of the contumely that might be hurled at them by their neighbours. When a Christian hospital was established the women did learn, though slowly, the benefits that come from Christian civilisation. Though medical missions were a most glorious means to a most glorious end, she believed that they were a most glorious end in themselves. Jesus Christ Himself was the first and greatest Medical Missionary, and He enjoined His disciples to heal as well as teach and preach. It was only as Jesus Christ went with and worked through His medical missionaries that their work was beneficial and able to help the people to the fullest extent possible. Indian women suffered as much and needed medical aid as much as English women, and they really appreciated, though slowly, the help given to them. In time they learnt to be courageous, and to leave off superstitious customs and the fears and prejudices which had hampered them so long. It was a most blessed, happy, and beneficial work, not only to the patients but to their friends.

Dr. Joyce described her work among out-patients and in-patients, and in the homes of the people. The women came stricken in body and in soul, and Jesus Christ spoke to them through the doctor. Her ideal from the first had been to make the hospital the centre of a number of branch dispensaries, as in the case of the Travancore Mission, and she hoped this purpose might be realised in years to come. Christ had promised that if they ministered to the needy He took it in very deed as done to Him.

Miss STEWART, of Hong Kong, said her six years' experience in China had shown her that three things were lacking in the lives of Chinese women—*liberty to go about, light, and love*, all because they lacked Christianity. Her own work among women divided itself into four distinct branches: teaching the women out-patients treated at the hospital; teaching women and children in the wards of the hospital; visiting in the houses of the people; and teaching in a school for women. One thing which appealed to the women more than anything else was the thought of God as the universal Father, their own religion being a religion of fear. She was often told

that the Chinese were a very strange people, and not a nice people to work amongst; but that had not been her experience. Visiting in their houses she found them an exceedingly likeable people, and her work among them had been very pleasant. The teaching was spreading in many interesting ways. A Chinaman begged a young medical student to argue his son out of an inclination towards Christianity, and supplied him with Christian literature to that end; but the outcome was the conversion of the student, who strengthened the faith of the son, and unitedly they had begun a work the results of which would never be measured. "If we," said Miss Stewart in conclusion, "would remember what Christ said: 'Lift up your eyes and look on the fields,' and realise the difference between our lives and the lives of Chinese women, between our conditions and theirs, it would stir us to more earnest prayer and more active effort to extend Christ's kingdom."

Miss CHRISTLIEB, of Anantapur, South India, said that at a recent missionary conference at Liverpool she was asked: "How do you present the Gospel to a raw heathen who has never heard anything of the Gospel before?" With a view to enlightening her audience upon this point she invited them to spend a day with her in camp. The women would be found busy with their daily duties. The first factor the lady-missionary could appeal to was the curiosity of the women. "Is it a man or a woman?" they would ask. The best way of settling the uncertainty was to ask after the babies. A "lord of creation" would never do that!

She found it best to begin by telling a story, as to children. The object-lesson was never far from hand in an Indian village; it could be seen under a tree or on a shrine. "What is that under that tree?" "That is a god." "If it is a god, I suppose it can help you and help itself. If I threw it into this well it would come up again?" The women laughed and said, "Oh, no; it would go to the bottom." "Supposing you fell into the well, what would you do?" "We should cry for help, and someone would throw down a rope and draw us out." "Then it seems a curious thing that you should worship a god that has not as much sense as you have!" Then they would acknowledge the folly of their actions.

In the Anantapur district there were 800 villages, and at the lowest computation it would take her *eight years to pay one visit to each village*. It was estimated that in India there were thirty-three million gods worshipped; but in reality the people worshipped only one, *the god of custom*. In her informal sewing meetings she had often

been cheered by hearing how the Gospel story had taken hold. The task of tasks was to speak to the people along their own line of thought, and when people like the Malas had no line of thought at all, the problem was a very perplexing one. In such cases she had found the Parables most useful. The mighty spiritual truths lying behind found their way into the hearts of the people.

The meeting was brought to a close with prayer by Mrs. G. P. SMITH, of Tientsin. A large company was afterwards entertained at tea in the adjoining hall by Mr. and Mrs. Albert Spicer.

WATCHERS' BAND MEETING.

THERE was a very gratifying attendance at the meeting of the Watchers' Band Prayer Union in the City Temple on Wednesday afternoon, May 14th, when the Rev. R. J. Campbell, B.A., of Brighton, presided.

Miss JESSIE BALGARNIE, the Secretary of the Band, made an interesting statement, embodying the facts and the figures given in the report (See page 136). Referring to the falling away of 103 branches and 17,000 members in the Home Division, during the ten years of the Band's existence, she said the Committee felt that it called for very earnest consideration. The decline was apparently partly to be accounted for by marriage; for she fairly often received letters from branch secretaries telling her that this or that member did not wish to renew membership, as he or she had become married. It would seem that many Watchers had enrolled themselves without fully realising to what they had committed themselves. Whatever the causes, the leakage was deeply to be deplored, and she called upon every Watcher to make known as far as possible the real aims and methods of the Band. There was still a great deal of ignorance in the churches concerning it. She had lately come across two rather amusing instances. A poor old woman in a village, who earned a frugal living by attending sick neighbours at night, was asked if she would join. Her pathetic reply was: "Oh, you must please excuse me; I have such a deal of watching to do." The reply of a good brother to a similar request was that he was sorry he could not join the Band as he did not play any instrument! This sort of ignorance was probably perfectly excusable, but when one found ministers and apparently earnest Christians who knew little or nothing about the Society or its Prayer Union, it did a tale unfold. The Band was sometimes charged with being a

money-making concern. The entrance fee (4d.) and annual subscription (2d.) merely covered the cost of the literature provided, but freewill offerings had come in so generously and wonderfully from year to year that in the face of the terrible deficit, the Committee had put before the members of the Band a new scheme for helping. On the renewal form sent out in January it was stated that if every Watcher in Great Britain would give one penny per month in addition to their present gifts, a sum of £1,200 would be annually raised. The response was most encouraging. Between the end of January and the end of March £271 had been received, and more had been coming in almost every day since. The Directors had allocated to the Band the Rev. H. R. Schlenker, of New Guinea, and Miss Grierson, of Coimbatore, as their special representatives. The sum paid over by the Band to the Society's general funds during the year (£459 11s. 2d.) was the largest sum yet handed over. One of the most encouraging features of the year's work had been the response made by scores of secretaries to the call to set apart the preceding week for prayer. Let them take no rest and give God no rest until the burden of deficit was removed, and until the Society was able to go forward to the work to which He was leading them.

The Rev. R. J. CAMPBELL, B.A. (Chairman), promised for his church that they would send their moiety towards reducing the deficit. A more evangelical spirit was needed in the churches, and he hoped that one result of the prayers of Watchers would be the increase of such a spirit. After strongly recommending the reading of Mr. Lovett's "Life of James Chalmers," Mr. Murray's "Key to the Missionary Problem," and Mr. Welsh's "Challenge to Christian Missions," Mr. Campbell referred to Lord Curzon's statement that, as a rule, in Eastern affairs political complications and disturbances were to be traced to the presence of the Western missionary. Whether the Viceroy meant to discourage missionary effort by that utterance, he could not say, but it was perfectly true, and they might as well look it in the face. But there had been a nobler testimony than that of the "mailed fist" borne by our countrymen, who had sealed their labours with their blood. Soon after news of the reported massacre in Peking arrived, he visited the parents (themselves formerly missionaries) of a lady supposed to have been killed. He found them thanking God, with streaming eyes, that He had counted them worthy to have one of their children enrolled among the noble army of martyrs. So long as such a spirit

remained they need not be very much afraid of any very serious set back in missionary enthusiasm.

It was often said that there was no longer need for missionary effort, because the missionary motive had changed. The missionary motive had always been the same, whatever men might say to the contrary. It had always been personal devotion to the Lord, and a desire to win men to Him. Men who love Jesus *must* tell about Him. A Chinese woman-convert, when staying in a Christian home in Edinburgh recently, expressed the missionary motive from her point of view in these words: "When I see how the women of England are respected and cared for and cherished, when I see what a difference the Gospel of Christ has made in the homes of the people, when I hear what people say about their personal devotion to Jesus, oh, I am amazed to think that you do not see it to be more your duty to send the Gospel to the women of China, that they may have your Jesus, and that they may have your God."

On one occasion he had heard a missionary say that without the grace of God it was impossible to generate the enthusiasm necessary before a missionary could say, and mean it, that he loved the heathen. Some of those who heard the saying had expressed disapproval, and asked: "Why, then, do you go?" With a solemnity and dignity that could not be forgotten, the missionary replied: "I go because of the love I bear to Him who said, '*Inasmuch as ye have done it unto one of the least of these My brethren.*'"

"To labour is to pray." Yes, and it is equally true to say, "To pray is to labour." Get more people to pray, and they would be doubling and trebling the influence of the Society. The reward of working for Christ was the presence of Christ. The acme of Christian attainment, and the highest point of Christian experience, was to be unbrokenly sure of the presence and approval and companionship of the Lord.

Mrs. HINKLEY, of Anantapur, said that since she had been in the mission-field she had been deeply impressed by the needs and the claims, the difficulties and the obstacles, which beset the path of the Hindu Christians when pursuing holiness and God; an ordinary amount of goodness on the part of Christians at home represented sheer heroism on the part of a Hindu professing Christianity. The popular Hindu conception of God contained no idea of infinite purity and goodness; it represented a pantheon, or rather a pandemonium, whose deities were differentiated by superior and inferior degrees of wickedness. The Hindu knew no relation to

God breathing of love, adoration, fellowship, and devotion. The word incarnation was extremely familiar to the Hindus, but it only brought up revolting ideas to their minds. Inevitably, their idea of sin was one almost entirely ceremonial and external. It was sin not to repeat invocations regularly, to break caste rules, to disobey a priest. All inward and outward sin might be cleansed away by the repetition of one of the names of Vishnu. Think of the trivial and material and debasing habit of mind induced by such a conception of sin, and the utter absence of any need for moral effort, when the gods the Hindus worshipped were lovers and doers of evil. Imagine such a man, on becoming a Christian, being confronted with an idea of goodness more ideal



MRS. HINKLEY.

than any other ever presented for the acceptance of humanity, required to live a life of unceasing striving after this ideal, and of constant communion with God.

Then again it must be remembered that after conversion and baptism the Hindu had to breathe an atmosphere of uncompromising heathenism, the only antidote to which lay in communion with the unseen God, of whom, in the early stages of his Christian career, He could know so little. Violence and cunning were arrayed against him. He had to divest himself of the idea that material gain was the sole thing to be sought. He had to develop a hunger and thirst after righteousness. "God help these

men, and God help us to pray for them!" In nine cases out of ten the convert had before baptism formed ties of a social and domestic nature which seriously handicapped him in his pursuit of goodness. The effects of centuries of indulgence in heathen vices were in his very blood; so that it required a modern miracle to make a Hindu holy.

"In the secret of our own souls, when we drop our vices of self-complacency in the presence of the Highest, do we not know that it requires an absolute miracle to make us holy, and to fashion us in the image of Jesus Christ? Then what ought to be our attitude to our brother who is handicapped where we are helped, and who on baptism steps into a realm of hitherto unknown aspiration and effort? Ought we not to pray until the Pentecostal baptism is repeated?"

And, indeed, this miracle is being worked continually. Every missionary could tell of it. From her own experience Mrs. Hinkley told of two Hindu women: one who, on reading the story of Zacharias and Elizabeth, sobbed out the words: "To think that those people so long ago 'walked blameless before the Lord,' and I—Oh, what must my God think of me who am not blameless at all?"; the other, whose only son had been taken from her as a little baby when she became a Christian, and who for twenty years had borne that awful separation in a spirit of quiet self-sacrifice and unswerving devotion to her Lord.

The Rev. E. V. COOPER, of Tutuila, Samoa, said he had been asked to say something of an encouraging nature respecting prayer in the mission-fields of the South Pacific. If there was one thing more than another that the Society had accomplished amongst the islanders of the South Pacific, it had made of almost all of them members of the larger "Watchers' Band" in the Kingdom of Christ. One would have to go a very long way before finding men and women who had greater faith in prayer, and who devoted themselves with more simplicity at the appointed times and under the varying circumstances of their lives to appeal to God at the Throne of Grace.

Mr. Cooper instanced a recent storm, during which the Christians met in their church to pray for the rescue of their friends who were fighting with the waves. The islanders introduced prayer into all they had to do. On one occasion, when a boat was becalmed, the captain prayed, "We not only want to see the wind, but we want the wind to fill our sails." Even so at the present time our Society is becalmed on account of its debt. Let us appeal to God to fill our sails again, that the desired

haven may be reached which we all have at heart, that Jesus in all things may have the pre-eminence.

The Rev. G. M. BULLOCH, of Almora, said he had sometimes been asked, "Do the native Christians pray? Do they love to come to prayer-meetings? Do they believe in the power of prayer?"—three very remarkable questions for Christians to ask. He had not, however, been asked the still more remarkable question, "Do the natives pray *before* they become Christians?" His answer to the last question was, "Not in the sense in which we understand prayer." A non-Christian did not know how to pray, but when the message of the Gospel entered his heart, he learned how to pray, and did so with great earnestness. That was one of the most striking results of missionary effort. A convert who was separated from his family on his conversion prayed for eight years that they might be restored to him, and then he lost heart. He (Mr. Bulloch) induced him to renew his prayer, and since he had been in England he had heard that the man's prayer had been answered. That man could find nothing else to talk about but that God answers prayer; "God is my Father, and hears my prayer."

What a joy it was, too, to know that the nations and tribes of the earth were being bound together in one heart by prayer. He was once in perplexity regarding funds for the Leper Asylum, and the inmates asked to be allowed to pray with him for help. Shortly afterwards there came money, not only sufficient to meet all the difficulties, but a considerable amount more to enable him to carry on the work much more successfully. Yet to this day he had never found out who sent that considerable sum of money.

THE ANNUAL MEETING.

THE Queen's Hall was very well filled for the Annual Public Meeting, held on Wednesday evening, May 14th, under the presidency of Sir Wm. Broadbent, M.D., K.C.V.O. The hymn "Crown Him with many crowns" having been sung, prayer was offered by the Rev. A. J. Pearse, M.A., of Trowbridge.

The CHAIRMAN said that when his friend Dr. Pye-Smith explained that he might advance the cause of medical missions by coming to the meeting, it presented itself to his mind as a call of duty, and he did not feel at liberty to refuse. The broad, catholic spirit of the Society appealed to him. It had no denominational prefix, its tenets were simple, its objects and methods right and good. Special forms of ecclesiastical organisation or

of church government were, no doubt necessary, in a Christian community, but personally he did not consider them of vital importance, and in missionary work they should be lost sight of altogether. It was surely sufficient to teach the great central verities of Christianity.

Turning to the subject of medical mission work, he said that in his judgment it must be auxiliary in office, while truly missionary in spirit, and from that point of view its potentialities of usefulness were boundless. After referring to the benefits conferred by the presence of missionaries in countries where there were no organisations for the relief of sickness, and the healing art was practically unknown, he pointed out that an additional importance was given to the work of medical missionaries by the fact that disease and death were everywhere looked upon as the effects of the operation of deities, either out of sheer malignancy, or as punishment for transgressions. Nothing could more effectually break the power of the priest or deliver the mind from the domination of the superstition of an imaginary deity than to see pain relieved and sickness cured by means which were in the power of man.

Sir William maintained that the medical missionary ought to be a real doctor. It was true that the primary interest must be missionary, but he would like to feel that, side by side with this, and scarcely second to it, was an interest in his profession. No amount of zeal would make up for lack of knowledge. He ought to have had the best possible training in all branches of medicine and surgery. This was a great demand to make, but it was imperative. On his success might depend issues of enormous importance to the mission of which he formed part. A striking case was the nearest modern approach to a miracle, and would impress the imagination of the people who witnessed it, while constant kindness and care would win their confidence and affection. In conclusion, Sir William expressed the opinion that a ministerial missionary could better enforce the lesson to be derived from the exercise of medical skill than the medical man himself could, and he confidently anticipated a great future for this combination of medical and religious work.

The Rev. R. WARDLAW THOMPSON, Foreign Secretary, said: I confess I stand here to-night with very mingled feelings. I have much to say of thankfulness, much of trouble and anxiety. The thankfulness I am afraid I shall have to express briefly. The explanation of the difficulty I shall have to trouble you with at some length.

The past year has been a year of great blessing in the Society's work, and as the Society exists for the sake of its work, it has been a very prosperous year in the Society's history. We have cause to thank God that all round the mission-field He has given us evidence of His presence and blessing on the labours of His servants. The year commenced under the shadow of a great cloud in consequence of the murders of Stonehouse, Tomkins, and Chalmers, and the deaths of Howieson and Mackendrick; but since then our missionary circle has been more than usually free from trouble. We have lost two strong men, full of promise and full of grace, in Central Africa, and two of our missionaries in China have been called to sorrow for the loss of devoted wives who were true helpmeets in their ministry. Our Indian Mission has lost a gentle-spirited, faithful worker, who, though not officially connected with the Society, was in the closest and most intimate connection with the Mission. But beyond this we have great cause to thank God for the health and strength given to our missionary circle.

WELCOME TO M. BOEGNER.

We have with us this evening one who I am sure will receive a very special and warm welcome from the constituents of the Society on account of the interesting relation in which we stand towards the Society of which he is a very conspicuous and honoured representative. M. Boegner, the secretary, or, as they call him in France, the "Director," of the Paris Missionary Society, I regard as the representative here to-night of Madagascar, because our friends in Paris came to our rescue in an hour of great anxiety and difficulty, and M. Boegner and his friends will not misunderstand me when I speak of them as that "little band" of French Protestants (a small handful as compared with the great community of the Protestant Church in these islands) who, with a chivalry worthy of the noblest traditions of France, stepped in and took upon themselves, in addition to the burden they were already bearing, the responsibility of work in that Mission. We are side by side again, and we thank God for what they did for us and for Madagascar in an hour of peculiar peril.

I need not speak of the three fields represented on the platform to-night; but I have still more than enough for the time allotted to me. I would fain call your attention very fully, had I time to do so, to the physical needs of our fellow subjects in India. Hundreds of thousands are in peril of plague, and are suffering straits for lack of food—technically not "famine"; but it is very difficult to distinguish technical "famine" from actual want of

bread. I had a suggestion made to me yesterday by a friend in sending a contribution for the Indian famine. "Why should we not have a national day of prayer for our fellow subjects in India, in their long-continued strain of disease and famine?" There is nothing which would more tenderly and fully express the sympathy of this country with the great multitude of His Majesty's subjects in that far-off dependency.

I would fain say something about women's work, which is developing so remarkably in every part of the field, and especially in India and China. Our Indian reports for the year contain striking evidence of the labours of our lady missionaries. God is marvellously opening the way to His handmaidens in all parts of India, and especially in North India, and He is also greatly blessing the lady missionaries in China.

Medical Missions ought to have special acknowledgment to-night, when we have presiding over us so distinguished a member of the medical profession. I should like to tell of the work which our medical missionaries are doing, I do not mean in healing disease, but as missionaries, for we find that our medical men are among the most earnest missionaries we have, and our hospitals are great centres for preaching the Gospel. The work is spreading out in very interesting ways. Let me give you one illustration. We are training active students in medicine and surgery in China, and in our Canton report for the year there are two instances of Chinese medical men, trained in Western methods under our care, who have gone away to distant places and settled down in country towns for private practice. Both these at once began to let the light of their Christian character shine. Then they appealed to the Canton missionaries: "Come and help us, and we will contribute at least half the expenses of a school and a teacher, that we may have Christian service in our town."

THE THRILL OF A GREAT ANXIETY.

Above all I should like you to rejoice with us in the evidence of God's blessing in such different fields as Matebeleland, Central Africa, and China. The results of work in China, after all the trouble eighteen months ago, are filling us with the thrill of a great anxiety. We are concerned because the movement is such that we are not able to cope with it. Not only are there converts in considerable numbers, but those converts are the sifted, select part of a great company who, as the result of various influences, are looking towards Western life and towards the Christian missionary—that bad man, who is the cause of all the trouble in China, and whom the

Chinese look to first in the hour of their need to help them—and they are appealing to us for Christian teachers, and are themselves offering places for worship in many districts, so that we are wondering what we are to do in the movement that is going on in China.

And then, in Central South Africa, there is a movement in one of the hardest and darkest fields the Society has had in all the course of its long history—a field for thirty years unremunerative, a field where missionaries, through long years of darkness, laboured and prayed with a devotion and patient continuance in well-doing which has put me to shame many a time as I have thought of it. But their faith and patience are now being rewarded, and they are beginning to gather into the Christian Church men and women whose hearts Christ has touched; the people are gathering in large numbers to hear the preaching of the Word, and we have the beginning of a work of God the end of which we see not yet.

THE GREATEST TROUBLE.

The great trouble of the year has not been its work, but the resources for carrying on the work, and we are bound to let you know exactly how matters stand, because we have come to a point at which supporters of the Society will have to give us a very clear indication of the line which they intend to take, and which they expect the Directors to take. It is by no means a new trouble, nor is it peculiar to us among missionary societies. Even that great Society represented here by Sir John Kennaway, its honoured President, even the Church Missionary Society, with all its resources, and strength, and enthusiasm, has had debts, and has had a debt this year, and all the other leading missionary societies are in the same position. Some of our friends might with profit ask how it is that all the societies at the present time are thus situated, and that the experience of having expenditure considerably in advance of income is becoming chronic among them all. Why is it? Surely it cannot be that all the men who take part in the direction and management of missions become unbusiness-like as soon as they turn away from their own business to attend to these things. No; the plain truth is that mission work is progressing far more rapidly than the Church of Christ has expected, or been prepared for. The disrupting and disintegrating influences of the preaching and teaching of past years is revealing itself in ever-increasing measure, and the demands made upon those who are responsible for setting such influences in operation are increasing year by year.

The statement of the Society's present financial position

can have nothing of novelty, but it has to be impressed somehow upon the minds of our friends until it becomes a matter of deep concern to you all. The fact is, that for the past six years the ordinary income of the Society has not by any means met the ordinary expenditure. We have had exceptionally large receipts from legacies on more than one occasion, but, apart from that, the growth of gifts from the living has been very slow; and not only so, but the growth of gifts from the living has taken, almost exclusively, forms which have not helped the general account of the Society. The receipts from "special contributions," chiefly for the extension of work, have grown considerably of late, and not a few additional missionaries are now supported from funds given by individual friends. We are thankful for all this, but I confess that sometimes I feel in a great strait. Here is the Society, with an enormous deficiency in income, and there are a number of friends who do not seem to care to contribute to the ordinary funds, but must give money to extend the work, so that we are actually starving at the centre and perpetually expanding the circumference. The contributions to the general funds have been less than the expenditure year after year, and that shortage has gradually resulted in the huge deficiency which, on the 31st of March, amounted to £63,000.

What is to be done? It seems to me there is a fine opening in missionary circles for the formation of a great American combine! Some of our friends in the United States might take over and run several of our missionary societies in the old country under a common Trust! But apart from such a prospect as that, what is to be done? Well, we have to deal with two things, first with the deficiency which has gradually accumulated. I am thankful to feel that this is already in process of being dealt with, and I believe it can be dealt with effectively and completely if we make up our minds to do so. We have received from the Congregational Twentieth Century Fund £17,845, for which we are extremely grateful. We have also received in gifts and promises from friends to the Deficiency Fund £22,330 up to to-night, so that we have just over £40,000 now promised or given towards wiping off this deficiency of £63,000. The balance is still a formidable one, but might it not be cleared off if we tried?

The side of our finances which troubles me, and which is burdensome to the Directors, is not specially the deficiency, serious as that is, but the *annual income*. Deficiencies are old friends. It seems sometimes as if the

churches rather liked to do things in spurts, but shortage of income has become chronic. We need a spurt every year, and that becomes rather monotonous. Practically, at the present time, we want from £20,000 to £25,000 a year more than we are getting, or, to put the case as it is put in the Report, we are

SPENDING £500 A WEEK MORE THAN WE RECEIVE.

I think that is a way of looking at the figure which, perhaps, will come home to the minds of many. We require £3,000 a week for our present expenditure. We get £2,500. Then another addition to our difficulty is the steady and apparently unavoidable increase of our expenditure. Under ordinary conditions it grows year by year at the rate of £50 a week, simply in the ordinary course of work. The Directors are alive to this. They watch the finances; they scrutinise every account. They refuse a dozen requests for every request they are able to grant, and they instruct the missionaries on every hand to check expenditure, and I think our District Committees are really beginning to realise that there is not an unlimited supply at home. Hitherto, however, the Directors have failed to discover any means which will stop growth without injuring life.

There comes, however, a point at which, even at the risk of injury to life, growth has to be stopped, and that point has evidently been reached now. The supporters of the Society have apparently made it plain that they cannot, or, at any rate, that they are not prepared to keep pace with the growing demands made upon them from the mission-field. This is the only interpretation that can be put on the fact that the income practically remains stationary year after year. The Directors very sorrowfully and unwillingly recognise this fact, and, as the first step towards dealing with the financial position, they have decided that the Society's expenditure during the next five years shall be restricted to the average of the two past years—that is to say, to £150,000—that we shall not go beyond our present expenditure, whatever the claim may be, unless special funds are provided for that special extension.

I suppose this decision will be a great relief to some of our friends. "Ah," they say, "now the Directors are coming to their senses! Now the directors are beginning to show that they have a little of the business-like quality about them." Yes, but it will have a very different effect at the Mission House, and it will be received with a cry of despair in the mission-field. When I was thinking of this meeting I felt disposed, instead of making any statement,

simply to bring you a sheaf of recent letters and read extracts to you, that you might be able to get some faint impression of the position in which our missionaries are placed, and the needs which are pressing upon them in every direction! Difficult, however, as it may be to do it, the Directors feel there is no other alternative under present circumstances; whatever happens, expenditure is to be restricted to the present point for the next five years. But mark this! This decision will not meet the necessities of the situation unless there is a corresponding decision on the part of the churches that the income shall be increased until it meets present expenditure. I know my business-like friend will not be satisfied with our decision. He tells me the only sound policy is to reduce expenditure, so that it may be covered by income. Business principles are most valuable in their place, but the progress of the world has never been limited to the lines of business principles, and the progress of the Kingdom of Christ can never be ruled by a ledger account.

THE ROAD TO RUIN.

We cannot go back to where we were. We cannot cut down staff in such a wholesale way as would be required. Such a course would spell ruin. Not ruin to God's work. God will find ways of doing His work even if the London Missionary Society fails! If there is chaos in the mission-field God will bring a new order out of the chaos which we may produce. But it will spell ruin in a far deeper sense than mere financial difficulty. It will mean ruin to our Christian profession, ruin to our spiritual aspirations, ruin to the faith and power of the Christian Church if we begin to climb down in that fashion. The only way to make material reduction in expenditure is not by paring off this and breaking off that, all round the mission-field, and starving everybody. The only way to do it is by withdrawing from some fields in favour of others who have more means, or more of the spirit of faith and consecration. We look forward to the time when we shall withdraw; when, having seen the Church of Christ firmly established in intelligence, in knowledge, in the firm grasp of Christian principle, in the beauty of a pure and gracious Christian life and the enthusiasm of a holy consecration, we can leave it to carry on its Divine commission among its neighbours. That is the great end of missionary societies, to make themselves no longer necessary in a country. But to withdraw short of that, while the church is young and ignorant, immature, and beset with temptations, to withdraw for financial reasons at such a time, how is that possible? I have tried to

imagine it. I have looked round the field, wondering which we could most easily give up. Men say, "Withdraw from Madagascar." When I thought of retiring from Madagascar, the vision of the four memorial churches which I saw at Antananarivo came to my mind, those memorial churches which you and your children put up to be a perpetual witness to your association with the Malagasy, your spiritual children, in the days of their sorrow and sacrifice and consecration by death to the Lord. Is withdrawal from Madagascar conceivable? Then there is China—perhaps we are prepared to discuss retirement from China. I think I see Morrison, the first Protestant missionary to China, in his lonely labours in Canton. I think I see another of our old veterans, Dr. Lookhart, the first medical missionary to China. I think I see Griffith John, the first missionary to Central China. Withdraw from China if you can! Oh! the pain of it is that now they are telling us from China that China is open as it never was before, and that all the societies are needing to press forward with tenfold vigour; and our men say, "Where is the old Society which was first in the field? Why are we not among the leaders now?"

Ah, well, but after all there is a business principle to be reckoned with. If we cannot pay our way we must stop. There is no escape from that with honour or credit, except by the simple process of paying our way, and that is by getting larger means. That is a matter for the constituency of the Society to deal with. The Directors have done their part, and are still prepared to do their part. You say, "We cannot withdraw missionaries." Then we must meet our liabilities and provide for them.

I am not faithless. I believe a great blessing will come in the mission-field through the present position. I believe it may be God's way of calling the people to do more for themselves, to rely less upon the British missionary and more upon the Spirit of God, and in some fields this may be the beginning of great things. I believe also that a great blessing is coming to us, for we are not going to give up. I am sure of that. The heart of the churches says No. But if we are not going to give up we shall have to be brought to our knees for it, we shall be brought to heart-searching for it, we shall be brought to consider in our own consciences what our duty to the Master and to the world is, we shall have to reconsider our relation to Christ in this matter of finance, and that will be an unspeakable blessing to all of us.

The Rev. C. SILVESTER HORNE, M.A., said he had entrusted to him the task of raising the balance of the debt in ten minutes. In response to an appeal made in his own church on the previous Sunday morning he had received £200, "and if you knew, as I know, the wealth of love and confidence that lies behind some of the simple items in a list like that, you are obliged to realise that we can take heart of hope in grappling with this deficiency." He was not afraid to ask for sacrificial giving. The Chinese converts did not murmur or repine when it was demanded of them that they should support their faith by the awful final argument of martyrdom. The Lord made it clear that they could only advance to the salvation of the world along the way of His cross.

Mr. ALBERT SPICER announced that, in response to letters written by him to personal friends, he had received promises of £500, £250, £100 and £25.

The Rev. A. BOEGNER (Secretary of the Paris Missionary Society) said he had a word of love and a word of faith to speak—a word of love first. There was a warm fellowship between the two Societies. He thought it was not possible to speak too highly of the importance of the London Missionary Society in the history of missions in the past century. The L.M.S. was a mother of societies. The Paris Missionary Society, which was established in 1822, owed much in its origin to the L.M.S. Mark Wilks, son of the Rev. Matthew Wilks, one of the founders of the L.M.S., was one of the first members of the Paris Society. The fundamental principle of the two Societies was the same. The Paris Society combined in one effort all the forces of French Protestantism.

But it was not necessary to go back to the past to find proof of the kindly fellowship between the two Societies. In several fields of labour the Paris Society had succeeded the London Society. Humanly speaking, it had sometimes been difficult in all the circumstances to avoid friction, "as we are men, and you are also men." But he dared to say, to the glory of God, that, as a rule, the fellowship had been, and was still, very friendly. The Paris Society had taken up the work of the L.M.S. in Tahiti, was helping in the Loyalty Islands, and, lastly, in Madagascar. "You cried for help in Madagascar, and we came in answer to your appeal, and now we have in Madagascar a work nearly as large as your work."

M. Boegner proceeded to say that, when he visited Madagascar, he told General Gallieni that he considered himself as the representative not only of the interests of French Protestantism, but of the whole of Protestantism

in Madagascar, and the General replied, "I respect you for saying that." On leaving France for Madagascar he had been presented with a New Testament, in which he secured during his visit the autograph signatures of all the missionaries whom he met in Madagascar—French, English, and Norwegian—with the words marked round in red



PASTOR BOEGNER.

ink, "*That they may be one.*" That was his prayer, and was still his wish, and it was his word of love for that meeting.

And now a word of faith: the relation of what God had done for the Paris Society in the past year. Twenty years ago they had only three fields of labour; ten years ago they had six; now they had seven. Ten years ago they had 37 missionaries; now they had 97. Their income ten years ago was £13,000; last year it was £45,000. They began last year with a heavy deficit of £4,500, and impossible though it appeared to be to clear it off, it was cleared, and in that marvellous year the income totalled £50,500—the largest income they had ever received. That result had been obtained by God's love, and for three reasons: they had not withdrawn from the old missions; the prayers of their friends; and, thirdly, "our weakness was our strength; when we began last year we were in as difficult a position as you are in now. God has said, 'My grace is sufficient, and My might shows itself in your weakness.'"

In conclusion, M. Boegner expressed the sincere hope that the dear L.M.S. would know better days, and that the experience which he had been so glad to relate would also be the experience of the sister society.

The Rev. J. DUTHIE, of Travancore, said he was greatly encouraged by the wonderful children's demonstration on the previous Saturday. He was also



REV. J. DUTHIE.

encouraged by the debt, because he would be able to tell the Christians of Travancore that the people of England had grown so poor of late that they could not carry on the enterprise, and so they must do more themselves. "And they will do it, sir," added Mr. Duthie. In the third place, he had been encouraged by the election of Dr. Horton to the chair of the Congregational Union, for he believed his year of office would be one of the most glorious years from a missionary point of view yet experienced.

Referring to missionary work in Travancore, Mr. Duthie asked that missionaries should not be troubled with such questions as: "What do you think of the progress of Christianity in India?" "Go to the Government of India (he said) if you want to know about that." The Christian population of India to-day was more than

half a million beyond what it was ten years ago. When he joined the Travancore Mission in 1859, there was not a single ordained native pastor. Since then he had himself taken part in thirty-one ordinations. These men had been sincere Christians, and men of influence in the congregations, and some, like Mr. Joshua, had been great preachers and expositors of Scripture. When he joined the mission there were 141 unordained preachers, now there were 350; 800 communicants, now there were 8,000; 2,500 baptized adherents, now there were 30,000; and 15,000 native Christians, now there were 63,000. Thousands were living a Christian life amid great temptations. He was sick of the constant appraisement of native Christians. They are God's children. Let us leave them in His hands, and see to it that we teach them properly and set before them a noble Christian example. There were more than one hundred self-supporting congregations in the Travancore Mission. The native church at Nagercoil had not received a farthing of British money for over forty years. The Society was in the van in the medical mission movement in Travancore. Last year the number of cases treated in connection with the Travancore Medical Mission was upwards of 100,000, which meant a great spiritual influence throughout the country.

The Rev. J. H. HOLMES, of New Guinea, narrated



REV. J. H. HOLMES.

some of the many thrilling experiences which have

marked his first term of service in cannibal regions. When Epai, the first cannibal chief whom he met in the Purari delta, asked him for a teacher, he promised to place one among his people if he would abandon cannibalism. The chief made a statement which led Mr. Holmes to send him a teacher from Mangaia, but on thinking over the matter subsequently he became pretty certain that the old man had "bluffed" him, and had not actually promised to renounce cannibalism. But he had that very morning received a letter from the teacher begging him to return quickly to New Guinea, and stating that he had gathered fifty-four boys into school. At an adjoining village a New Guinea evangelist had been placed. "Those two men are living there to-night in the Purari delta, with 40,000 of the wildest cannibals probably in existence. They very rarely see the face of a white missionary, and are living with degradation about them so horrible that I dare not describe it. Friends, think of them, pray for them, and love them. They have given their all to Jesus Christ."

Mr. Holmes proceeded to describe the occasion when Epai and his chiefs finally renounced cannibalism. The meeting took place in a dubu, a building as long as the Queen's Hall, draped with human skulls and bones, a horrible place. He threatened to remove the teacher and send him to another tribe if Epai would not abandon cannibalism, and furthermore warned him that if he continued to kill and eat his countrymen his name would be dragged in the mire. Epai told him that his father had charged him to build up his people until their fame should be known for their warrior deeds from East to West and away to the mountains; and he had done it. The result of Mr. Holmes' determination was that the promise sought for was given. After describing his escape from the cannibals on the borders of the Aird delta, where Chalmers and Tomkins were killed, Mr. Holmes pleaded that the opening for work in the Purari delta might be taken up by the Society.

A cordial vote of thanks was accorded the Chairman and other speakers, on the motion of the Rev. W. H. HARWOOD, who concluded the meeting with prayer.

GERMAN PROTECTORATES IN AFRICA.—The German Government has at length issued a decree concerning "domestic slavery" for the Cameroons and German Togo. By its provisions all children of domestic slaves born after the date of its publication (February 21st) are to be free, while the practice of enslaving a debtor in payment of a claim has received an effective check.—*Die Deutschen Kolonien* (B. H.)

THE MISSIONARY SERMON.

BY THE REV. J. H. JOWETT, M.A.*

"I fill up that which is behind of the afflictions of Christ."—*COLOSSIANS* i. 24.

"I FILL up that which is behind!" Not that the ministry of reconciliation is incomplete. Not that Gethsemane and Calvary have failed. Not that the debt of guilt is only partially paid, and there is now a threatening remnant which demands the sacrifice of human blood. The ministry of atonement is perfected. There is no outstanding debt. "Jesus paid it all." In the one commanding sacrifice for human sin Calvary leaves nothing for you and me to do. In the bundle of the Saviour's sufferings every needful pang was borne.

Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood.

I can add nothing to that. There is nothing lacking. The sacrifice is all-sufficient.

And yet "I fill up that which is behind of the sufferings of Christ." The sufferings need a herald. A gospel requires an evangelist. The monarch must repeat himself through his ambassadors. The atoning Saviour must express Himself through the ministering Paul. The work of Calvary must proclaim itself in the sacrificial saints. In his own sphere, and in his own degree, Paul must be Christ repeated. As a minister in Greece and Asia Minor Paul must re-incarnate the sacrificial spirit of Jerusalem and Galilee. He must "fill up that which is behind in the sufferings of Christ." The suggestion is this—all ministry for the Master must be possessed by the sacrificial spirit of the Master. If Paul is to help in the redemption of Rome he must himself incarnate the death of Calvary. If he is to be a minister of life he must "die daily." *The blood is the life.* Without the shedding of blood there is no regenerative toil. Every real lift implies a corresponding strain, and wherever the crooked is made straight "virtue" must go out of the erect. The spirit of Calvary is to be re-incarnate in Ephesus and Athens and Rome and London and Birmingham; the sacrificial succession is to be maintained through the ages, and we are to "fill up that which is behind in the sufferings of Christ."

"I fill up that which is behind!" That is not the presumptuous boast of perilous pride; it is the quiet, awed aspiration of privileged fellowship with the

* Reprinted, by kind permission, from the *Christian World* *Pulpit* of May 21st.

Lord. Here is an apostle, a man who thinks meanly enough of himself, counting himself "the least of the apostles, not worthy to be called an apostle," and yet he dares to whisper his own name alongside his Master's, and humbly to associate his own pangs with the sufferings of redemptive love. "I fill up that which is behind of the sufferings of Christ." Is the association permissible? Are the sufferings of Christ and His apostles complimentary? Are they profoundly co-operative in the ministry of salvation? Dare we proclaim them together?

Here is an association. "In all their afflictions He was afflicted,"—"Who is weak, and I am not weak; who is offended and I burn not?" Is the association alien and uncongenial, or is it altogether legitimate and fitting? "*In all their afflictions He was afflicted*"—the deep, poignant, passionate sympathy of the Saviour;—"Who is weak and I am not weak?"—the deep, poignant, passionate sympathy of the ambassador. The kinship in the succession is vital. The daily dying of the apostle corroborates and drives home the one death of his Lord. The suffering sympathies in Rome perfected the exquisite sensitiveness in Galilee and Jerusalem. The bleeding heart in Rome perfected the ministry of the broken heart upon the Cross.

Here, then, is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we cease to bleed we cease to bless. When our sympathy loses its pangs we can no longer be the servants of the Passion. The apostle was a man of the most vivid and realistic sympathy. "*Who is weak and I am not weak?*" His sympathy was a perpetuation of the Passion. I am amazed at its intensity and scope. What a broad, exquisite surface of perceptiveness he exposed to the needs and sorrows of the race! Wherever there was a pang it tore the strings of his sensitive heart. Now it is the painful fears and alarms of a runaway slave, and now the dumb, dark agonies of people far away. The apostle felt as vividly as he thought, and he lived through all he saw. He was being continually aroused by the sighs and cries of his fellow-men. He heard a cry from Macedonia, and the pain on the distant shore was reflected in his own life. That is the only recorded voice, but he was hearing them every day, wandering, pain-filled, fear-filled voices, calling out of the night, voices from Corinth, from Athens, from Rome also, and from distant Spain! "*Who is weak, and I am not weak?*" He was exhausted with other folks' exhaustion, and in the heavy burdensomeness he touched the mystery of Gethsemane, and had fellowship with the suffering of his Lord.

THE DANGER OF CALLOUSNESS.

My brethren, are we in this succession? Does the cry of the world's need pierce the heart, and ring even through the fabric of our dreams? Do we "fill up" our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty Passion? I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency, and the cries from far and near cannot reach my careless soul.

"Why do you wish to return?" I asked a noble young missionary who had been invalided home: "Why do you wish to return?" "*Because I can't sleep for thinking of them!*" But, my brethren, except when I spend a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! A benumbment settles down upon my spirit, and the pangs of the world awake no corresponding sympathy. I can take my newspaper, which is oftentimes a veritable cup full of horrors, and I can peruse it at the breakfast-table, and it does not add a single pang to my feast. I wonder if one who is so unmoved can ever be a servant of the suffering Lord!

Here in my newspaper is the long, small-typed casualty list from the seat of war; or here is half a column of the crimes of my city; or here is a couple of columns descriptive of the hot and frantic doings of the race-course; or here is a small corner paragraph telling me about some massacres in China; or here are two little hidden lines saying that a man named James Chalmers has been murdered in New Guinea! And I can read it all while I take my breakfast, and the dark record does not haunt the day with the mingled wails of the orphaned and the damned. My brethren, I do not know how any Christian service is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never *heal* the needs we do not *feel*. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood. We must perfect by our own passion the Passion of the Lord, and by our own suffering sympathies we must "fill up that which is behind in the sufferings of Christ."

Here is another association. Can we find a vital kinship? "*He offered up prayers and supplications with strong crying and tears.*" So far the Master. "*I would have you know how greatly I agonise for you.*" So far the apostle. The Saviour prayed "with strong crying and

tears"; His apostle "agonised" in intercession! Is the association legitimate? Did not the agony at Rome "fill up" the "strong cryings" at Jerusalem? The intercession in Rome is akin to the intercession in Jerusalem, and both are affairs of blood. If the prayer of the disciple is to "fill up" the intercession of the Master, the disciple's prayer must be stricken with much crying and many tears. The ministers of Calvary must supplicate in bloody sweat, and their intercession must often touch the point of agony. If we pray in cold blood we are no longer the ministers of the Cross. True intercession is a sacrifice, a perpetuation of Calvary, a "filling up" of the sufferings of Christ.

St. Catherine told a friend that the anguish which she experienced in the realisation of the sufferings of Christ was greatest at the moment when she was pleading for the salvation of others. "Promise me that Thou wilt save them!" she cried, and stretching forth her right hand to Jesus, she again implored in agony, "Promise me, dear Lord, that Thou wilt save them. Oh, give me a token that Thou wilt." Then her Lord seemed to clasp her outstretched hand in His, and to give her the promise, and she felt a piercing pain as though a nail had been driven through the palm.

I think I know the meaning of the mystic experience. She had become so absolutely one with the interceding Saviour that she entered into the fellowship of His crucifixion. Her prayers were red with sacrifice, and she felt the grasp of the pierced hand.

My brethren, this is the ministry which the Master owns, the agonised yearnings which perfect the sufferings of His own intercession. Are we in the succession? Do our prayers bleed? Have we felt the painful fellowship of the pierced hand? I am so often ashamed of my prayers. They so frequently cost me nothing; they shed no blood. I am amazed at the grace and condescension of my Lord that He confers any fruitfulness upon my superficial pains. I think of David Brainerd—I think of his magnificent ministry among the Indians, whole tribes being awayed by the evangel of the Saviour's love. I wonder at the secret, and the secret stands revealed. Gethsemane had its pale reflection in Susquehanna, and the "strong-crying" Saviour had a fellow-labourer in His agonising saint. Let me give you a few words from his journal, after 150 years still wet with the hot tears of his supplications and prayers: "*I think my soul was never so drawn out in intercession for others as it has been this night; I hardly ever so longed to live to God, and to be altogether devoted to Him; I wanted to wear out my*

life for Him." "*I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony, from sun half-an-hour high till near dark, that I was wet all over with sweat; but O, my dear Lord did sweat blood for such poor souls: I longed for more compassion.*"

Mark the words, "*I was in such an agony from sun half-an-hour high till near dark!*" May we do what David Brainerd would not do? May we reverently whisper the word side by side with another and a greater word, "*And being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.*" I say, was not Susquehanna a faint echo of Gethsemane, and was not David Brainerd filling up "that which was behind in the sufferings of Christ"?

Brethren, all vital intercession makes a draught upon a man's vitality. Real supplication leaves us tired and spent. Why! the Apostle Paul, when he wishes to express the poignancy of his yearning intercession for the souls of men, does not hesitate to lay hold of the pangs of labour to give it adequate interpretation. "*My little children, of whom I travail in birth again till Christ be formed in you.*" Again I say, it was only the echo of a stronger word, "*He shall see of the travail of His soul and shall be satisfied.*" Are we in the succession? Is intercession with us a "travail," or is it a play-time, the least exacting of all things, an exercise in which there is neither labour nor blood? "*The blood is the life.*" Bloodless intercession is dead. It is only the man whose prayer is a vital expenditure, a sacrifice, who holds fellowship with Calvary, and "fills up that which is behind in the sufferings of Christ."

"BACK TO THE STONES."

Here is another association. Is it legitimate? "*Master, the Jews of late sought to stone Thee, and goest Thou thither again?*" "*Having stoned Paul*" (at Lystra) "*they drew him out of the city supposing he had been dead. And Paul returned again to Lystra.*" Back to the stones! Is that in the succession? Is not the apostle the complement of his Master? Is he not doing in Lystra what his Master did in Judæa? Is he not filling up "that which was behind of the sufferings of Christ"?

Back to the stones! "*Master, the Jews of late sought to stone Thee, and goest Thou thither again?*" The Boxers of late sought to decimate thee, poor little flock, and goest thou thither again? The New Guineans

have butchered thy Chalmers and thy Tomkins, and goest thou thither again? Thou hast been tiring thyself for years, seeking to redeem this man and that man, and he treats thee with indifference and contempt, and goest thou thither again? My brethren, are we familiar with the road that leads back to the stones? It was familiar to the Apostle Paul, and when he trod the heavy way he entered the fellowship of his Master's pains, and knew that he "filled out that which was behind of the sufferings" of his Lord. To go again and face the stones is to perpetuate the spirit of the Man who "set His face steadfastly to go to Jerusalem," even though it meant derision, desertion, and the Cross. We never really know our Master until we kneel and toil among the driving stones. Only as we experience the "fellowship of His sufferings" can we know "the power of his resurrection."

There is a sentence in David Hill's biography—that rare, gentle, refined spirit, who moved like a fragrance in his little part of China—a sentence which has burnt itself into the very marrow of my mind. Disorder had broken out, and one of the rioters seized a huge splinter of a smashed door, and gave him a terrific blow on the wrist, almost breaking his arm. And how is it all referred to? "*There is a deep joy in actually suffering physical violence for Christ's sake.*" That is all! It is a strange combination of words—suffering, violence, joy! And yet I remember the evangel of the apostle, "*If we suffer with Him we shall also reign with Him,*" and I cannot forget that the epistle which has much to say about tribulation and loss has most to say about rejoicing! "*As the sufferings of Christ abound in us, so our consolation also aboundeth through Christ.*" These men did not shrink from the labour when the stones began to fly. The strength of opposition acted upon them like an inspiration.

Have you ever noticed that magnificent turn which the apostle gives to a certain passage in his second letter to the Corinthians? "I will tarry at Ephesus . . . for a great door and effectual is opened unto me, and *there are many adversaries!*" "There are many adversaries . . . I will tarry!" The majestic opposition constitutes a reason to remain! My brethren, that is the martyr's road, and he who treads that way lives the martyr's life, and even though he do not die the martyr's death he shall have the martyr's crown. Back to the stones! "It is the way the Master went," and to be found in that way is to perpetuate the sacrificial spirit, and to "fill up that which is behind of the sufferings of Christ."

THE SECRET OF THE SACRIFICIAL LIFE.

To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom. In everything there must be the shedding of blood. How can we attain unto it? What is the secret of the sacrificial life? It is here. The men and the women who willingly and joyfully share the fellowship of Christ's sufferings are vividly conscious of the unspeakable reality of their own personal redemption. They never forget the pit out of which they have been digged, and they never lose the remembrance of the grace that saved them. "He loved me, and gave Himself for me"; *therefore*, "I glory in tribulation!" "By the grace of God I am what I am"; *therefore*, "I will gladly spend and be spent!" The insertion of the *therefore* is not illegitimate: it is the implied conjunction which reveals the secret of the sacrificial life. When Henry Martyn reached the shores of India he made this entry in his journal: "*I desire to burn out for God,*" and at the end of the far-off years the secret of his grand enthusiasm stood openly revealed. "Look at me," he said to those about him as he was dying, "look at me, the vilest of sinners, but saved by grace! Amazing that I can be saved!" It was that amazement, wondering all through his years, that made him such a fountain of sacrificial energy in the service of his Lord.

My brethren, are we in the succession? Are we shedding our blood? Are we filling up "that which is behind in the sufferings of Christ"? They are doing it among the heathen. It was done in Uganda, when that handful of lads, having been tortured, and their arms cut off, and while they were being slowly burnt to death, raised a song of triumph, and praised their Saviour in the fire, "singing till their shrivelled tongues refused to form the sound." They are doing it in China, the little remnant of the decimated churches gathering here and there upon the very spots of butchery and martyrdom, and renewing their covenant with the Lord. They are "filling up that which is behind of the sufferings of Christ." They are doing it among the missionaries. James Hannington was doing it when he wrote this splendidly heroic word, when he was encountered by tremendous opposition: "*I refuse to be disappointed; I will only praise!*" James Chalmers was doing it when, after long years of hardship and difficulty, he proclaimed his unalterable choice: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings

in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—*give it me back, and I will still be your missionary!* "Are we in the succession?"

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of Heaven
Through peril, toil and pain!
O God, to us may grace be given
To follow in their train.

THE MONTH'S MAIL.

CHINA.

The Rev. J. B. Grant writes from Tientsin (February 26th): "You will be glad to hear that we have had a series of prayer-meetings in the Tung An district which were wonderfully well attended and proved helpful to one

Progress in of Messrs. Murray and Rees and Dr.
the North. McFarlane, for which I was very grateful.

At the close of these special meetings we had the joy of seeing seventeen people received into the fellowship of the church. Some of them had been inquirers for some years, but most had been interested in the Gospel since the Boxer troubles. It is encouraging to find that, in spite of all the upheaval, the work of the Kingdom goes forward."

Miss Joyce, who went out to Central China last year as nurse-colleague to Dr. Agnes Cousins in the Margaret Hospital at Hankow, writes (February 27th): "This morning, at Hospital, I was listening to our two Bible-

Down-trodden women preaching to the out-patients. I
Sisters. did wish that supporters of our mission could have had a peep. Those two women

seemed to put their whole heart and soul into their work, and the evident interest on the faces of the listeners, and the '*too good to be true*' expression of some, made me just long to help. I have a very happy year to look back upon, and I feel sure the years will grow increasingly happy as I learn to speak the language and get to know the hearts of these gentle, down-trodden sisters who so much need our love and sympathy."

CENTRAL AFRICA.

Mr. Draper has been seriously ill, and was ordered

home by the doctor. He is now quite well again, however, and hopes to be able to stay on. The training of

the native teachers is his great concern
Teaching the at the present time. "During the past
Teachers. year," he writes (January 23rd), "they

have given me great satisfaction. I can confidently say that they have grown in grace and knowledge of the Scriptures. At the same time, they need enlightenment on many moral questions, and I have been holding special meetings for them with this end in view. These meetings were greatly appreciated and evidently impressed the teachers, for in their prayers and at their work, days afterwards, they referred to things I had said."

THE MAKALANA.

AN INTERESTING PEOPLE IN MATEBELELAND.

BY THE REV. G. H. CULLEN REED.

THE mission in the Bulilima Mangwe district—i.e., the most southerly and western part of Southern Rhodesia—although at present conducted chiefly in the language of the Matebele, is nevertheless almost wholly directed to a number of small tribes or families known by the general title of Makalaña.

These people are quite distinct from the Matebele in every way. They are part of the remains of those tribes who a century ago, in a more or less loose federation under the Mambo, possessed the whole land from the Portuguese possessions on the coast to the lands of the Bechuana tribes. This federation was broken up by the Swazi invasion when the last Mambo was killed, and the peoples finally subdued or rendered tributary by the Matebele under Umziligazi and Lobengula. Although the Makalaña were closely connected with the Matebele under Lobengula, serving in his impis, and forming part of his military system, they kept their own chiefs, tribal customs, laws, and language. They paid tribute, herded their masters' cattle, acknowledged their inferiority to the dominant tribe, and sent their sons first as servants or slaves to the Matebele, and latterly to form regiments and towns in the Matebele army system. The great mass, however, were but faintly affected by the conquerors, and to-day speak and live as their grandfathers did, except in so far as European law and custom have already affected them. A large number cannot even

understand Sentebele, and to all it is a foreign tongue which is only used to strangers.

They are not and have never been a fighting people, being rather of a timid nature; but, on the other hand, they are probably the most advanced in the arts of peace of any tribes I know south of the Zambesi. They are no doubt degenerated from their ancestors whom the Portuguese met three centuries ago, as was natural after a long series of raids and suppression, but one can still trace the signs of the higher knowledge.

They possess a religion far in advance of other South African tribes. They believe in one only spirit, maker



IN A MAKALANA VILLAGE.

of heaven and earth and all things, omnipresent, invisible, who reveals his will audibly to his people, though he must be inquired of through his priests, and this not at any given spot, but wherever his priests may be. Though invisible *as himself*, he is thought to take at times the form of a snake, as when he has appointed to meet people at a certain place they have found only a snake there.

They also believe in the casting of lots and in sacrifice in time of sickness to the spirits of their ancestors, believing that the spirit of man does not die, and has power after death to injure the living.

In arts and crafts they are skilful smiths, reducing the iron from the ore by small but good charcoal blast

furnaces, and then working it up into numerous articles of use and ornament. As potters and wood-workers they are also neat and skilful, sometimes in woodwork copying the horns of game for handles or legs of stools, and in clay modelling cattle and other things. They weave grass and osiers into excellent baskets and drinking vessels, and are clever in the preparation and curing of furs. Their huts of sun-dried clay walls and conical roof are strong and good, but are usually badly thatched. They are, however, little used save for the older people to sleep in, and during the Matebele régime they rarely dared to sleep in them lest they should not wake to fly from a raid. The frequent movements of their towns also tends to indifferent architecture, as they may only be a year or two in any one spot.

As agriculturists they probably make the best use of their land that anyone could, and raise larger crops than would be possible on the common European style of farming in South Africa. They dig the sandy soil into ridges and furrows with a difference in height of about 18 inches. Each year all the weeds and rubbish and cattle droppings are gathered into the furrow to decay, and the adjoining ridge is turned over and converted into a furrow in its turn.

They plant mealies, sorghum, and a kind of millet, which is converted by pounding into meal for porridge. Another grain, like red canary seed, is largely planted and used for the manufacture of beer, though I am told the Mashona use it for porridge. In addition to these they plant pumpkins, water melons, vegetable marrows, calabashes, and a hard kind of melon which is sliced and sun-dried for preserving. Of these the leaves and seeds as well as the fruit are used in making the sauces or flavourings, without which they never eat their porridge. A sugar cane or sweet sorghum, ground nuts, ground beans, a low growing pod bean, and sweet potatoes, with Indian hemp and tobacco, are the rest of their principal produce. Meat they are very fond of, but rarely kill their own flocks and herds for it, obtaining it by hunting. They do not eat it greedily, however, but rather as a delicate relish, unless some large animal is dead, and must be disposed of speedily. Milk is usually soured and curdled by allowing it to stand; but it is also placed in a skin bag and rocked about to make butter. The women are skilled cooks, and pride themselves on the variety and delicacy of their dishes. I have met no natives who can at all equal them.

Among their amusements dancing, hunting, and ox riding take the chief place. Other very favourite games

are tip-cat, throwing the *knob-kerri* to bound back, throwing the spear to transfix a rapidly moving ball about the size of a cricket ball, races for a prize, singing, and playing rude string instruments.

They are according to their own rules a very polite people, and have a complicated etiquette in relation to the various actions of their lives and the grades of age and rank among them. Deference is paid to age; but in the case of a young chief, men of his family older than he pay their deference to him as representing the spirit of his father, and the chief accepts it *silently* as not paid to him in person but to the chieftainship.

Their life is a free and pleasant one, with all their wants supplied by their own skill and energy—save for one thing. They are eaten up with an overpowering dread of *witchcraft*, which enters into every action of their lives. This is even more developed just now, as the Government has forbidden the seeking for a witch by casting lots, and they feel that now witches are free to work harm to all without a chance of being found out. There has also been an excessive amount of sickness, fever, and pneumonia lately, partly due to the work in the mines, and this is put down to witchcraft.

We come to them, therefore, in the first case, publishing freedom from fear and an Almighty Protector, and then, in the second instance, freedom from sin, as they care very little for the latter at first. Slowly they are beginning to believe in it, and seeking to follow their Saviour. It is but a beginning, but God is apparently blessing the field, and has given us much encouragement this year.



FROM THE HOME SECRETARY.

AS I write we are in the midst, and to me the excitement, of "A great effort at our Anniversary." It has been a most encouraging effort, though the deficiency is still large and pressing. The week of prayer is already bearing fruit, and gives promise of a general ingathering before long.

The estimate made by the Directors in December that the deficiency at the end of March would be £55,000 has proved to be too small, and the real sum was £63,000. At the Board Meeting, May 6th, it was resolved to appeal for at least £50,000, but during the week of prayer we heard the Master's words again and again, "According to your faith be it unto you!" and we were constrained to appeal for the whole amount of £63,000.

Towards this we have £18,000 from the Twentieth Century Fund, and £25,000 promised in response to the appeal, or £43,000 in all. We want £20,000 still, and if *all will help* we shall receive it.

The sum appears large, but it is within our reach if we all take our share and do our part.

Several churches have adopted the suggestion of asking each church member for at least eighteenpence for the deficiency.

Liverpool reports:—"The late meetings have done much good in the direction of arousing our churches to a sense of the seriousness of the position of the Society, and stirring up interest in the work. Nearly all are organising for the work of spreading interest and gathering in the gifts which follow. At one church we had quite a number of collectors busy last week, collecting from every member of the congregation and from our Mission the sum of 1s. 6d. each. The money was paid in after the Sunday evening service, and was over £20. The best thing about it is that quite a number have promised to become collectors, so that everyone attending church and Mission will be asked. We do feel very glad about it."

A minister writes:—"Re Funds. Am distressed by CHERONICLE. We cannot abandon any field or slacken effort. Last week I appealed for one hundred people to contribute one penny per week each. I think it will be done, and that will raise about £21 per year, and double our subscription."

"I write," says another, "to show you the result of what God put into my heart to do—viz., to try to get our little church interested. Our minister kindly co-operated. We sent for one hundred appeals, and put one in each sitting, writing on the envelope that any response would be gladly received. The result has been that some sixpences and some shillings and more, even to gold, has come in, making in all over £14. We are more than pleased, and are sure had we had a collection we should not have had half. Now in some way could not this *God-given* plan be handed on to the churches? Ministers [and our correspondent might have added deacons and congregations] are frightened to mention another collection; but this comes so softly, and in our case so effectually, that I feel it right to pass it on."

From a Christian Endeavour Secretary:—"We are about to start a missionary circle from our C.E.S. Our plan is to get every member of our Endeavour and as many members of the church as we possibly can to promise us a sum of five shillings a year or more. Our aim is, by God's help, to send you £10 every year."

Bowdon Church undertook, through a proposal at its missionary prayer-meeting, to raise a fiftieth part of the £50,000 which had been appealed for; and hearing that £63,000 was required, its minister undertook to secure a fiftieth part of that amount.

Several friends at the annual meeting pledged themselves to secure definite sums from their churches, and if all which have not yet taken the matter up will follow this plan, the deficiency will soon be met.

At one church it was pretty well decided that, owing to other claims which were pressing, and were being generously met, nothing could be done for the present need, but attention would be directed later on to the important duty of

raising the annual income. After a prayer-meeting the minister, feeling that the prayers must be made real, wrote to twenty friends, and in forty-eight hours had over £180 promised. He handed in at the Queen's Hall over £200.

Another church whose average contribution is between £300 and £400 has this year sent £1,000.

* * *

I might give a long list of similar encouragements, but through lack of space must content myself with these instances, which are typical of the movement, which is progressing. It will progress, because it springs out of the remarkable growth of prayer, which is now, I think, the outstanding feature of the past two or three months, and especially of our Anniversary.

Our Treasurer announced at the Queen's Hall promises of £500, £250, £100, and £25 conditional on the whole deficiency being removed. Shall we not work now with redoubled energy and give every one the opportunity of coming to the Society's help?

I group together a number of suggestive promises: Saved for a bicycle, £10; In Memoriam of Dr. Newman Hall, £10; A Servant, 5s.; No retreat, £100; A returned loan, £1 10s.; Stamps, 2s. 6d.; Tithe of cost of coming holiday, £5; Saved out of pocket-money, 5s.; Tithe of a legacy, £40.

* * *

The Coronation is to take place this month. Is there any more fitting celebration than to make it a missionary festival of thanksgiving and consecration? Can we more surely add to the stability of our throne and the security of our Empire than by adequately supporting the cause of our Supreme King in heathen lands and of reinforcing those who are carrying to the nations the highest and best that we English people have to give? The Directors believe that many churches will be glad to adopt their suggestion of making June 29th or, where more convenient, June 22nd, a day for recording in a most practical way our sense of indebtedness, as a people, to the missionaries of the Cross, and of recognising our obligation to less favoured races. We are debtors both to the Greek and the barbarian.

* * *

A Director suggests that among the ordination questions to young ministers should be: "What is your attitude towards the Missionary Society?" and that ministers should be requested to ask every candidate for church membership: "Do you do anything for the Missionary Society?" and "If not, why not?"

I do not think these are counsels of perfection.

ARTHUR N. JOHNSON.

THE BOARD ROOM.

At the meeting of the Directors on April 29th, 65 being present, the Joint-Foreign Secretary introduced Miss Leila Robinson, of Murshidabad, the Rev. G. Owen, of Peking, and the Rev. R. Stewart Wright, proceeding to Central Africa.

After being welcomed by the Chairman (Rev. W. Hardy

Harwood), each of the missionaries briefly addressed the Board. Miss Robinson spoke of encouragements in her work, especially in connection with the Women's Home and Orphanage at Berhampur. Mr. Owen, who has been compelled by the ill-health of his wife to return again to this country after so short an interval, spoke very hopefully of the prospects of work in North China. He believed that there need be no fear of another outbreak against the foreigners in China during the present generation, and that a real desire for reform existed in the minds of many of the officials. Mr. Wright, who has already had considerable experience of work in Central Africa, both as a missionary and in other capacities, traced the steps by which he had been led to offer his services again to the mission, and spoke of the joy with which he was returning to work in Africa.

The missionaries were commended to God in prayer by the Rev. G. W. Joyce, of Wellington.

In presenting the *Financial Statement* for 1901-2 (see page 134), Mr. A. J. Shephard stated that it was proposed to use certain reserve funds in order to bring the legacy income up to the average of the previous ten years, the amount received from legacies in 1901-2 having been exceptionally small (£12,000 less than the preceding year).

On the report of the Funds and Agency Committee it was resolved that a special effort should be made at once to raise the Deficiency Fund to at least £50,000, and that the churches be asked to make a "simultaneous collection" for this object on the Sunday following the King's Coronation—viz., June 29th.

A long discussion took place on a proposal to reduce the age up to which allowances are made to the children of missionaries from twenty to eighteen—i.e., to revert to the rule which was in force until the year 1892. The final decision of the Board was deferred for six months in order to give the missionaries who will be affected by the proposed change an opportunity of expressing their views.

The Directors accepted the resignation of the Rev. J. Good, of Kanye, whose service in South Africa has extended over a period of thirty-eight years.

A letter was read from the Rev. J. P. Ritchie, Secretary of the Congregational Union of South Africa, stating that the Union would be glad to contribute to the support of a native evangelist in Matebeleland. The Directors, in accepting this office, expressed their grateful appreciation of the interest thus manifested in the work of the Society.

As Dr. Peake, of the Betsileo Mission (Madagascar) was returning home on furlough, a grant of £50 per annum was made to enable the District Committee to engage a native doctor as *locum tenens*.

THE annual meeting of the Board was held on May 6th, to consider the report of the Special Committee on the financial position, to receive the draft of the Annual Report, and to transact other business. There were 71 Directors present.

Before the business of the Board was proceeded with, the Rev. R. Lovett asked permission, on behalf of the Committee of the Religious Tract Society, to present to the Chairman of the Board a copy of the *Life of James Chalmers*. The Chairman expressed his pleasure in receiving such a gift, the only "perquisite," so far as he remembered, which had come to him in his year of office. He further expressed the satisfaction of the Board that the work of preparing the standard life of the great New Guinea missionary should have been entrusted to so competent and sympathetic an author as Mr. Lovett.

The discussion on the Special Committee's report was long and earnest. In the end the report was adopted, with a few slight modifications, *nemine contradicente*. The resolutions, as finally adopted, read as follows:—

(1) "That, having regard to all the circumstances of the past two or three years, which partially explain the present somewhat critical condition of the Society's finances, it is not desirable that any policy of withdrawal should be seriously contemplated at the present time."

(2) "That the Board give to the constituency of the Society the assurance that during the next five years the average expenditure of the last two years, 1901 and 1902, shall not be exceeded unless additional contributions are provided, and then only to the extent of such additional contributions. They confidently appeal to the churches in the meantime to use every effort to raise the income to that sum."

(3) [Various suggestions as to methods for increasing the Society's income. Deferred for further consideration.]

(4) "That if within a reasonable time all other efforts fail to secure for the Society the increased funds required for the carrying on of its present spheres of operations, the Board be recommended to inform the churches that as a last alternative arrangements will have to be made for handing over to some other society one of the mission-fields, as, for example, Madagascar."

The Foreign Secretary read the draft of the Directors' Annual Report, which was adopted. (See page 127.)

ANNIVERSARY ECHOES.

THE Children's Demonstration seems to lose none of its attractiveness as the years go by. Some of the older folk this year thought the meeting less interesting than usual, but the children showed no lack of appreciation. Exeter Hall was packed to the doors, and scores of children were turned away. The missionaries thoroughly entered into the spirit of the meeting, and looked as happy as a party of school children on a holiday.

YET one felt that there was something lacking. Do we make the best use of this unique opportunity? The missionaries all spoke brightly and well, but someone was wanted to drive home the *application* of the meeting. Would it not be well to have one thoroughly good speaker from the home workers to "point the moral" while the missionaries "adorn the tale"?

EVERYONE said how admirably the Home Secretary conducted the proceedings. Much depends on the "stage manager" at such a demonstration, and Mr. Johnson filled the office to perfection.

"How shall they hear except they speak up?" was a question asked in connection with the ladies' meeting. "Why does he shout so?" we were all saying at the Queen's Hall on Wednesday evening.

EVERYONE approved the action of the Watchers' Band secretary in giving a little speech, instead of reading her report as in former years. The audience was much tickled by the story of the man who would not join the Band because he could not play any musical instrument.

MR. HOLMES thrilled the audience at the Queen's Hall with his cannibal story. No one seemed to know quite what happened to whom, but the atmosphere was electric.

M. BOEGNER, of the Paris Society, won all hearts by the simple charm and unconcealed affection of his manner and address. The fluency with which he spoke and the correctness of his pronunciation and accent were a surprise to all. We shall hope to hear him again some day, and we shall not soon forget his visit.

THE event of the week was, of course, Mr. Jowett's sermon. It is not a thing to be written about, nor even spoken of. One wanted to get away into silence to think and to pray. It was a word from heart to heart, unaffected, winning, intensely personal—a word of humiliation, yet a word of hope. We were in the dust, but we saw heaven opened.

ANNOUNCEMENTS.

ARRIVALS.

REV. T. E. SLATER and MRS. SLATER, from BANGALORE, SOUTH INDIA, per steamer *Ophir*, at Marseilles, on April 8th.

REV. R. C. PORTER, from SALEM, SOUTH INDIA, per steamer *Ophir*, on April 12th.

MRS. LE QUESNE and two children, from CALCUTTA, NORTH INDIA, per steamer *City of Benares*, on April 17th.

REV. J. W. WILSON, MRS. WILSON, and child, from CHUNG KING, and MRS. SWEET McFARLANE and two children, from TIENTSIN, CHINA, per steamer *Oriental*, on April 26th.

REV. A. A. DIGNUM, from SALEM, SOUTH INDIA, per steamer *Staffordshire*, on April 26th.

MRS. F. E. LAWES and child, from NIUE, SOUTH SEAS, per steamer *Omrah*, on April 26th.

MISS C. BROWN, from MADRAS, SOUTH INDIA, *via* Naples, on May 2nd.

MRS. NEWPORT, from SOUTH INDIA, per steamer *Oriona*, on May 9th.

REV. BOWEN REES, MRS. REES, and two children, from MATEBELELAND, SOUTH AFRICA, per steamer *Scot*, on May 10th.

DEPARTURES.

REV. JOHN BROWN and Miss NELLIE BROWN, returning to LAUNO, SOUTH AFRICA, embarked per steamer *Kildonan Castle*, April 19th.

REV. STEWART WRIGHT, returning to CENTRAL AFRICA, *via* Egypt, April 30th.

REV. HARRY JOHNSON, returning to CENTRAL AFRICA, DR. H. E. and MRS. WAREHAM, REV. J. DAWSON, and MR. W. FARRSWATER, appointed to CENTRAL AFRICA, and Miss BROOKER, embarked per steamer *Albatross* for Chinde, on April 30th.

BIRTH.

MACNAIR.—At Kodaikanal, on April 21st, the wife of the Rev. James L. Macnair, of Jammulamadugu, South India, of a son.

MARRIAGES.

WAREHAM-STEWART.—At 10, Chalmers Crescent, Edinburgh, on April 19th, by the Rev. E. Alport Wareham (father of the bridegroom), assisted by the Rev. A. R. Henderson, M.A., Augustine Congregational Church, Edinburgh, Harold Edgar Wareham, M.B. Ch.B., to Rebecca Purves, third daughter of John Stewart, Esq., of Edinburgh.

BOX-SHILTON.—On May 1st, at the London Mission, Tientsin, North China, Rev. Ernest Box, of Shanghai, to Ethel Elizabeth Shilton, of Tientsin.

DEATHS.

HOWARD-SMITH.—On March 20th, at London Mission, Peking, Dorothy Mary, the beloved daughter of the Rev. and Mrs. T. Howard-Smith, in her third year.

FABMY.—On Friday, May 9th, at Chiang Chiu, China, Mary, the wife of Dr. Fahmy, of cholera. (By cablegram.)

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COVINGS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



OF THE
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 794.—*Old Series.*

JULY, 1902.

[VOL. XI. No. 127.—*New Series.*

NOTES AND COMMENTS.

THE Coronation of the King is an event which can hardly be allowed to pass without notice in a missionary magazine. As a Society working for the highest welfare of the Empire and of the King's subjects in many far-off regions of the earth, we cannot but express the earnest hope and prayer that the reign of King Edward may be long and happy, and may witness a great strengthening of all the forces which make for national purity, sobriety, and righteousness, as well as of those ties by which all the peoples of the earth should be bound together in fellowship and mutual service. We rejoice unfeignedly that the Coronation is celebrated in peace. That the peace may be long unbroken, and that a spirit of goodwill and brotherly love may prevail in all our councils and animate all our dealings both with our fellow subjects and with those of other realms, will be the prayer of all who are seeking the advancement of the Kingdom of God upon the earth.

PEACE and the crowning of the King! Can any Christian read the words without thinking of that Prince of Peace, once crowned with thorns, who "hath on His vesture a name written, KING OF KINGS AND LORD OF LORDS"? Amid all the festivities and rejoicings of this Coronation time we cannot forget that our King has not yet come to His own; that there are still a thousand million of His subjects upon this earth who do not pay Him even nominal homage; that there are

many millions who have never heard His name. Would that this Coronation year might be marked by a new and solemn determination on the part of all the churches to "make Jesus king" over the whole earth!

It is said that the South African War has cost this country £300,000,000, a sum far larger than has been spent upon the whole foreign missionary enterprise since English history began! It is a strange record for a Christian nation at the beginning of the Twentieth Century.

THE Directors, and we hope the constituents of the Society generally, are beginning to realise the meaning of the resolution which has been adopted with regard to the limitation of expenditure. It will be well within the recollection of our readers that the Board has determined that the expenditure of the present year shall be kept within the average of the past two years. This means that something like £4,000 will have to be cut off somewhere. How this can be done is a problem which will tax the patience and sagacity of the Committees to the utmost. Here and there it may be possible to save a few pounds, but at present it appears an impossibility to cut down expenses to the necessary extent without seriously and permanently injuring the work. Already a number of accepted students who have finished their college course, and are now prepared to go forth in Christ's name to the heathen, have had to be told that the Society cannot send them

out, and that they must seek temporary appointments at home. And all the time, from almost every part of the mission-field, comes the cry for more men.

"I AM afraid there is something in the current religion which has robbed men of the valour and confidence of faith. Living faith opens our eyes and teaches us to see in the dark. Faith is not faith unless it brings courage, and the great gift of faith is the assurance of courage. The opposite of faith is not sight, doubt, or denial, but cowardice." So said Dr. Forsyth not long ago. He was not referring to the missionary question in particular, but it seems a word in season.

THE past month has recorded the death of two who have been intimately and honourably connected with the Society's Indian Mission for many years.* The Rev. W. J. Wilkins went out to Calcutta in 1866, and did most valuable work there for eighteen years. Being compelled to retire from foreign work for family reasons, he acted for six years as Deputation Agent, afterwards serving the Religious Tract Society in a similar capacity. Mrs. Rice, who has passed away at Bangalore in her eighty-third year, was the widow of the Rev. Benjamin Rice, one of the Society's most honoured workers in South India. Mrs. Rice formed a link with the earliest days of missionary work in India, being the daughter of the famous C.M.S. missionary Rhenius, who went out in 1814. She was the step-mother of our Bangalore missionary, the Rev. E. P. Rice, B.A., and mother (by a former marriage) of Miss Müller of the same mission. Mrs. Rice throughout her long life threw herself with the greatest heartiness into every form of missionary work, and her name will always hold a high place among those of the noble women of the mission field.

THE Committee of the Missionaries' Homes are anxious to obtain another £200 to complete the purchase of "Livingstone House." They are also desirous of purchasing a house at Brighton at a cost of about £600. The Secretary (Mr. Thomas Rutherford, 38, Filey Avenue, Stoke Newington, N.) will be glad to receive any contributions for these objects or towards the general upkeep of the Homes. There are now six of these Homes for the use of our missionaries during furlough, and as they are fully furnished and supplied

* As we go to press we learn of the death of the Rev. Jonathan Lees, formerly of Tientin, on June 13th. A memoir will be given in our next issue.

with household requisites it will easily be understood what a great boon they are to those who have to find a temporary home in this country.

THE Bishop of Zanzibar, speaking at a recent meeting of the Universities' Mission to Central Africa, asked his hearers to remember that, though the Universities' Mission had much name and fame in England for its work on Lake Nyassa, there were other missions in the country besides their own, missions worthy of their most earnest sympathy. In particular he wanted to say that one working on the shore of Lake Nyassa, doing according to its light a most excellent, admirable work, was the Mission of the Dutch Reformed Church. Only the other day a missionary from South Africa, preaching for the S.P.G., said the Boers had done nothing for missions in Africa. That preacher did not know of this Dutch mission, but he (the Bishop) had been there and seen it. Many of the people working there were Boers, and the work was worthy of the greatest praise.—So much has been said and written on the other side, that we are glad to reproduce this generous testimony from the Bishop.

It will be noticed that the present issue contains a large proportion of articles dealing with the work of our lady missionaries. We hope special efforts will be made to bring the magazine to the notice of those who are most interested in this side of missionary work.

THE usual monthly Prayer Meeting will be held at the Mission House on Monday, July 7th, at 3.30 p.m.



"I am with you all the days."

JULY.

- 1.—Messrs. Murray and McFarlane landed at Darnley Island to begin missionary work in New Guinea (1871).
- 4.—John Williams started on his memorable voyage to Aitutaki and Rarotonga (1832).
- 8.—Death of Alphonse Lacroix, after thirty-eight years' work in India (1859).
- 10.—Death of Dr. Mullens, Foreign Secretary of the Society, on the way to Central Africa (1879).
- 11.—Arrival of the *Duff* in London after her first voyage to the South Seas (1798).
- 24.—Dr. Vanderkemp accepted as a missionary of the Society (1797).
- 25.—Death of Edward Stallybrass, our first missionary to Siberia and Mongolia (1884).
- 31.—Dr. Lockhart sailed for China (1838).

FREELY GIVE.

'GIVE, and to you shall be given,'
 Thus did the Master say ;
 Scatter the seed of blessing
 While it is called to-day.
 Pass on the wondrous treasure,
 Spare of thy garnered gold ;
 He that is rich in giving
 Shall reap a thousand-fold.
 Blessed are they that listen,
 Blessed are they that heed
 The Master's call to service,
 The world's sad cry of need.
 The loving heart's devotion
 No gift can e'er deny
 To Him, the royal Giver,
 The Lord of earth and sky.
 Vain are the lives of pleasure,
 Empty the hearts and cold,
 Which, richest stores receiving,
 Claim all to have and hold.
 Thy debt of love and duty
 My soul ! how canst thou pay ?
 Go serve, and love, and follow,
 Begin to live to-day !

ANNIE E. LYDDON.

THE GRACE OF GIVING.

INCREASED LIBERALITY OF THE MALAGASY CHRISTIANS.

BY THE REV. J. PEARSE.

IN going in and out among the churches in Antananarivo and in the Province of Imerina, I have recently noticed with pleasure and thankfulness that many of the Malagasy Christians are growing less selfish and parsimonious. They are becoming increasingly willing to minister to the relief of the poor, and to give, in some measure according to their ability, for the establishment and support of philanthropic and religious institutions, and for the spread of the Gospel in their fatherland. I look upon this as a satisfactory mark of the deepening influence of the religion of Jesus Christ among our people.

Before the introduction of Christianity into the island, there were wise men among the Malagasy who set forth in proverbs the evils of an inordinate love of money. One of these spoke thus : "*Ny fitiavam-bola no volombodin ny mosavy*," "The love of money is the tail of

witchcraft." When the very numerous and varied evils for which witchcraft used to be held responsible are borne in mind, it will be seen that the meaning of the words I have quoted is not very different from that of St. Paul's well-known aphorism : "The love of money is the root of all evil." The wisdom of their sages had, however, little practical influence over the people in relation to their wealth, nor did it do much to loosen the tenacity with which they clung to it. From remote days whatever wealth the Malagasy possessed evidently had a firm hold upon their affections, and the pain which they experienced in parting with it is indicated in other of their proverbial sayings. It is unmistakeable in such words as these : "*Ny harena toy ny volon' orona : ka be alana, maharary ; kely alana, maharary*," "Wealth is like hair in the nose : if much is pulled out, it is painful ; if little, it is painful."

Our teaching on the duty and privilege of giving did not bear much fruit for a good many years after the re-opening of the Mission in 1862 ; and until within a comparatively recent period any appeals made to the congregations for contributions for charitable objects or for funds to carry on educational and Christian work seldom met with willing or generous response. The present conduct of many of the congregations and of individual members of our churches shows, however, that in these matters there is a most gratifying change. The Malagasy Christians are undoubtedly growing in the grace of Christian beneficence, which is in itself a satisfactory and healthy condition, and encourages hope for the future. Perhaps few among them have yet learned that "it is more blessed to give than to receive," nor do many of them intelligently recognise that they are only stewards of what they possess, and that some share in deeds of charity and the support of church work "belongs to the essence of the Christian life." The principles of systematic giving have not yet been grasped by the great majority in our congregations, and the duty of rigorously setting apart a definite portion of their income for charitable and religious purposes, which cannot lawfully be diverted to other uses, is, I fear, not acknowledged except in special and individual cases.*

But, notwithstanding all this, there is a distinct and most gratifying advance in the right direction, and I do not think that I am too optimistic in affirming that there are signs on the horizon of the Christian Church here which indicate that the time will come when the Malagasy

* Can our English churches teach the Malagasy much in these matters ?—Ed.

Protestant Christians will entirely support their own religious institutions, and when the funds now generously supplied by English Christians for these objects will be able to be diverted into other channels. To lead the Malagasy Christians forward to this desirable and honourable position has been, and still is, one of the aims of the missionaries labouring among them.

It will perhaps interest some readers of the CHRONICLE if I confirm the opinion I have expressed concerning the growing beneficence of the Malagasy Christians by a few illustrative facts.

The following are extracts from the book in which the native treasurer of the Analakely Church keeps the accounts * :—

Total general income during the year 1900.....	£31	6	1
Special collection in aid of improving a small church at Ambondrona, connected with the mother church	11	13	8
Special collection for Rainibao, the infirm and now honorary native pastor	32	11	4
Special collection on Christmas Day for the poor (numerous ready-made garments were also given)	13	4	0
Total general income during the year 1901 ...	£37	10	7
Special collection on behalf of the Orphans' Home (also many gifts of clothing, food, &c.) ..	15	0	3
Special collection toward building a new village chapel at Ankadikely	12	17	8
Special collection on Christmas Day for the poor (again numerous ready-made garments were also given)	12	9	7

On Christmas Day and Good Friday religious services are widely held in the churches in Madagascar. The congregations on Christmas Day are usually above the average Sunday ones, and special attention is paid by many of the people to their attire on the occasion. On Christmas Day it is usual to make collections on behalf of the poor, and in some places these have become very liberal. I have just learned with pleasure of what was done last Christmas Day at the church in this city, known as Amparibe, now under the superintendence of the Rev. R. Baron. In addition to contributions of money representing £5 2s. 1d. in English currency, food, fuel, and garments were given, and were distributed

* In order justly to estimate the value of these contributions, the relative value of money in Madagascar and in England should be borne in mind. In this country the average wages of the native skilled artisan do not exceed from 1s. 8d. to 2s. per day, even in these times of rapidly advancing civilisation. It should also be remembered that there are no Europeans in the congregations, save the missionary, to swell the amount of the collections.

during the afternoon among the most necessitous members of the church and congregation. During the year 1901, this church made one special collection for various objects, the total of which reached the high-water mark of £210 9s.

Several cases of anonymous giving have recently come under my notice, which stand in striking contrast to the ostentatious manner in which I have known contributions made by native Christians in earlier days. Not very long ago, while I was conducting the Sunday morning service in one of our churches, a letter containing three dollars (12s.) was handed to me. A translation of this letter reads thus :—"SIR,—Behold three dollars, to be added to the weekly offerings; one dollar for the firstling of my cattle, and two dollars for the first-fruits of harvest.—Saith, ANONYMOUS."

I am indebted to the wife of the Rev. B. Briggs for the following. In reply to inquiries which I had made respecting the truth of what had been reported to me, Mrs. Briggs wrote: "The facts you ask for are these :—A few Sundays ago, coming home from chapel after morning service, I overtook one of our young men, a member of the church, who asked to speak to me in our house. He came, and told me that he had cultivated rice-fields this year for the first time; that by the blessing of God he had reaped an abundant harvest, and he wished to give the first six bushels of rice that were brought in from the fields to the poor,—half to the orphan girls, and half to poor people in our own church. He did not wish anyone to know he had given this rice, and so asked me to distribute it for him. After a few days the rice was brought to me, and I disposed of it according to his wishes. We have known this young man all his life, and are much interested in him. He has been a member of the church just over seven years, and he is most regular in his attendance at both the Sunday services, and always willing to help without any show of helping. He has, I know, had many temptations, but by the grace of God has passed through unharmed."

A decidedly unique but most interesting case of kindness and practical sympathy was brought to my knowledge only a few days ago. A poor man, formerly a palanquin bearer, had recently to suffer the loss of his right leg by amputation. The operation, performed by Dr. Moss, was quite successful from the professional standpoint; but the loss of the leg brought about the need of a pair of crutches for the patient. The order for such was accordingly given to a native carpenter of some ability, who is a member of the "Children's Memorial

Church" at Faravohitra. The job being finished, the wooden substitutes for the leg were delivered at the residence of the doctor, when payment was duly proffered for the articles, which had been finished in a most satisfactory manner. The good carpenter, however, refused to accept the smallest remuneration either for the materials which had been used or for his own time and services. He affirmed that he wished to make a present of the crutches, and to manifest his sympathy and interest in the case by doing gratuitously what he could to help the poor man who was now so heavily handicapped for the remainder of life.

It would be easy to add to these illustrations, but for this occasion I have perhaps written enough. That the Church of Christ in Madagascar is not yet perfect, and that many of its members must still be placed in the category of "babes," is readily admitted by those who have the most intimate knowledge both of the condition of the churches and of the individual members. At the same time, it would be dishonouring to the Divine Head not to acknowledge with gratitude and joy the undoubted gradual growth in spiritual life that there is among many of the professing Christians in Madagascar. With all that is still wanting in them, there is that in the life and conduct of a large and increasing number which should lead those other Christian communities who hear of them to "glorify God" in them, even as the churches in Judæa did on account of Paul when they heard say: "He that once persecuted us now preacheth the faith of which he once made havoc."



A HINDU FESTIVAL.

BY DR. W. C. BENTALL, OF TRAVANCORE.

THEY said we ought not to miss it, so we went. Once a year the low-caste people of Travancore assemble at Mundaikkadoo to perform their vows made to the God of Healing in times of sickness. The story goes that once upon a time a boy, ploughing a field, saw a phenomenally large ant-hill at Mundaikkadoo, and drew the attention of his master to it. They thought that such a hillock must contain a god! The rumour spread; the priests saw money in it, and surreptitiously added to the mound; and now upon the large ant (?) hill a temple is built, and offerings are annually made and vows performed to the God of Healing residing therein.

In the cool of the evening my wife and I cycled the ten miles from Nagercoil to Neyoor. Early next morning, as we trundled along the bumpy road in Miss MacDonnell's bullock-bandy, the whole route was crowded with people nearly all going in the same direction. Try to picture the London crowd on a bank holiday making for Hampstead Heath, but change the colours—dark skinned men with white cloths around them, women gracefully swathed in many colours, chiefly bright reds and yellows, all jostling along for miles under the partial shade of the banyan



Photo by]

ONE OF THE PROCESSIONS.

[Dr. Bentall.

trees, in the blazing sun, with a road thick with bright red dust, a background of tall Palmyra palms and hills, all going to make up a rare picture. Nearing the place, here and there were beggars with the most filthy ulcers or in horribly advanced stages of disease, lying by the roadside to extract a few cash from the semi-religious holiday-making crowd.

At last the crowd got so thick that, despite the poke of the driver's big toe, the bullocks could drag us no further. Here a Christian catechist met us, and armed with Tamil tracts, we proceeded with the crowd. Here were good old English roundabouts, and native boys grinning at the attempted representation of a horse which they sat astride, the proprietors revolving them by pushing, and the music being made by the creaking wood. There was an "Earl's Court Wheel" *à la mode*, men swinging in baskets on a revolving wheel. The

narrow ways between the cocoanut palms were lined with small shops—just huts of huge cocoanut leaves—doing a big trade in real Brummagem goods.

At last we reached the centre of the place, and the native magistrate's domestic manager came to greet us, and apologise for his master's absence. Would we step into the magistrate's bungalow? Certainly! Inside, through iron bars, we saw a collection of various female relatives of the official; chairs were offered us; would we drink or eat? Yes, thank you: and so cocoanuts were pierced, and we drank straight from the nuts (an acquired art!).

From the window we saw the actual religious rites well. They came up from the sea, carrying the ones on whose behalf the vows had been performed, dripping with the sea-water in which they had been washed, to the temple on the ant-hill, where the chief rites were performed and the processions started. Here they come past our window! The crowd falls back, and two men beating drums and dancing fantastically lead the way. Then there come girls with their hands lifted in the position of supplication, and then, on the shoulders of two men, a baby-girl decked with flowers and gorgeous jewellery, and a long silver wire pierced through the poor wee mite's back, the blood trickling from the wounds. The relatives brought up the rear, and the crowd closes in, soon to open out again to more drums.

This time the central object is a man rolling sideways along the ground, naked save for his girdle cloth, over and over in the blazing sun, round and round the marked-out course of about three-quarters of a mile. Again they come, and now it is a woman, who is measuring her length upon the ground. Standing, she raises her hands as for a dive, and then lies flat upon the ground and makes a curve with her hands with a swimming action, rises and puts her feet on the curve just made, and so all round the course all day.

With many *salaams*, and taking a final drink at the cocoanut, we left the magistrate's place, and walked amongst the crowd again. To the temple we went to see all that we could. There on the top of the hillock was a large white stone. The people brought sheep, goats, and fowls, and cutting off their heads threw them at the stone or daubed it with the blood. Flowers were also thrown in abundance, and wooden models of legs and arms, and then . . . oh, horrible sight! babies were brought by parents who had vowed that if in its sickness its life should be spared these rites should be performed. Each baby was taken up to the altar and surrounded by priests, and then, amidst a mighty shouting, raised to drown the screams of the child, its back was pierced with the wires. The contortions of those little black faces is a nightmare yet. Thank God that the influence of Christianity has reduced these tortures tremendously. Years ago limbs were amputated and thrown to the altar

instead of the wooden models of to-day; men were cast from a height on to spikes, or hooks being put through their backs, they were hung and twisted on them.

To-day the agents of the L.M.S. are moving in and out amongst the crowd, giving tracts, which are eagerly read, and, if opportunity affords, holding meetings, though the babel makes this difficult.

The festival continues unceasingly for a week, and common, indeed, must be a sight which we saw just as



"MEASURING HER LENGTH UPON THE GROUND."

we were coming away, that of a woman in a state of collapse from the strain of the various rites upon her.

Returning to Neyoor we saw the magistrate, whose house we had visited, lying in state in a shed that he had erected by the roadside to give water to thirsty travellers. In order to avoid any caste defilement this was done by pouring the water into one end of a half bamboo, while the drinker stood at the other. He came out and greeted us in good English, asked after Dr. and Mrs. Fells, when they were returning, and so on. He is a man who, though not a Christian and performing this wayside charity in order to gain merit, gives largely to our hospital work, and his household of women is a place that Miss MacDonnell is frequently called to. That man gives his cup of cold water to the thirsty ones at a good deal of expense to himself. In the deeper, spiritual sense, God grant that we may give ours.

"FILLING UP THE SUFFERINGS."

By MRS. G. P. SMITH, OF TIENTSIN.

THOSE who read the CHRONICLE regularly will, no doubt, remember that one of our China Mission stations which suffered most during the troubles of 1900 was that of Yen-san. As I was at work there for two years, and knew the Christians, not only in the city, but also in over thirty of the surrounding villages, all that passed during those sad

any particulars. I think that the following sketch of the life of one of them may be of interest.

Mrs. Li was the wife of a godly farmer who lived in the little village of Yang-shao-ing. From the time of her conversion she showed much earnestness in the Gospel, helping and encouraging her husband in all good work, and exhorting not only the members of her own household, but her friends and neighbours, to welcome the missionary and to pay diligent attention to Christian teaching.

In the winter of 1897, after a short, sharp illness, the



CHRISTIAN WOMEN AT YEN-SAN BEFORE THE OUTBREAK.

months of persecution was of deep and painful interest to me. I have long tried to get information concerning the women who so nobly gave up their lives rather than deny their Lord, but it is only lately that I have received

beloved partner of her life was taken from her. One of the last acts the good man did before he was stricken down was to sign some papers making over a small property of his own to the Christians of that place to

be used as a chapel and class-rooms. It was during her husband's last illness that I made the acquaintance of Mrs. Li. As soon as the funeral was over, she begged Miss Kerr and myself to visit her at her home, which we were glad to do.

We tried to calm her grief, but the sorrow seemed too deep and too recent to be put aside, though there were none of those violent outbursts of crying which are so dreadful and sometimes so unreal among the heathen. When at length the women crowded in, we sang hymn after hymn, followed by the reading and expounding of the Scriptures. As we spoke of the love of Christ and the blessing of trusting Him, dear Mrs. Li's face brightened, and, turning round on her friends, she most earnestly exhorted those who had not already put their trust in Christ to do so without delay. We continued reading until it was quite late, and then, after a time of prayer, we bade each other good night. I think I shall never forget that night. We shared the brick bed with our kind hostess, and spent a great part of the night in reading God's Word together by the light of a twist of cotton-wool floating in oil. Before morning dawned peace and comfort had come to the troubled heart, and from that time her love to Christ and devotion to His service grew ever deeper and stronger.

Although she sustained some heavy losses after her husband's death, she spared neither time nor trouble in helping and teaching those around her. Always ready with a word in season, her life bearing out her teaching, she was the means of leading very many to the Saviour. As her usefulness increased she became very desirous of learning to read well, and frequently came to Yen-san, often spending several days at a time in studying the Bible.

Her growth in grace and in the knowledge of God and of His Word was so rapid that I was soon able to give her regular work as a Bible-woman, she however receiving no definite salary, but only her travelling and other expenses. As she realised more and more the great responsibility which was laid upon her to lead others to the Saviour, she realised also her own need of a deeper knowledge of the truth, and when we held our women's station classes she was always one of the first to arrive and the last to leave. Sometimes she spent three or five weeks in Bible study, and though at these classes I have had as many as thirty women of all classes in life, rich and poor, living together in two rooms, I could with perfect confidence leave them all in the care of Mrs. Li and another Bible-woman if necessary. Every one respected her; she had a quiet dignity, which ensured order in the schoolroom, and a big loving heart which made little disagreements almost an impossibility in her presence, and inspired others with the same unselfish devotion which she had learned from the Master whom she served.

After I left Yen-san in the autumn of 1899 I had several letters from her and my other Bible-women, telling me how faithfully they were carrying on the work, visiting the different groups of villages in rotation, and helping and strengthening the dear native Christians right on through the troubles.

In answer to my recent inquiries, Dr. Smith wrote: "Mrs. Li, your Bible-woman, went about on her donkey, preaching to the people up to within a few days of her death. She once took pity on an infant that had lost its mother, and brought him up as her own. He grew up and became a Boxer, and led the band that came to kill her. She said: 'I am not afraid to die, but I don't want to be killed by the boy whom I brought up.' Then she said to him: 'Is this how you are going to repay my kindness?' Then he took his sword and struck her, and said: 'This is how I am going to repay you,' and then they killed her."

Thus nobly she died, and as I think of her, and of many others of my own dear friends who suffered so much, it is with mingled feelings of sorrow and of joy—sorrow for the great loss we have sustained, and the greater loss the native church has sustained in many of her leaders, and joy that these have been faithful even unto death, and have won the glorious martyr's crown—joy, too, because of the grand time which is coming for China when the seed sown in much sorrow and weakness will spring up and bring forth fruit.

"BACK TO THE STONES."

REMINISCENCES OF DAVID HILL.

BY MRS. BRYSON, OF TIENTSIN.

HE touching reference to David Hill in Mr. Jowett's missionary sermon last month, and the characteristic remark he quoted ("*There is a deep joy in actually suffering physical violence for Christ's sake*"), brought back to my mind with wonderful clearness a picture of David Hill as I knew him more than twenty-five years ago, upon my first arrival in China.

He and my husband were always very close friends, and many a tale he used to tell me, in the old city of Wuchang, of the risks they had run together and their hairbreadth escapes from the fury of the mob; for travelling in the interior of China was less safe then than it is now.

One adventure, fraught with considerable danger at the time, occurred in our own city, which a leader in the *Daily News*, at a much later date, described as "the most undesirable abode in China for an English missionary," though we did not share that opinion. The two friends, while walking through the streets, were set

upon by a yelling crowd of students, and at last, as a forlorn hope, found an asylum in a Buddhist temple, where they remained in hiding till soldiers were sent by the officials, under cover of darkness, in the middle of the night, to release them.

On another occasion, while on an extended tour down the great Yang-tse River, they again got into serious trouble in the town of Ko-tien. It was the last town they had planned to visit. It was a holiday occasion, and open-air theatricals were attracting large crowds of people from the surrounding country.

After debating the wisdom of entering the place at that particular time, the young missionaries decided to carry out their plan. Entering the town, they took their stand at some distance from each other, preaching to the multitudes who rapidly gathered. They had met with some little opposition, but nothing of a serious nature, till a sudden rush of the crowd, coming from the direction in which Mr. Hill was preaching, and their wild, excited demeanour, convinced his friend that something was wrong.

Very soon some stately old Chinese gentlemen, responsible for the good conduct of the townsfolk, pressed through the rabble and earnestly besought Mr. Bryson to leave at once. The open country was not far distant, the whole town was in a ferment against the foreigners, he must escape while he could. "But where is my friend?" he inquired. "I entered this town with him, and am not going to leave without him. Find him and we both will leave." The head men were provoked by the Westerner's obstinacy. "It is useless waiting for the other foreigner; take your chance and escape at once," they exclaimed.

David Hill used to delight to tell me how his friend's persistency at last conquered the apprehensions of the Chinese gentry, and they consented to guide him to his companion's place of refuge. The crowd surged round them on every side, striking repeated blows, snatching away the foreigner's books and seizing his hat, regardless of the remonstrances of his native protectors. At last they reached the gates of the magistrate's *yamen*, and upon being admitted, discovered David Hill in a deplorable condition. His outer clothing had been torn from his back, and his beard in places had been torn out by the roots. The missionaries asked for an interview with the mandarin, but were informed he was away on a long journey, and could not return for several days. Suspicious of the truth of this story, the foreigners announced their intention of staying in the *yamen* till the "great man" returned. It was impossible to accede to the request of

the attendants and face the angry mob which waited outside the gate.

It was not long before the farce of the hallooing cry of the *yamen*-runners greeting their master on his pretended return was heard, and after a short interval he entered his judgment hall. Some discussion followed, after which he decided to issue a proclamation "to quiet the populace." It had little effect, however, and so much did the mob resent the young mandarin's protection of the foreigners that an attack was made upon him, under cover of which the gentry hurried the battered-looking missionaries out of the town and on board their boat.

On several other occasions similar experiences were gone through. So when, a few months after my arrival in China, Mr. Hill was eagerly planning another tour down the river into the country districts around Wusueh, he turned laughingly to me and said: "You will hardly be willing for your husband to accompany me, since we are always getting into scrapes when together."

I said I thought it would be as well for me to go too. Mr. Hill was surprised at first, but very soon strongly favoured the idea. "English ladies have not been in that district," he said, "and the women are hard to get at; possibly, if you are with us they will not be afraid, and will get a chance of hearing the Gospel."

That was my first country journey in China, and it always remained in my memory as a time of much happiness and spiritual refreshment, for David Hill's sunny disposition and courteous thoughtfulness helped us over all the rough places.

I remember specially one night when the two friends went on shore to visit a native Christian, and try and speak in a tea-house in an anti-foreign town on the river bank. I remained in the dark boat without a light lest it should prove an attraction to the insects, and excite undesirable curiosity. I listened with some anxiety to the distant hum and noise of the town, a great resort of boatmen, and felt it a relief when, after long absence, they returned with the news that the prayers offered just before they left had been answered, and they had been well received on shore.

Few men were more attracted by the joys of home and family life than David Hill, but, having planned to spend his days in itinerating work, he felt that marriage might fetter him. So he made his decision: "Lone on the land and homeless on the water, pass I in patience till the work be done." After this journey, however, he quaintly remarked to Mr. Bryson that he could see that from another point of view, a wife might be a great help

in dispelling the fear of Chinese women, and bringing them within the sound of the Gospel.

The day we travelled from the inland station of Kwang-Chi to the port of Wusneh, at that time his chief centre of work, he walked by my "sedan," talking brightly, among other things, of his dear old father and the English mail which would be awaiting us at his house. When we reached the gloomy, close Chinese rooms, with floors of beaten earth, paper windows, and rough, uncovered rafters, it was pathetic to see how he had tried to make the poor abode wear a little brighter appearance to welcome the new arrival. We had lively times, however, hunting scorpions, centipedes, lizards, and huge spiders disturbed from their ancient haunts by this unusual cleaning-up.

We found our mail awaiting us in David Hill's dreary study, but among his letters lay a black-edged envelope with the York postmark. It brought the news that his dear old father had entered into rest. It was a sore trial to him, but his trustful resignation was beautiful to see.

We spent the next day on the hills, across the river, singing hymns like that grand old Methodist one—

"Come, O Thou Traveller unknown,
Whom still I hold but cannot see;
My company before is gone,
And I am left alone with Thee."

I have always since associated it with David Hill and that day. We also sang "Come let us join our friends above," and talked about the state of the blessed dead and the mystery of the future life. Then we drifted, as was always the case with those in the company of David Hill, into schemes and plans to help on the work of winning China for Christ.

"My last strong tie with home is broken now," he said at last, standing up in a characteristic attitude on the green hillside; then, looking over to the low-lying, crowded city on the further shore, with its white-walled houses, and strange tiled roofs sheltering the great population over which his soul yearned, he added: "I think the Lord's purpose for me in this sorrow is to lead me to throw more strength and thought than I have ever done before into the work of winning these poor people for Him."



A WORD OF THANKS.—The Rev. Arthur Parker, of Travancore, desires to thank the unknown friend who, for some time past, has been sending him the *Sunday Strand*. The Rev. Alfred S. White, of St. Luke's Mission, Athabasca, also desires to thank the friend who kindly sends him the *CHRONICLE* from month to month.

A DROUGHT AND A DEFICIT.

BY THE LATE MRS. FAHMY, OF CHIANG CHIU.*

THE whole district is suffering terribly from drought, and the people are in despair. The heathen have had several large processions through the city, carrying their gods and beseeching them to send rain. Before the procession takes place they carry the rain gods into an open space, where they cannot escape the powerful rays of the sun; they keep them there for three days to let them get thoroughly baked and feel how miserable it is to be hot and dry, and to let them see for themselves the state of the country—no water and no rice. On the fourth day the people gather together in thousands, and carry their idols to the mandarins' *yamens*. The Mandarins come into the court and worship the idols, after which the people move very slowly through the streets, falling down on their faces every few steps and wailing loudly.

The faith these heathen people put in the power of their gods is amazing; it is also very touching. To see men and women of all classes, from the highest to the lowest, trusting entirely to wood and paper, makes one feel very sad.

While lack of rain here depresses us, the financial state of the Society at home has no cheering effect. A dearth of water here, and a dearth of funds there! The rain is in God's hands; the money in our hands already, to use for God. Alas! how many there are who won't part with much of it for the Master's use. On Sundays, during service at chapel, how often have we wished that the friends who wish us God-speed, yet will not help with their substance, could just come to one service here. We scarcely think it possible that even one opposed to missions, were he to go through a service with us here, could fail to be touched. As he heard the Chinese heartily singing a hymn to one of our well-known tunes, the tears would start unbidden, and he would ever after willingly spare something to help on the work of salvation among the heathen.

We still have faith that God will send the rain before very long. We have faith, too, that he will influence the friends at home to respond to the great needs of the heathen world, saying—

"Take my love, my Lord, I pour,
At thy feet its treasure store."

* This article, written less than a month before Mrs. Fahmy's death from cholera on May 9th, forms an appropriate and touching memento of one of the most earnest and devoted of our Chinese missionaries.—EDITOR.

FROM FAR HUNAN.

A LETTER FROM EVANGELIST PENG TO DR. GRIFFITH JOHN AND MR. SPARHAM.

I HAVE to inform you that all public matters connected with the church have been satisfactorily settled, and that arrangements have been made to receive Pastor Greig, Mrs. Greig, and Dr. Peake. I have also to inform you that all three have actually arrived at Hengchow, and taken up their abode in the mission compound in peace. Thus, thank God, the hopes of years have at last been realised.

My heart is full of joy and gladness. I am greatly indebted to the venerable pastor and to Pastor Sparham for instruction and guidance in the past. The result is that now in Hunan there are churches in many prefectures and districts, extending from Yochou on the north to Kwangtung on the south, Kiangsi on the east and Kwangai on the west. The work even now is in a most flourishing condition. Pastor Greig, Mrs. Greig, and Dr. Peake will occupy at Hengchow a most central and influential position, from which it will be comparatively easy to shepherd all the churches, and heal the diseases of the people. Moreover, the officials everywhere are exceedingly pleased and friendly, and this adds much to my joy.

Pastor Greig has just told me that the new chapel at Changsha is practically finished. This is good news indeed. The fact has brought great joy to us here, as I am sure it will to you all there. God has been very gracious to the London Mission in Hunan, causing it to grow daily in magnitude, influence, and strength.

Pastor Greig tells me that the venerable pastor wants me to meet him at Changsha, to be present at the opening of the new chapel. I shall certainly comply with the venerable pastor's request. As soon as I can arrange matters at Hengchow, I shall, without delay, start for Changsha, calling at Hengchow and Siangtan on my way, in order to inquire into the state of the churches at these two places. At Changsha I will make strict investigation into all matters connected with the building. On the day I leave Hengchow I will write again, so that the venerable pastor may be fully informed about all my movements. In all things it is my duty to exert myself to the utmost, and faithfully carry out all the venerable pastor's instructions.

I am writing this letter in order to inform the venerable pastor and Pastor Sparham of these facts, and to wish

them abundant peace and joy. May I trouble the venerable pastor to communicate these facts to the Directors and friends of the Society in England, so that they may become possessors of these glad tidings.—Your humble disciple,

Third Moon, Fourth Day

PENG LAN-SENG.

(April 11th, 1902).

PLACE AUX DAMES!

WOMEN-WORKERS AND THEIR WORK.

SAYS Miss Wells, of Canton: "The work is growing all the time, and is full of interest. Scarcely a day passes without some incident that makes us realise very intensely that the Spirit is working in the hearts of the people. One feature that strikes me as a good test of the spiritual tone of the church is the deep interest they take in all cases of conversion, or cases in which prejudice against the Gospel is giving way to a conviction of its truth. Any hopeful signs in such individuals are passed on from one to another as being, indeed, glad tidings of great joy."

Dr. Ruth Massey, of Wuchang, Central China, has got so run down in health that it has been thought advisable for her to come home for a short furlough. We all hope that her recovery may be speedy and complete. Dr. Massey has just passed her second examination in Chinese, obtaining 92 per cent. of the maximum marks.

Miss Schultze, of the Papauta Girls' School, Samoa, says that the term which has just come to an end has been an exceptionally hard one, owing to the great amount of illness among the natives. "But thanks be to God, my dear big family of 106 girls keeps well and strong. They have been such good girls this term. God bless them!" A year ago Miss Schultze translated into Samoan a sermon by the German Emperor. This was published in the L.M.S. Samoan magazine, the *Sulu*, of which a copy was sent to the Emperor. Some time afterwards Miss Schultze received a letter from the German Colonial Office, stating that the Emperor had specially ordered his thanks to be conveyed to her. Having recently prepared and seen through the press a Samoan-German grammar, Miss Schultze is now devoting her spare time to the compilation of a dictionary in the same languages.

Mrs. Milledge, of Madagascar (better known to many as Miss May Sibree), has come to the help of the Paris Missionary Society by offering to take temporary charge of the Girls' School during the furlough of Mdlle. Ducommun. But for this timely offer of help the school would probably have had to be closed.

AN EPISODE: AFTER THE SIEGE.

BY MISS GEORGINA SMITH, OF PEKING.

DURING the early part of the year I received a great many visits from heathen Chinese ladies of high social rank, but as the city has gradually settled down, and the condition of things has become more normal, these calls have become less and less frequent, and are now only made by a few ladies who have

formed a friendship with us and who also attend the mission services irregularly. I could give many interesting stories about some of these visitors, but space compels me to confine myself to one.

As I was sitting in my room one day, I heard a quiet tap at the door, and in walked a middle-aged Chinese lady. I could see that she was a lady, in spite of the extreme poverty of her appearance. After the usual civilities had been exchanged, she came to the point with unusual rapidity for a Chinese, by saying: "I am homeless and destitute, and unless I can obtain help I shall die of hunger and cold. I was advised some time ago to appeal to you, but I was ashamed, as I did not know you, and I have never begged," and the tears rolled down her cheeks and fell on her ragged but spotlessly clean and carefully-patched cotton garments.

She continued: "I am the elder sister of Mr. Yang

[a well-known, highly-respected, benevolent, and wealthy Chinese gentleman]. He was very kind to me, his widowed sister, and provided me with house, servants, and every comfort ever since my husband died. During the Boxer rising he was reported to the Empress Dowager as having made a secret passage between his house and the Roman Catholic Cathedral [where the foreign and Chinese Christians were so cruelly pressed during the siege], and to have supplied the beleaguered with food. Although he vehemently denied this accusation, and

although his house was searched, and no trace of a secret passage was discovered, he was carried off to prison and beheaded. His house was then looted and destroyed, and his family were cast forth homeless into the streets of Peking. Since then," she said, "I have sunk lower and lower, until you see me thus"—and, with a wave of her hands, she indicated her rags.

I did what I could to comfort and assist her, and ultimately offered her the position of lady-help. She came for a few days and was very useful, and then she was taken ill, and insisted on going back to her miserable home

to concoct some noxious Chinese mixture, which she believed was infallible. She has been a great reader of all kinds of Chinese literature, and as she is very fond

of talking, would regale me by the hour with superstitious and fairy stories, if I had time to listen. She is now reading the Bible, and I am longing for the time when the light shall penetrate into her dark, hard heart, for her extreme pride in her past and in her learning makes her very difficult to reach.



PAGODA AT CHAO-YANG.

A NEW HOME FOR LEPER WOMEN.

By MISS MACDONNELL, OF NEYTOOR, TRAVANCORE.

ON New Year's Day we had the pleasure of opening our new Home for leper women. The need for this home has been a long-felt want. Mrs. Pease, who has already built a home for forty leper patients, and an orphanage for untainted children of leper parents, generously volunteered to build and support a separate home for women. But the difficulty was to procure a piece of land sufficiently near to render supervision easy. At last this difficulty was overcome, and now the women's home is an accomplished fact. It will accommodate twelve patients. At first the women seemed very sad at the prospect of having to live in a compound by themselves, but they soon became reconciled, and now seem very happy and pleased to have so much more space and freedom than was possible for them in the other home.

On the day of the opening ceremony all the men were invited to a coffee feast with the women in their new home. It was a touching and pathetic sight to see that little procession of lame and maimed lepers wend their way from the one home to the other, to see their similarly afflicted sisters settled in their new home. Some of the men were too ill to leave their rooms.

I enclose a photo showing all the patients who could be present, sitting on the steps of the Meeting Hall and Dispensary.* Dr. Davies, Mr. William (the medical evangelist in charge of the leper work), and I stand round the large picture of Mrs. Pease, which was borrowed from the other home for the occasion. The others are all patients. The little group of better dressed men on the right are educated Christian men from different parts of East India, each with his own specially sad history. The boy is the son of the man with the white beard, whose wife and younger child sit in the middle of the women's group. They have two other children who, as yet, are untainted with the disease, and are being kept at school apart from their parents.

After the consecration service the patients were given their coffee, with buns, cake, and fruit; and, before leaving, each was presented with a New Year's gift—the men a large coloured handkerchief and the women a bright piece of print for jackets.

* Unfortunately the block was not delivered in time for insertion.—Ed.

For some months beforehand the women (as many as had fingers capable of holding a needle) had been very busy making quilts for their new home. Friends at home had sent me lots of bright pieces of print and cretonne, and with this they had made twelve very nice quilts, two dozen pillow-cases, which, with some large coloured Scripture pictures on the walls, made their rooms look very bright and pretty. They are now making quilts for the men's quarters, for which pieces of bright prints, &c., if sent carriage paid, will be very acceptable.

A WORK OF GRACE IN PEKING.

ICAME to Peking to find that meetings were being held daily by the missionaries, to draw near to God and to obtain that measure of the Holy Spirit, that fulness, I should say, which the present condition of the native church seemed especially to call for. It was generally felt that the lessons of the persecutions had been largely lost, driven out by the love and greed for money produced by the looting and the compensations. The church needed a new baptism of the Holy Spirit, and in order that this might come about missionaries themselves needed this baptism first. The meetings were held in our church here. I was not able to attend many, having only arrived when they were half over, and then having to go back to Tientsin before they concluded. But I felt that there was an atmosphere of prayer, and rejoiced in what of the blessing I was able to share.

On returning from Tientsin I immediately called a meeting of the deacons, preachers, and leading men to discuss some matters which I had to propose, so that the Christians might be brought into more intimate relation with one another and take a more earnest part in the work of the church. But the answer to my suggestions was—the Christians are not ready for such work; and then they said “we do not feel ourselves ready.” I thereupon proposed a prayer-meeting every afternoon for a short time to prepare ourselves. The meetings began next day, and from the very beginning were marked by unusual interest.

The day these meetings were decided on, Miss Smith returned from the out-station connected with this church where she had been spending six days. She had been holding special meetings there, and many had received help. She threw herself eagerly into the work of trying

to revive the faith and love of the Christians, and the results have been wonderful. The meetings have gone on through two weeks and are now in the third. The sense of sin has been very marked, and many have acknowledged that they have been enabled to commit the keeping of their souls to Jesus in a way they have never done before.

We are looking for still greater things; especially for the fitting of the Christians for aggressive work on the heathen around. We praise God for these manifestations of His love and power to save.

March 24th.

S. E. MEECH.

HOW A PRAYER MEETING WAS REVIVED.

BY MISS BENHAM, OF AMOY.

THERE had long been a united weekly women's meeting on Kolongsu Island, but it seemed as though the time had come for a fresh start.

The fact is, it was languishing, dying away one might say, for the attendance had come down to three or four faithful souls, who gathered week by week to pray for themselves and their friends. How this dwindling had taken place one couldn't say; chiefly, no doubt, because the ladies who had conducted the meeting had been in England, and in their absence there was no one to take real charge of the gathering, and visit all absentees; partly, some of the old members were increasingly taken up with family affairs. Anyway, it is not the first time on record that a prayer meeting has not drawn a crowd.

At last the point was reached when all concerned felt "something must be done," and Miss Johnson, one of the old leaders, returning just then from England, full of energy, soon propounded a scheme for a monthly meeting, somewhat on Christian Endeavour lines, a regular programme to be drawn up each time, and a number of "sisters" taking part in the meeting. There was a grand beat up of members, and the plan was laid before them and received warmly, though a few of the faithful old ones sighed for "the good old days," and were told that there was nothing to prevent their meeting weekly to pray, but we felt it best not to try to impose on all a duty which they certainly would not, and frankly said they could not, fulfil.

So it was settled, and now for nine or ten successive months we have had full and deeply interesting and interested meetings. We meet alternately in the two

churches on the island, and there are usually from 80 to 100 women present, besides a number of senior scholars from the three girls' schools. Our programme is very varied, but a number always take part, and we have even had as many as 33 speaking and praying in the course of an hour! We have considered "our country" (China), its good and its bad customs, its troubles past and present, and its hope for the future. We have looked at the "women of the Old Testament," each being briefly treated by a different sister. We have studied Matthew's Gospel in a cursory but perhaps not profitless manner; we have had a "news meeting," when friends from different parts of our large southern Fokien district told of the work and asked our prayers; we had a meeting on "fruit"; and another on prayer, when a good many of the prayers of the Bible were studied, and their examples pressed home. One afternoon we heard the story of Miss Johnson's journey in the Holy Land, and great was the excitement over her curios; while yet again we took a flying journey through the whole Bible, and found that it was indeed a mine in which we should all delight to dig. Another afternoon we had a series of object-lessons on "lamps," taken chiefly by the foreign ladies; and once again we glanced at the lessons taught by some of the "women of the New Testament."

Of course, all this means careful work beforehand, not only on the part of those who get up the programme, but of all who take part. Kolongsu Island is exceptional in the large number of young Christian women, who have been in our schools, and know their Bibles well; but even for them it means some quiet thought and study to look up suitable references, or prepare a brief abstract of the contents of some chapter, or the life of some Bible worthy. This preparation is, we feel, not the least valuable part of the meeting. The feeling which all must have that it is "our meeting, and we are responsible for its prosperity," is another important advantage, while in teaching our sisters to open their mouths, whether to speak of the Bible or to pray, we feel that we are doing a distinct service to their own spiritual life. Another indirect result has been the quickening of the public monthly meeting held by turns in each of the six churches in Amoy city and on Kolongsu Island. A feeling, perhaps half unconscious, sprang up that the men must not let the women outdo them; and now a little printed slip is issued every month announcing who will preside, and who speak, and on what subject, and urging all to attend, and to prepare by prayer for the meeting. In this way interest in these united meetings has been greatly quickened and the numbers increased.

Pray for these meetings that through them the life of the churches may be deepened and strengthened, and that God's name may be glorified.

CHINA.

The Rev. W. Hopkyn Rees, writing at the end of April, says: "I am now returning to Tientsin after a month's absence. I have been received everywhere by officials and people with courtesy and hospitality, and welcomed by the converts with great warmth. I stayed in a small inn in the town of Hsiao Chang, never got to bed until after midnight, saw crowds of our people, listened to sad tales of suffering and

Among the loss which we knew not of before, and
Sufferers had much dealings with the gentry who
in the North. are now trying to make up for their delinquencies in the past. I observed

that the heart-wounds of the Christians have not yet healed, and many will go to the grave bearing these traces. . . . Services are being regularly conducted at most of our old out-stations, in houses lent to us, but before the autumn there will be a number of substantial places of worship open. I also started a few boys' schools. So that the work is slowly but surely being reorganised, and I was delighted to notice a healthy spirit animating most of our helpers and members."

Dr. Arthur Peill, writing from Tientsin (March 19th), puts the situation and the problem in a nutshell when he says: "The Board says 'You mustn't grow.' But we can't help it, because we are alive, and life means growth. It we didn't grow we would be dead, and the mission might as well be given up, as it would only cumber the ground. God is with us, so growth is spontaneous and natural. But in that very fact lies our

The Problem hope, for surely God who has begun this
in a good work will see it through to the
Nutshell. end. . . . We all feel that God has got great things in store for us here.

The martyrs have not died in vain. Already their former enemies are wondering if they were right, and some are inquirers now, whilst we believe these are only

the first fruits of the harvest that is soon to be reaped. May God fit us all for the work before us, and rouse us, whether at home or abroad, to a new and high sense of our responsibility and privilege!"

The Rev. J. S. Wasson, of Chiang Chiu, writes (April 1st): "I have just returned from a three weeks' journey round the country churches, and have had a good time. The churches at each place were crowded with people, and I think their anxiety to hear the Gospel was more eager than ever. This multitude belongs to the middle and poorer classes, with just a sprinkling of the *literati*. I find that in going round visiting, the opportunity is better than ever it was, and the people are more pleased to hear. There is no doubt the minds of the people are more open than they ever were before. Partly this is owing to the troubles of the past few years, but I think it is also due to the persistency with which

The Problem the Roman Catholics and Japanese propagate their churches. When I came
again. here the Roman Catholics were not nearly so alive and aggressive as at present, and

it is only a short time since the Japanese started their propaganda. The methods of these two are somewhat similar. They promise large support in helping the people to settle law cases with the officials; indeed, the Japanese make the rule that a sum of one or two dollars paid into their funds gives the promise of their help when law cases come on. No doubt this appeals to a large class of the Chinese who are glad to take this opportunity to get out of trouble. But the people realise the difference in our way of doing things. I have often heard the remark: 'Yes, this church has more doctrine and truth than the other churches.' . . . I am glad to report distinct progress in the matter of self-support. Seven out of the twelve churches in our Chiang Chiu district are now self-supporting, while others are well on in the same direction."

INDIA.

The Rev. A. Devasagayam, the assistant missionary at Salem, writes (May 7th): "It is quite true that there is an idea among very many of our Indian Christians that England is so rich a country, and the Christians of England have so much money to spare for God's work, that the Indian Christians need do little or nothing towards it, since they are very poor. But I am happy to say that this long-standing idea is losing its vitality gradually in many of our Indian churches. To substantiate this statement of mine, I think it would not be

out of place to mention here that our church in Salem has during the last year contributed Rs. 400 towards the up-keep of the church and the maintenance of the poor, and Rs. 370 towards the repair of the church roof. As

A Growing Spirit of Self-support. Mr. Dignum, then missionary in charge of the Salem Church, remarked, 'Rs. 770 is a very considerable sum for a church of 120 members to raise in a year of scarcity.' I am thankful that I am

able to make a similar statement regarding our infant church at Namakal also. Its numerical strength is only forty-five, which represents men, women, and children, and of these twenty-five are church members. During the last year they contributed Rs. 62 towards the up-keep of the church, and Rs. 14 towards the Madras Bible Society. Beside this a member of the church, a constable by profession, whose salary is Rs. 30 a month, has given us a very handsome contribution of Rs. 30 (that is to say, a month's salary) towards our new church building. Another member, who gets a salary of Rs. 10 a month as a colporteur of the Madras Auxiliary Bible Society, has promised to pay in Rs. 2 monthly towards the church building until it is completed."

The Rev. N. C. Daniell, of Vizagapatam, sends an interesting account of a recent tour, lasting nearly a month. "During the month," he says, "we spoke to 12,000 or 13,000 different people. Some were abusive, but the majority listened with patient attention, while a goodly number listened with the liveliest interest. A conversation at the tent later showed how great the

Two Sermons a Year. had gripped the subject preached. I hope to visit these people again in six months' time, and until my next tour among them they probably will not

hear even the echo of the Gospel message. What results can you expect from a bi-annual preaching? Let the churches at home content themselves with two sermons a year, and think of the probable result! Then what result can you expect from such a state of things in India with its caste and its traditions?"

SOUTH AFRICA.

The Rev. H. G. Cullen Reed writes from Matebeleland (April 18th): "The progress I noted in my report is, I am glad to say, still going on, though much opposition is being raised, especially in regard to girls who have all been promised as infants to polygamists, and now are refusing to carry out the contract. One or two have failed under the test, but the strain upon them is very

great. Last Sunday I baptized twenty-four who have now stood a year's probation and whose knowledge and character, so far as we could test it,

Twenty-four Baptized. seemed to warrant it. Of these, four were women, two being wives of two of the men baptized at the same time. All

individually took vows to renounce all customs contrary to God's Word, expressed belief in the Apostles' Creed, resigned themselves to the guidance and love of Christ, pledged themselves to daily reading of God's Word and prayer, attendance at services, Christian marriage, giving of alms, and towards the spread of the Gospel, and to take personal part in this last; trusting for all to the help of God. I do not propose to admit them to full membership at the moment, but to allow them still further probation. I have instituted a monthly collection among the inquirers, and the first collection realised £3 13s. May future months maintain the standard."

NEWS NOTES.

CHINA.—The Rev. John Parker, of Chung King, sends an interesting account of the extraordinary popularity of the Gospel and the missionaries in Sz-chuan at the present time. The chapels are crowded and the "inquirers" are legion. But, unfortunately, the motive of all this is in most cases a selfish and material one. Our missionaries are taking a firm stand against all attempts to use the name and influence of the church for private ends.

INDIA.—In a recent article on L.M.S. work in Salem the *Christian Patriot* (Madras) says: "The mission at Salem is a miniature system of complete missionary equipment. No area worked by the L.M.S. in South India presents a more hopeful outlook."

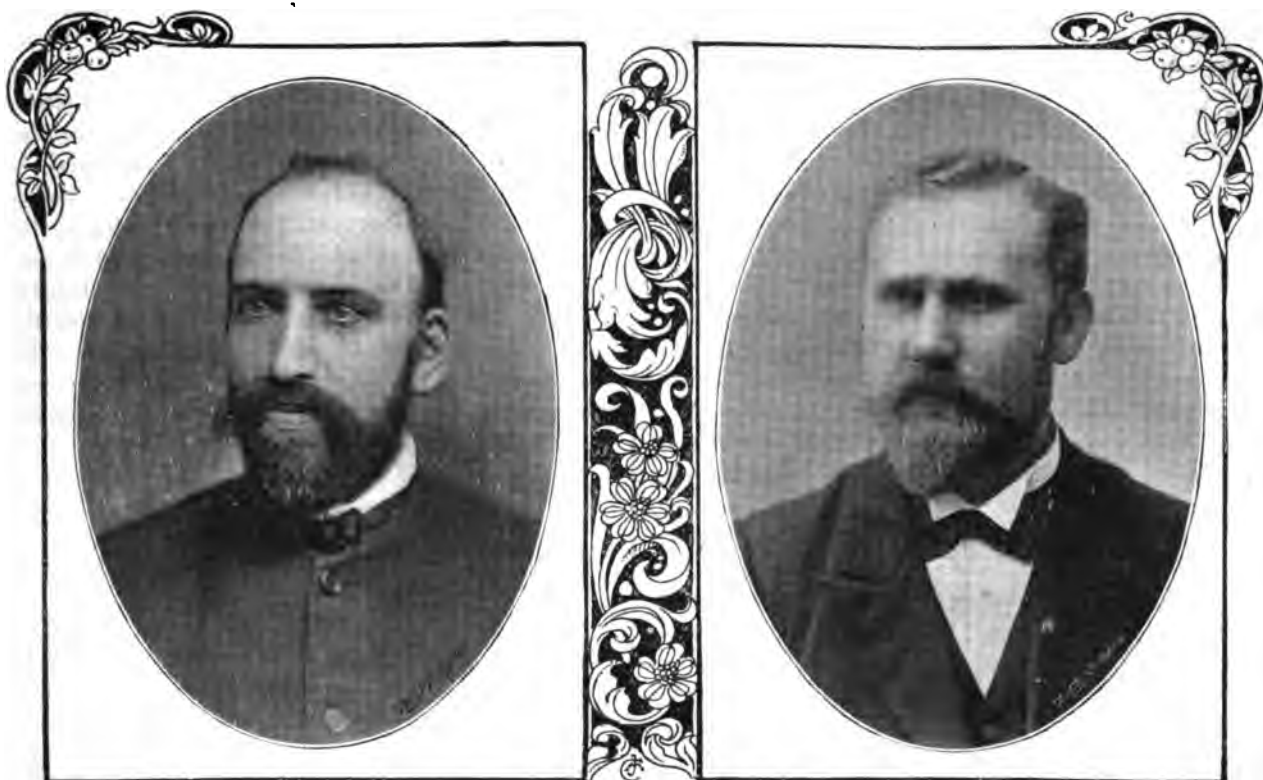
CENTRAL AFRICA.—Mr. Govan Robertson recently paid a visit to the mission of the Roman Catholic "White Fathers," fifty miles north of Kasanga. "They were very hospitable and friendly," he says, "and I was much interested in their earnestness. But what a poor gospel to bring to Africa! Prayers were in Latin, and there was no sermon—nothing that the heathen could understand at all." Mr. Robertson is now on his way home, as also are Mrs. Purves and Mrs. May.

SOUTH AFRICA.—The Rev. John Brown has reached Taungs again in safety.—The Rev. J. Richardson has taken temporary charge of the Claremont Church, Capetown, during the absence on furlough of the Rev. A. Vine Hall.

BRITISH GUIANA.—At the recent Congregational Union meetings two young men, trained by the Rev. A. W. Wilson, were ordained to the work of the ministry. "They have won the esteem of their people," says Mr. Wilson, "and I think they will do well."

MADAGASCAR.—At the last meeting of the Imerina District Committee a bag was placed in the room to receive contributions towards the Society's deficiency. The amount thus given was £28.—Miss Annie Matthews has taken the degree of M.A., at Aberdeen, with honours in English.

OUR PORTRAIT ALBUM.



THE REV. J. J. K. HUTCHIN.

THE REV. J. J. K. HUTCHIN, born in 1857, received his theological training at Rotherham College, and in 1882 was appointed to Rarotonga, in the Cook Islands, one of the earliest of the Society's missions, the island of Rarotonga having been discovered by the Rev. John Williams in 1823. Here Mr. Hutchin has recently completed his second term of service, and is now the senior missionary in the group. His chief work has been the superintendence of the important Training Institution for Native Pastors and Missionaries, which has sent twenty-eight teachers to New Guinea during the past ten years. It was on Rarotonga that James Chalmers spent his first term of missionary service, and his recently published *Life* contains many interesting letters from the famous New Guinea pioneer to Mr. Hutchin.

THE REV. LEOPOLD SCARSI, of our Salem Mission, was born in Italy in 1867, his father being a marshal in the Royal Carabineers. At the age of eighteen he determined to become a monk, and entered a convent near

THE REV. LEOPOLD SCARSI.

Milan. After completing his novitiate he spent a long course of training at the Carmelite Convent of Studies at Ferrara. Upon being ordained to the priesthood he offered his services for the foreign field, and was sent by the Propaganda to Travancore in 1893. Towards the end of 1894, having been sent to combat the "errors" of two priests who had been converted to Protestantism, Mr. Scarsi began to feel doubts as to the truth of Romanism. The work of the L.M.S. in Travancore also produced a great effect on his mind, and after earnest study of the New Testament he became convinced that the teaching of the Protestant Church was most in accord with the mind of Christ and the practice of the early Church. Finally, after long mental and spiritual anguish, he severed his connection with the Roman Church and offered his services to the L.M.S. For eighteen months he served on probation, and was then accepted as a full missionary of the Society. Mr. Scarsi is doing particularly valuable work in connection with the movement among the Shanars in the Salem district.

A PHONOGRAPH IN A LEPER ASYLUM.

MISS HINCHLIFF, of the Friends' Mission in Madagascar, sends an interesting account of a visit recently paid by her, in company with Mr. and Mrs. Sharman and Miss Craven, to the Leper Settlement, near Ambatovory. This Settlement was formerly under the care of the L.M.S., but was attacked by the rebels in 1896, when the evangelist in charge was burnt to death along with many of the inmates. The French Government has now taken over the charge of the Settlement, and two French Protestant sisters are superintending the work. Another Settlement at some distance is in charge of Catholic sisters. Native doctors with French diplomas are appointed by the Government to help the sisters, and official visits of inspection are paid at regular intervals.

"At this Protestant Settlement," says Miss Hinchliff, "a native evangelist is stationed who conducts service every morning, and is supposed to assist in performing the last offices for the dead and dying, though the sister tells us he is too frightened to be the help he ought to be at such times. Arrangements are now being made by which missionaries of any creed will be able to visit and preach in turn either at this or the other Settlement. I had with me a phonograph which a kind friend gave me in England, and I had asked whether it would be in accordance with regulations to let the patients hear it. The sister said they would be most grateful. While we were looking round the premises a messenger was sent to the cottages in which the lepers live to summon to the chapel all who were able to come.

"Some of the eager faces were quite interesting and pretty, and bore no trace of the dreadful disease. I explained the reason we had come and the nature of the phonograph, and then set it going. I wish I could describe the effect it produced on them, their looks of wonder and astonishment, gradually changing into delight and satisfaction, and ending with expressions of intense and intelligent appreciation. They enjoyed everything, but their natural love of good music was shown by their request for a repetition of 'Men of Harlech,' a quartette in Welsh by splendid voices. A 'laughing song' and a 'cats' quarrel' amused them all, especially the children, of whom there are about thirty. It was quite refreshing, though very pathetic, to see that they could so far forget their sad lot as to be able to enjoy a hearty laugh. Before leaving the chapel we

spoke a few words to the lepers, and told them how they could help us by their prayers. Their faces beamed in response, and they earnestly assured us that they would thus remember us.

"The children have school every day, and the teacher told us that he could truly say that he realised God had stricken him with the disease because He had work for him there, otherwise the children might have had no teacher. Two babies have lately been added to the number of inmates. One has died and the other is being cared for by one of the sisters. As it shows no trace of disease she hopes to save it by keeping it apart. It was touching to see her devotion to it, and how the little one smiled up at her as she prattled away to it in French. We all pray that these devoted ladies may long be spared to carry on their Christlike work."

A GRAIN OF MUSTARD SEED.

BY EMILY HUNTINGTON MILLER.

SHE had passed her eightieth year, and her worldly possessions were the simple furnishings of two small rooms, and a pension that with wise management enabled her to live in what most people considered poverty, but which this sunny old saint counted as comfort, giving daily thanks for the bounty of the Lord, who had not forgotten to "supply all her needs," according to His promise. She sat at her small table in the small sunshiny room, an empty box open before her, and six little piles of money ranged about it—shillings, sixpences, threepenny bits, and three sprawling heaps of pennies. It was not an orthodox mite box, but a square-sided affair that had originally held mustard, and proffered no exhortation beyond the advice to "Get the Best," which is certainly Scriptural, and applies to all the investments of life.

The mustard box was not an accident. It had been set apart years ago to hold the sacred tenths from the family income, and to Mrs. Ainslee no money could seem so precious as that which was gathered mite by mite in this trusty depository. Besides, was it not a perpetual reminder of the "faith like a grain of mustard seed," before which mountains removed, and of the kingdom whose beginnings were like the smallest of all seeds, but which would surely fill the whole earth? She was not very strong on figures, but she counted the piles over and

over, summing up the amount with a stubby pencil, and shaking her grey head over the total.

"Seems such a mite for a woman to give that has had goodness and mercy for eighty years in this world, and is going to have it right along in the place the Lord has prepared for her. I just feel hungry to bring a big gift—a great overflowing cup of thanksgiving." But as she mused her eyes fell on the open Bible, and the smile came back to her face. "Why, of course, it's the Lord that makes the cup overflow. I daresay it was a small pot of oil that widow woman had till she began pouring it into her neighbours' pots and vessels. I'll trust the Lord to make my offering overflow. He knows I'd love to do more if I could." She took up her Bible to look for a text, but found it hard to choose among so many words of praise and promise.

"I'll fill the box up with promises," she said triumphantly; and, pleased with the idea, she wrapped each pile in a paper of its own, on which was written one of her favourite texts. Finally, she brought from her pocket a slim knit purse. She poured the small store of coins upon the table, hesitated a little, and then selected a sixpence.

"There," she said, "I don't really need milk in my tea—folks say it's wholesomer without—don't seem as if a body ought to expect milk and sugar both when the promise only says, 'Bread shall be given him: his water

shall be sure.'" The extra sixpence was winged with this petition, "Now he that ministereth seed to the sower, multiply your seed sown, and increase the fruits of your righteousness," and then added to the precious treasure-trove.

"It's such a lovely day," reflected the dear old saint, "I believe I'd better carry my box right over to Mrs. Lawrence, so's it'll be on hand, in case I can't get out to the meeting on Thursday."



"SHE SAT AT HER SMALL TABLE."

Mr. Lawrence, in his comfortable office, was also conscious that it was a lovely day, and his tide of fortune having long ago set him beyond the need of being a slave to business, he went home earlier than usual, going up the steps of his beautiful home as a sunny-faced old lady was coming down. In the library his wife was sitting smiling, yet tearful, with the dingy old mustard box on the olive-wood table before her, and the contents lying in state in a card-receiver of precious jade and silver.

"Well, Jennie," began Mr. Law-

rence, "are you taking account of stock? The mustard seems to be pretty low."

"O, Robert, sit down here. Yes, I am taking account of stock, and was just concluding that a good many items besides mustard were pretty low. Look at this, Robert; it is Mrs. Ainslee's mite box. She has just brought it in for the Thursday missionary meeting."

"You don't mean to tell me that your society takes

money from a poor old body like Mrs. Ainslee, and that you encourage her to give it?"

"She doesn't need encouraging. Giving her mite to the Lord's work is the one luxury of her life, and I think nothing could make her feel really poor but to be deprived of this pleasure. But look at this box. Every penny that goes into it means one penny less for her own comfort; but I don't believe she ever thought of it in that way. It is just as it used to be with us in those old days when we used to scrimp ourselves on gloves and cake and desserts to save money for an outing. We never thought of it as a hardship; it was getting the most out of the money, and keeping out of debt. And, Robert, I've been thinking whether I really give anything in that spirit of delight, whether I am even keeping out of debt."

"If you mean to the Lord, of course we must always be in debt to Him; the best of us are only unprofitable servants."

"Dear, do you think we ought to be satisfied to be servants when He has said we might be friends, and come into such close relations that His work and His plan would be ours? I had a little glimpse this afternoon of how much love counts for in service, and how precious a child might be who isn't able to serve very much, but just has boundless love and devotion."

Mr. Lawrence mechanically took up one of the little parcels and unrolled the paper. What a mite it was—only a fraction of what he had spent that day for his lunch—and yet here was a promise that was a pretty substantial endorsement of value sent along with it: "*My God shall supply all your need, according to His riches in glory by Christ Jesus.*"

"She told me once," said his wife, reading over his shoulder, "that the Lord sent her that text at the only time she was ever tempted to break her established custom of setting apart a tenth of her income for the Lord's work. Her husband was in the army, and her children were small. They needed shoes, and the rent was nearly due, and with the month's wages came the news that her husband could no longer hold the place in the dispensary that had been temporarily given him, so that hereafter there would only be the pay of a common soldier to depend upon. She went away to pray over it, and the Lord sent her this text, so that it was just as if it had been spoken in her ear. She rose from her knees and put her tenth into the mustard box, and went about singing, without an anxious thought. Before rent-day another letter came with the news of her husband's pro-

motion, with an increase nearly double the amount he had lost."

Mr. Lawrence smiled at his wife's enthusiastic face, and said, "Well, just suppose she had not had faith; do you think it would have prevented the promotion?"

"Perhaps not," said Mrs. Lawrence, gently; "but only think how ashamed she would have felt that she had not trusted her Heavenly Father, because the promise was there and had been for hundreds of years."

Mrs. Lawrence was summoned to meet callers, and her husband, scarcely conscious of what he was doing, opened the other parcels of money, reading the texts and counting the small hoard. They were familiar words, for he knew his Bible; but if the Spirit who spake through holy men of old had moved this saint of the latest century in her choice of texts, they could not have been more like "sharp arrows of the mighty."

"If there be first a willing heart"—how much he had made of that! he had never grudged giving; it had been a pleasure, and he had counted this very satisfaction as a virtue that sanctified even small gifts. But why had he never really thought of this—"it is accepted according to what a man hath"? When had he given according to what he had? When had his gifts ever approached in generosity the giving of this poor woman? Why, a tenth of his income would mean—he hardly dared think what it would mean. He picked up the old box and turned it about in his hand; "*Get the Best*," it counselled, "*Get the Best*." After all, was he getting the best? Was he not allowing the love of power and the fascination of success to absorb his thought and dull his perception of spiritual things? Was service the delight it once was? As riches increased had he not more and more set his heart upon them? In the stillness he could hear a voice that seemed more a breath from far-off years whispering to his soul: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

He turned suddenly to the table, filled out a cheque, and selecting the solitary sixpence that Mrs. Ainslee had added to her thankoffering, wrapped the cheque with it in the benediction the apostle penned for the Corinthians. And so it came about that when the mite boxes were opened, and the President read, "Now he that ministereth seed to the sower, multiply your seed sown, and increase the fruits of your righteousness," the prayer was already answered, and Mrs. Ainslee's grain of mustard seed had already increased the fruits of righteousness, and multiplied far beyond the thousandfold.—*Woman's Missionary Friend.*

TAMATE'S LIFE AND LETTERS.*

IN the Society's Annual Report for 1902, expression is given to a sense of disappointment at the smallness of the response to the appeal for honouring the life and work of James Chalmers by the establishment of some permanent and worthy memorial. The publication of Mr. Lovett's book ought to result in the speedy removal of such a reproach. The memorial, it will be remembered, is to take the form of the commencement of a mission, as soon as opportunity permits, to the Aird River tribes, at whose hands Chalmers and his colleague suffered death on Easter Monday of last year. No one, we feel confident, can read this book without feeling not only the peculiar appropriateness of such a proposal, but also the eminent desirability of it in itself.

At this Coronation season, when our thoughts are full of Empire and its responsibilities, the services of Chalmers and other great pioneer missionaries ought not to be overlooked. Mr. Lovett takes up the cudgels earnestly and effectively against Lord Salisbury's silly statement that missionaries are not popular at the Foreign Office. Admiral Erskine, in his official report of the annexation of New Guinea, strongly urged that the invaluable services of Chalmers and Lawes should in some way be duly acknowledged by Her Majesty's Government. The suggestion was treated with silent contempt. As Mr. Lovett says: "Not for the benefit of the missionary, but for the credit of our Government, it would be a desirable change if the high authorities of our Foreign and Colonial Offices would convince themselves that a man who has given his life to the work, and who knows the language and thoughts of the people, is at least as good a judge and as sound an authority to be consulted as the Consul, or as the man who is living abroad simply to make money and then depart." At the same time full acknowledgment is made in this book of the sympathetic attitude and frequent services rendered to the missionaries by the successive Governors of New Guinea, who have happily all been men who could appreciate the benefits of missionary work.

It is impossible, within the space at our disposal, to mention more than one or two of the good things with which the book is filled, and the task of selection is no easy one. How the Greatheart of New Guinea lives for us once again in words like these: "Send out two or three young missionaries," he wrote in 1878, "men altogether Christ's, who will think nothing of a few hardships, and spurn the notion that the work here involves any sacrifices. I think the word 'sacrifices' ought never to be used in Christ's service. Let them be men and women without any mamby-pambyism." Or take the words of his Exeter Hall speech in 1886, quoted with such

effect in Mr. Jowett's sermon this year: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary!"

But perhaps the man is summed up best of all in one of his latest letters, written just a month before his death. He has been speaking of the death of his wife, and goes on: "There will be much visiting in heaven, and much work. I guess I shall have good mission work to do; great, brave work for Christ. He will have to find it, for I can be nothing else than a missionary!"

It was impossible for anyone to meet James Chalmers without recognising that he was, indeed, what Admiral Erskine has called him, "a really great Englishman." But this story of his life reveals him as greater than we knew. There is no attempt made to conceal his failings or to glorify him unduly; but when all is said, we feel that Stevenson summed the matter up and said the final word when he wrote: "He has plenty of faults, like the rest of us; but he's as big as a church."

Stevenson, on one occasion, declared it to be his great ambition to be permitted to write Chalmers' life. It would have been a curious piece of work, unique among missionary annals. Perhaps it would have been the book for which, as we are often told, the world is waiting, a book which would so depict the heroic and romantic work of missions as to interest and convert the man who cares for none of these things. Stevenson's very ignorance of missionary matters, his detachment from the professional and official point of view, would have been no small advantage to him. Mr. Lovett is almost too familiar with the work of foreign missions. It is not easy for him to put himself in the place of the man in the street. Too much knowledge is assumed on the part of the general reader. There are several places, for example, where footnotes, or explanatory comments of some kind, are badly needed. On the other hand, an intimate knowledge not only of the particular subject of the memoir, but of missionary work in general, is obviously a great advantage from the point of view of accuracy and balanced judgment, and in this respect Mr. Lovett's work leaves nothing to be desired.

We regret that the B.T.S. has not seen its way to issue this *Life* in a cheaper form. It ought to be read by thousands of our people, and we believe that if the price was more within the reach of their purses it *would* be read, and would call forth a new spirit of enthusiasm for the Mission in New Guinea and for missionary work in general. The present volume is beautifully printed and is well worth its price, but we hope it will not be many months before a new edition is issued at half the price.

"James Chalmers: His Biography and Letters." By Richard Lovett, M.A. Price 7s. 6d. net. Religious Tract Society.

THE BOARD ROOM.

THERE were sixty-nine Directors present at the first meeting of the new Board, held on May 27th, when the Rev. W. Hardy Harwood presided for the last time as Chairman of the Board. Prayer was offered by the Rev. W. A. H. Legg, M.A., of Maidstone.

The Foreign Secretary introduced the Rev. Bowen Rees, of Matebeleland, who has been compelled to return to England owing to the serious illness of his wife. Mr. Rees briefly addressed the Board, expressing the hope that he would be able to return to Africa within a few months.

The result of the ballot for Chairman was that the name of Mr. W. A. Hounsom, of Brighton (Deputy-Chairman for 1901-2), stood first on the list, but Mr. Hounsom stated that he must regretfully decline to accept the office. In the second ballot Mr. F. N. Tribe, of Bristol, was elected to the chair. [Mr. Tribe also found himself unable to accept the position.]

Two ballots for Deputy-Chairman were taken, with the result that the Rev. R. Lovett, M.A., was elected to the post.

The thanks of the Board were heartily accorded to the Rev. W. Hardy Harwood for his services in the Chair during the past year, and to Mr. W. A. Hounsom for his services as Deputy-Chairman during the same time. Mr. Spicer and others spoke in the warmest terms of Mr. Harwood's devotion to his duties, and of his many services to the Society.

It was unanimously resolved that the best thanks of the Directors be accorded to the Rev. J. H. Jowett, M.A., of Birmingham, to Sir William H. Broadbent, M.D., K.C.V.O., and to the other speakers and helpers at the anniversary meetings; also to Messrs. W. Edwards, Jun., Horace G. Holmes, F.C.A., James McLaren, and Arnold Pye-Smith, for their valuable services as honorary auditors during the past year, they being requested to serve in the same capacity for the new year.

A brief discussion took place upon the recommendations of the Special Committee for increasing the income of the Society to an amount equal to the expenditure at the present time. Finally the matter was referred to the Funds and Agency Committee for consideration and report.

The Foreign Secretary reminded the Board that, in order to keep the expenditure within the limit decided upon at the special meeting of Directors on May 6th, it will be necessary not only to prevent the normal annual increase of expenditure, which is from £2,000 to £3,000 a year, but also to reduce the expenditure by £1,400, by which sum last year's expenditure was in excess of the average for the last two years. To do this would, therefore, mean a reduction of the normal expenditure by fully £4,000. He hoped the subject would occupy the attention of the Directors very fully at their next meeting, because it was evident that if such reductions were to be made it could be only by a very careful re-arrangement of the present methods of providing funds for the maintenance of work.

At the meeting of the Board on June 10th (79 Directors present), the chair was occupied first by the Rev. R. Lovett, M.A. (Deputy-Chairman), and afterwards by the Rev. J. P. Gledstone. Mr. F. N. Tribe having felt compelled to decline to serve as Chairman, a further election was necessary. This resulted in the appointment of Mr. G. C. T. Parsons, of Birmingham.

The Foreign Secretary introduced the following missionaries, lately returned on furlough:—The Revs. G. H. Macfarlane (Cuddapah), A. A. Dignum (Salem), J. W. Wilson (Chung King), and Dr. G. H. Peake (Madagascar). Each of these briefly addressed the Board.

The present method of electing the Chairman and Deputy-Chairman of the Board by open ballot being felt to be unsatisfactory, the Consultative Committee was instructed to consider the question of modifying the system of election.

The Home Secretary announced the present position of the Deficiency Fund (see below), and also referred to the small response hitherto made to the suggestion of a special Coronation collection in the churches.

The resignations of Miss Beatrice Harband, of Bellary, and Miss MacDonnell, of Neyoor, were accepted with great regret.

The Foreign Secretary referred with sorrow to the deaths of the Rev. W. J. Wilkins, formerly of Calcutta, and Mrs. Benjamin Rice, of Bangalore, widow of one of the Society's most distinguished South Indian missionaries (see page 162).

The Examination Committee reported that, owing to the condition of the Society's finances, they were unable to recommend any appointment for four accepted candidates now finishing their college course.

FROM THE HOME SECRETARY.

THE deficiency is not yet made up. Last month I reported that we needed £20,000. Now I have to write that we need £19,160. Unless we can accelerate the pace, the deficiency will be with us nearly two years more. The encouraging feature of the past month has been the number of contributions that have come. The sums have not been large, but the givers have been numerous. In some cases special church efforts have been made, and in many other cases it has been resolved to help at no distant date.

* * *

I AM most thankful for the growing recognition of the power of little things, and gratefully acknowledge the generous and laborious help of many friends in gathering them in. Our present task is to increase the list of regular subscribers. I see no reason why the list should not be doubled almost immediately, and I doubt if it would be any exaggeration to say that it might be trebled.

* * *

"THE Missionary Problem" is now—if never before—a home problem. Its solution is the realisation of the Home Office ideal, which I have often mentioned here—viz., every

Church member, or rather every member of Christ, a regular supporter in prayer and gift of foreign missions. We have now to press forward in that direction.

* * *

THE holiday season has begun, and some have more leisure in holidays for quiet thought. I wish they would think out plans for the winter's campaign in their own church. Some are drawing up programmes for literary societies, Christian Endeavour gatherings, guilds, young people's meetings, and it is credible that some ministers are making lists of subjects for sermons. Let me plead with all not to omit the evangelisation of the heathen from their topics, but to put it in the foremost place. I frequently hear from ministers of the benefit they and their people alike have received from having a missionary sermon or lecture once a quarter. I cannot imagine a more thrilling or inspiring story than that of James Chalmers, edited by Rev. R. Lovett, M.A.

ARTHUR N. JOHNSON.

FROM THE SECRETARY OF THE WATCHERS' BAND.

ALTHOUGH it is two and a half months since our year closed, there are still 69 branch secretaries who have not sent in their renewal forms. Some are very large branches, and owing to illness or absence from home, the secretaries have been prevented from doing their usual work. But others are very small branches, the forms of whose members could be collected in a very short time, and yet I have heard nothing from the secretaries to account for the delay.

I do not wish to be unduly impatient, but should be exceedingly thankful if I could have all the returns at once so as to make up the books for last year.

* * *

ABOUT a year ago one of our Welsh secretaries wrote saying that her branch must really be given up, as all interest had apparently waned, and members were dropping away. I tried to encourage her to keep on, feeling sure God would show her what to do to arouse fresh interest. And He did. She writes: "I made it a matter of special prayer to my dear Lord and Master, and the answer to my prayer was, 'Call a special meeting at the Christian Endeavour.' So I did. I can assure you that it was with a great effort and by God's help that I got the courage to speak at the meeting."

Since then a wonderful blessing has come down on that branch; Watchers who had fallen away have renewed, the membership has been doubled by new members joining, and delightful meetings for prayer have been held. A few weeks ago they had a social tea meeting, and a nice sum of money was forwarded as the proceeds to the Society.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
London ...	City Temple (revived)	Mr. T. C. Hankin.
Westerham...	— ...	Miss E. G. Shawyer
Burwash ...	— ...	Mrs. Noakes.
Southampton	Pear Tree Green	Mrs. A. White.

BRANCH.	CHURCH.	SECRETARY.
North Anston ...	— ...	Mr. E. Robins.
Coleford ...	— ...	Mrs. Harrison.
Gateshead ...	— ...	Mr. J. Hudson.
Wctton-under-Edge	Tabernacle ...	Miss J. Smith.
Cleckheaton ...	Providence ...	Mr. J. Briggs.
Croydon ...	Salem... ...	Miss E. Hodgkiss.
Wortley ...	Bethel ...	Mr. F. S. Scholes.
Dawlish ...	— ...	Miss S. Keene.
Nottingham ...	Blomsgrove ...	Miss L. E. Barber.
Preston ...	Grimshaw ...	Mr. E. Barnes.
Deal... ...	— ...	Miss C. Dancer.
		Miss J. Harmsworth.
		JESSIE M. BALGARNIE.

OUR FELLOW WORKERS.

"I admit no Christianity without fellowship.—ZINZENDORF.

THE journal of the Austrian Evangelical Church, the organ of the "Los von Rom" movement, states that the number of conversions to the Evangelical Church in 1901 was more than 6,000, while in the previous year it was 4,516. During the four years in which this movement has been going on, the number of converts in Austria alone, without taking into account the similar movement in Hungary, has amounted to more than 21,000. In 1901 thirty-eight evangelical churches and stations were founded, thirteen of which were in Lower Austria, Styria, Carinthia, and the Tyrol, provinces which have hitherto been known as citadels of Catholicism.—*Il Bollettino della Chiesa Valdese.*

* * *

GERMAN PROTESTANT MISSIONS.—The Manual of the Saxon Missionary Conference (just published) gives the following statistics of the strength of German Protestant missions:—There are twenty-three societies, with 884 male and 103 female missionaries in the field—the Moravians supplying 200 brethren, while the Basle, the Rhenish, and the Berlin societies send out upwards of 100 each, and these are aided by 140 native pastors, and 4,300 teachers and assistants. Special attention is devoted to the schools, of which there are 1,918 (both elementary and higher grade), accommodating 90,400 scholars. The expenditure of these missions, according to the last return, amounts to £350,000, of which total the sum of £300,000 is borne by the various societies, while the balance is made up of contributions from native churches and school grants.—(B. H.)

* * *

FROM the Zambesi M. Jalla reports:—"We have had no new professions of faith lately; but none the less are we deeply convinced that there is real inward progress in many of our converts. There is more interest than formerly in religious teaching; there is a deeper feeling of responsibility. A chief said lately, in allusion to the workers we have lost and those who have been obliged to go home, 'If the missionaries die or have to go home it is not their fault in the

least. It is from us that the account will be demanded. . . . We have never had so many scholars at Shesheke as this year. The progress which they make is less encouraging than their numbers. Their teachers being constantly overworked are obliged to neglect many things. In September, an envoy from the king assembled all the chiefs, and publicly blamed them for not taking the education of their children more seriously. The chief Litia added :—' You deceive yourselves in thinking that we are a great nation, much more advanced than the others. On the contrary, we are the most backward of all the nations, because it is education which is the condition of a people's progress.'—*Journal des Missions Évangéliques*.

* * *

THE Norwegian missionary Rustad writes :—" Never since we began our work in Madagascar has our labour had such glad result as now. The people flock to hear the message of God as they never did before ; it is not only on Sundays that they gather in the churches, but once or many times in the week ; there are even places where they meet every day for worship in the churches, generally in the morning from six to seven, which is the best time for the Malagasy, before they begin their day's work. It is very encouraging to find the churches, so early in the morning, often almost filled with attentive worshippers. Our pastors are out almost daily at such meetings, often at two places every morning ; and by the time they have breakfasted and rested a little, they have to go out again to candidates' classes, to visiting the sick, or to the schools. A pastor said to me one day : ' A little while ago we were so glad when we had three or four candidates for baptism in each church ; now it looks as though all would become Christians, if we only had enough teachers competent to instruct them.'"—*Norsk Missionstidende*.

* * *

SINCE Mrs. Besant succeeded in starting her Hindu College in Benares she has come to see more what the reality of Hinduism is than when she moved only in the pure ether of a theoretical ideal. At any rate, during the last few months she has expressed herself so strongly on the necessity of reform on many points that her orthodox admirers naturally begin to feel uncomfortable. She says the caste system can no longer continue in its present form ; that early marriages are the ruin of the nation ; that it is utterly wrong to withhold education and enlightenment from women ; that a social discipline which punishes breaches of caste, but not breaches of morality, must not be continued ; that priests and " holy men " as a class are so sunken in all kinds of depravity that reform is an imperious necessity. At the same time she writes in her *Hindu College Magazine* a series of articles in defence of Hinduism.—*Nordisk Missions-Tidsskrift*.

* * *

DUTCH NEW GUINEA.—Some Europeans, even in the deadly climate of New Guinea, attain a high record of service, as is proved in the case of Mr. Van Hasselt, a Dutch missionary who has just completed forty years of labour. He

is the senior missionary of the Utrecht Evangelical Missionary Society, which has been able to form in this extremely difficult field five stations, with some 250 converts. This veteran has been a man of great influence among the Papuans, and the Queen of Holland has shown her appreciation of his services to the Dutch colony by publicly conferring upon him an order of distinction. Two of his children are working with him in the same field.—*Missions-Nachrichten* (B. H.).

* * *

DR. ROUSE, of the Baptist Missionary Society, who is still working in Calcutta, first went out to that field in the year 1862. In the B.M.S. *Herald* for April, Dr. Rouse gives an inspiring picture of progress during the last forty years in India. In 1861 there were 479 foreign missionaries in the country : now there are 970. In 1861 there were 97 native ordained ministers and 1,266 other native preachers : now there are 890 of the former and 4,500 of the latter. But the greatest change is in the number of lady missionaries. In 1861 it is not known how many there were, but the number was certainly very small : now there are 1,100. Best of all, in 1861 there were less than 25,000 native communicants : now there are very nearly 300,000.

ANNOUNCEMENTS.

ARRIVALS.

REV. G. H. MACFARLANE, from CUDDAPAH, SOUTH INDIA, overland May 17th.

MISS F. A. WILLIAMS, from MADRAS, SOUTH INDIA, May 17th.

REV. J. PEARSE and MRS. PEARSE, REV. B. BRIGGS, MRS. BRIGGS, and MISS BRIGGS, from ANTANANARIVO, and DR. G. H. PEARKE, MRS. PEARKE, and family, from FIANARANTSOA, MADAGASCAR, via Marseilles, May 26th.

DEPARTURE.

MISS BLUNT, proceeding to PHELTON, SOUTH AFRICA, embarked per steamer *Gothic*, June 6th.

BIRTHS.

EVANS.—On April 14th, at Tananarive, Madagascar, the wife of Rev. W. EVANS, of a son (Robert Glyndon).

RICHARDSON.—On June 2nd, at Fianarantsoa, Madagascar, the wife of Rev. John Richardson, of a daughter.

DEATHS.

RICE.—At Bangalore, South India, on May 10th, Catherine, widow of the late Rev. Benjamin Rice, in her 83rd year.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COOMBS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



OF THE
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 795.—*Old Series.*

AUGUST, 1902.

[VOL. XL. No. 128.—*New Series.*

NOTES AND COMMENTS.

NONE element of good in the Society's present financial difficulties is already becoming manifest. We refer to the greater efforts which will have to be made in the direction of the self-support of the native church.

Thus Mr. Sharman, of Madagascar, says in a letter recently received: "I hope that one result of the extra pressure will be to evoke a larger amount of help from the natives. The churches here are undoubtedly getting more and more alive to their responsibilities, and I hope to live to see the day when the Malagasy Christians will bear a very large share of the grant now annually made for native agency and education." Similar expressions of opinion have been received from other mission-fields, and it is evident that the missionaries are prepared to do all in their power to meet the exigencies of the situation. In many districts, however, the poverty of the converts is so extreme that it is useless to hope for any relief at present from this source.

* * *

OUR Board of Directors is to be heartily congratulated on having secured Mr. G. O. T. Parsons, of Birmingham, as its Chairman for the current year. In the present condition of affairs, Mr. Parsons' business ability and experience, combined with his real enthusiasm for the Society's work, will be of the utmost value. Our thanks are due, not only to Mr. Parsons himself, but also to his partner in business, who has very readily offered to facilitate the arrangement. We trust that the new

Chairman may have the satisfaction of seeing a new era of prosperity begin during his tenure of office.

* * *

THE *Examiner* of July 3rd contained an important communication from our Treasurer, Mr. Albert Spicer, calling the attention of the churches to the serious financial condition of the L.M.S., and appealing for a frank and open criticism of anything in the Society's work or methods which does not commend itself to the churches. Mr. Spicer points out that during recent years every effort has been made to secure the representation of all parts of the country upon the Board of Directors, that the expenses of management are exceptionally small, that the administration is wise and prudent, and that the work abroad is being crowned with success on every hand. He therefore appeals to the churches to wipe out the remaining deficiency of £18,000 without delay, and to provide the necessary increase of £20,000 a year in the Society's income.

* * *

THE death of the Rev. Jonathan Lees, briefly announced in our last issue, removes one who has played a very prominent part in the history of our North China Mission during the last forty years. He was well known by the churches of this country, and his striking personality and whole-hearted enthusiasm for missionary work made him a universal favourite on deputation work. Some account of his life, and an appreciation of his work, will be found on page 191.

A MISSIONARY who has recently returned from Peking speaks of the marvellous way in which almost all traces of the siege have been removed. A stranger visiting Peking for the first time would find it difficult to believe that the events which so stirred the whole civilised world took place only two years ago. With these outward reconstructions has come also a change of temper. The officials recognise that China must come more into line with the powers of the West. Reform is the universal subject of discussion; but it is to be feared that what most of the officials desire is not reform for its own sake so much as to "save their face." It is far from pleasant to them to be compelled to have recourse to the foreigner for help in reconstructing their policy. We are glad to see that Dr. Martin, who was so ignominiously dismissed from the Principalship of the Peking University, has been invited by Chang Chih Tung to become the head of an important university to be founded at Wuchang. The geographical centre of the Chinese Empire will inevitably become more and more the true centre of its life and thought.

* * *

WE extend a hearty welcome to *China*, a new quarterly publication devoted to the religious, social, and political life of the great empire, and published by Messrs. Oliphant, Anderson, & Ferrier for the Christian Literature Society for China. The first number (of which a copy may be had from the publishers, 21, Paternoster Square, E.C., price 3d) contains articles on the Anglo-Japanese Alliance, Reform in China, Foot-Binding, and an excellent digest of recent missionary news.

* * *

THE work of the L.M.S. on the island of Raiatea was handed over to the Paris Missionary Society in 1890. The work has been well maintained by M. Brunel and his wife, who are now home on furlough. They have made special efforts to keep in touch with the children of English and American parents on the island, and are anxious to do still more on their behalf. Gifts of English books, such as missionary biographies and standard works of fiction, will be gratefully received by M. Brunel if addressed c/o the Paris Missionary Society, Boulevard Arago, Paris.

* * *

A MISSIONARY who has done a great deal of deputation work during the past few months suggests that one of the things our Society most needs is a "Company of Ingatherers," who should charge themselves with the work of collecting weekly or monthly subscriptions. Whether it would be a wise thing to form a new organ-

isation at the present time may be open to question; but there can be no doubt that a very large increase of income could be secured by the regular collection of small amounts. Let such "Ingatherers" be appointed in as many churches as possible. We feel sure that the young people of the Christian Endeavour and similar societies, will gladly undertake this work at the request of their church.

* * *

OUR advertisement columns contain particulars of a "Doll Dressing Competition" organised by the Sunderland Ladies' Auxiliary in the interests of the Society's Funds. We trust that this effort may meet with the success it deserves. In connection with the same Auxiliary a Postage Stamp Bureau has been opened. The Secretary, Mrs. Priestly (2, Belle Vue Crescent, Sunderland), will be glad to send sheets of stamps for sale on application. She also appeals for stamps from the mission-field, especially from New Guinea, the South Seas, Bechuanaland, and other parts of Africa. Stamps for Mrs. Priestly may be enclosed in letters to the Mission House.

* * *

THE monthly prayer-meeting at the Mission House will not be held in August. Many of our friends will be glad to make a note of the fact that the annual WOMEN'S ALL-DAY PRAYER MEETING will be held on Thursday, October 30th. Details will be announced in due course.



"I am with you all the days."

AUGUST.

- 1.—Death of Robert Morrison, first Protestant missionary to China (1834).
Emancipation of all slaves in the British West Indies (1834).
- 4.—Birth of James Chalmers (1841).
- 6.—Formation of the first Christian church in Madagascar (1831).
- 9.—Death of Robert Moffat (1883).
Missionary ship *Duff* sailed from Greenwich on her first voyage (1796).
- 14.—Relief of the Legations, Peking (1900).
- 18.—First missionaries to Madagascar landed at Tamatave (1818).
- 21.—Death of John May, of Central Africa (1901).
- 27.—Death of Dr. Philip, of South Africa (1851).
- 29.—Birth of William Ellis, for many years Foreign Secretary (1794).

THE LORD WANTS REAPERS.

O DWELLERS in the valley-land,
 Who in deep twilight grope and cower
 Till the slow mountain's dial-hand
 Shorten to noon's triumphal hour,
 While ye sit idle, do ye think
 The Lord's great work sits idle too ?
 That light dare not o'erleap the brink
 Of morn, because 'tis dark with you ?

Though yet your valleys skulk in night,
 In God's ripe field the day is cried,
 And reapers with their sickles bright,
 Troop, singing, down the mountain side :
 Come up, and feel what health there is
 In the frank Dawn's delighted eyes,
 As, bending with a pitying kiss,
 The night-ahed tears of Earth she dries !

The Lord wants reapers : O, mount up,
 Before night comes and says, "Too late !"
 Stay not for taking scrip or cup,
 The Master hungers while ye wait ;
 'Tis from these heights alone your eyes
 The advancing spears of day can see,
 That o'er the eastern hill-tops rise,
 To break your long captivity.

—James Russell Lowell.

HELPS TO THE MISSIONARY SPIRIT.

IN the present very serious financial condition of the London Missionary Society, and when the friends of the Society are doing what they can to stimulate interest in missionary effort amongst the members of our churches, it may not be amiss to say a word or two as to ways and means.

A considerable difficulty is felt by many ministers in awakening a real missionary spirit amongst their people. It is often said that a church which is not zealous for foreign missions cannot be a spiritual church, but that statement is at least questionable. The truth is that the facts about missionary enterprise, sacrifice, and heroism are seldom known as they should be ; they are crowded out by other interests ; for every church which is a living church is sure to have a mass of organisations

and agencies at work for the social and spiritual good of the neighbourhood in which it is placed. These make a great demand upon the time, and energy, and spiritual devotion of those who do the most of the ordinary work of a church. The claims of the mission-field are often overlooked because of the stronger appeal of needs and interests nearer home.

This has to be recognised, and faced, and met, and the person who can do it best is the minister. It may take time ; but the same kind of zeal which, under God's blessing, enables a man to fill his church and keep it alive to good work for Christ in its own locality should enable him to interest his people in foreign missions.

The writer of this article is here stating his own problem. A comparatively new church has branched forth into activity in various directions, each of which swallows up some of the resources and energy of the workers. The church does more for home than for foreign missions by a great deal, for the simple reason that it is in living touch with its offshoots, knows the facts about them, and follows their growth. It has not the same familiarity with missionary work, and requires, therefore, to be informed about it, in much the same way as it is kept informed about missionary effort at home. Interest in the foreign field is slowly growing, and may be traced to two or three things :—

(1) The closer organisation of the Christian Endeavour Society for missionary purposes. The Watchers' Band is directed from this centre. Missionary literature is circulated among the young people, and the prayer topic is kept well before the church.

(2) The missionary sermon is not preached on a stated day, but at any time ; and missionary references are often made in ordinary services.

(3) Special prayer is asked for, and the reason stated. After every such announcement, praying seems to lead to giving.

(4) An effort has been made to introduce literature which will create its own interest. The writer frequently recommends such books as the Rev. Andrew Murray's "Key to the Missionary Problem," the Rev. R. E. Welsh's "Challenge to Modern Missions," and the Rev. Richard Lovett's "Biography of James Chalmers."

(5) Beyond these there is a new insistence on the missionary motive. The obligation of Christian experience

is : "If Christ has value for me, living everyday value ; if He has saved me from anything ; if He saves me to anything ; if I have aught of joy and gladness in His presence ; if I know the peace which passeth understanding—I am bound, nay, I am compelled, to be a trustee of these things." "To us is committed the ministry of reconciliation." "The enthusiasm of humanity" is not worth much apart from personal religion.

Our people need to be shown these things, and to be placed in possession of the facts relating to the foreign mission-field. There is plenty of goodwill for a good cause when once the cause has obtained a hearing. The heart is reached through the imagination.

These suggestions are not put forth as a novelty, but simply as a statement of the way in which missionary effort is being made in one corner of the Lord's vineyard, and not altogether without good result.

Yet it may be that something deeper remains to be done in the life of our churches. We have of late years been passing through a period in which Biblical criticism, in quick succession to the new view of things given by the methods of modern science, has unsettled men's minds with regard to religion, and diminished intensity in those who have kept their faith. The time has come for a counter-movement. We need a revival of personal religion : man cannot live by bread alone. Many earnest servants of God are feeling this, but they know not how to insure it. We want a type of Christian character less restless, more restful, less anxious, more eager, less fearful, more fervent. If the Spirit of God moves in response to faith and prayer, we may be upon the eve of a greater day.

Brighton.

R. J. CAMPBELL.

THE Christian Basutos love their church and their title of Christians. I do not say this of all ; there are exceptions to every rule. But the trials through which they have to pass are often severe, especially for those who are scattered amongst the mountains and entirely surrounded by heathen. All kinds of temptations assail them, and it is a struggle the whole day long. They often fall. And what makes me say that they value their title of Christians is that very often they themselves confess their backslidings ; they even humiliate themselves publicly, and make efforts that they may deserve to be again received into the church after a time of probation.—*Journal des Missions Évangéliques.*

"IN REMEMBRANCE OF ME."

V.—THE LORD'S SUPPER IN SOUTH CHINA.

BY THE REV. F. P. JOSELAND, of AMOY.

IT is not easy out of the many hundred Communion Services over which I have presided to choose any particular one for description. During a ministry of fourteen years in the Amoy district, I have eaten the Supper of our Lord under every variety of circumstance, with large numbers and with few, in spacious chapels and in poor and unattractive rooms, in torrid heat and in biting cold, at times with manifest blessing, and at other times without. Yet, while I think over the many occasions on which I have gathered with these Chinese converts around the Table of our blessed Lord and Master, there are certain significant features of these services characteristic to China which mark them off from such services at home. Some of these may seem strange to our Western ideas of what is right and proper, but they need to be mentioned, if our home friends are to get a true conception of the way things are done out here.

In the first place, we have hitherto found it impracticable to hold the service with *only the baptized church members present*. The doors of our chapels are always open during the whole of Divine worship, and if the Communion is to be observed at the close of the regular service, all present can remain, communicants and hearers alike, and any strangers who may have dropped in to see the Christians worship their God and to hear the doctrine are allowed to stay if they wish to do so. This will strike many as peculiar, but in a country like China, where suspicion and mistrust arise so readily, and from seemingly slight causes, it has hitherto been felt to be unwise to adopt our home method lest the closing of the doors against all comers, save those actually baptized, should lead to misunderstanding, and create trouble. I believe this custom prevails amongst Protestant missions all over China, though the Roman Catholics, I understand, are stricter in their celebration of the Mass. Moreover, it has other advantages besides the avoidance of too much secrecy. It is an education to those who are not yet members of the Church, in that they learn more quickly the true meaning of the rite, and so are stimulated to prepare themselves for joining the ranks of those who can share in its blessings. It marks off those within the fold, and provides an excellent

opportunity for whoever presides to press home to their hearts the claims of Him whose death on our behalf we commemorate at this ordinance. Often even casual outsiders are led to inquire the meaning of the distribution of bread and wine, and so may reap a benefit they are not expecting.

Nor do we confine ourselves to the use of bread and wine alone, for the simple reason that often neither is obtainable. In Amoy, where bread is made daily for the use of foreigners, and where wine of many kinds can be readily purchased, all the churches have accustomed themselves to use both these elements. But in the country districts, where bread is not used by the Chinese, we have to use some kind of biscuit or small cake; and for wine, a diluted form of their own native wine or spirit, though some prefer to make a suitable liquor with fruit.

Again, the articles used are of the simplest character. We have no such elaborate or expensive Communion sets as are common at home. A simple plate, made of pewter or china, and a cup of similar material, suffice for all the needs of the majority of churches. Indeed, I have celebrated the Ordinance scores of times with a china plate and a glass tumbler.

I am bound to confess that there is, so far as my observation goes, a great lack of that outward reverence and solemn awe that is associated with our Communion Services at home. The sense of veneration and awe is largely lacking in the Chinese, and it requires a long course of careful teaching and training before they gain that *reverence of heart* which alone will bring a reverential manner in the House of God. Still, I can see a marked improvement in this much needed grace, and the younger

generation as it grows up will develop many qualities that were impossible to the earlier converts.

Further, we do not yet permit the *preachers* to conduct the Communion Service, any more than we allow them to baptize. Hitherto, in this district at any rate, we have kept the administration of these two ordinances in the hands of the foreign missionaries and the native ordained *pastors*. This habit has grown up more as a measure of expediency than because of any definite principle involved. It has not seemed wise to give the

preachers, many of them only partially educated men, the full power to accept members or conduct the Sacrament. In our mission here we have doubtless been somewhat affected by our Presbyterian brethren, who are working with us in this same field. They of course hold stricter views on these questions than the average Congregationalist at home. But so far the plan has worked well, though it necessarily debar the majority of church members in the country districts from partaking more than twice or three times a year, which is a drawback. Whenever the foreign missionary goes round his stations he arranges for the Communion to be held at each place, and the same thing applies if a native



THE CITY GATE, TING CHIU.

pastor is making a similar journey.

Having said so much on the general subject, let me now refer to one or two occasions which stand out from among the many as being of special interest.

Every year that our Amoy Congregational Union meets we make a point of not dispersing without holding a united Communion Service, either at the end or on the Sunday that sometimes comes in the midst of our meetings. It is generally held in one of our Amoy chapels,

and the service is attended by all the church members of both churches in Amoy, as well as by all the pastors, preachers, and delegates, including as many of the foreign missionaries as can be present. Whether conducted by a foreigner or by a native pastor, it is always a noteworthy and solemn occasion, and not seldom a time of special blessing. It certainly realises the distinctive features of this ordinance: union with Christ, and union with one another; the joy of forgiveness; the common dependence of all upon a common Saviour for spiritual nourishment.

To see members of English churches seated with the Chinese Christians around the Table of our Lord in mutual love and fellowship, all alike animated with the same spirit of loyal allegiance and heartfelt love to one Lord and Master, is to deepen our sense of gratitude and joy in the uniting power of Christianity. Moreover, for these preachers and pastors and delegates, gathered from fifty different churches scattered over a wide region of territory, to unite at least once a year in this Communion Service, is to give them a splendid object-lesson in the unity of the Church, and to strengthen their hands and encourage their hearts in all the work they are engaged in for the salvation of their fellows. They go back to their lonely stations with a firmer realisation of the preciousness of Christian fellowship, and with a truer sense of the solidarity of the organisation to which they belong.

Another occasion of sacred memory was the first time I instituted the Supper at the city of Ting Chiu Fu, on Easter Sunday, 1900. There were not many of us to partake—two foreign missionaries (Dr. Dukes and myself), a native pastor (Pastor Ohin), six or seven church members from other places, and the three new members just baptized—one man and two women, the first-fruits of the Gospel in that city. There must be something inspiring to any Christian worker in the thought of holding the Lord's Supper *for the first time* in the history of any city, wherever that city may be. Think what it means, that *never before* in the history of the world had the death of Jesus Christ been celebrated thus *in this city*! Whereas now there is every hope that there will never be a year in which Christ will not thus be remembered *until the end of the world*. I could not help feeling then (as I have felt on similar occasions since, when I have observed the Communion for the first time in other towns and villages), that it was a great privilege to take part in such a service. It is like planting the banner of the Cross in the city, and publicly claiming it as Christ's possession—a pledge and earnest of the time when it shall become a Christian city in reality. It may be years, nay even centuries, before

it really becomes such, yet never afterwards can we look upon it as wholly given over to the powers of evil. During the tour on which I am just starting, I may have several more opportunities of starting new churches, and, doubtless, each time I shall repeat the same procedure, and be the first in these places too, both to baptize and to administer the Lord's Supper.

It is not surprising, therefore, that I always feel that there is something peculiarly appropriate about this central service of our religion. It sums up in a simple rite, as in a *visualised parable*, the miracle of the universe. In its simple elements it symbolises the Sacrifice of the Eternal God on our behalf; and in heathen countries, where the worship of idols is so universally observed, it brings God, in all the wonder of His infinite love, so near to men that they can the more easily see the uselessness of idols and of other heathen ceremonies. For let us ever remember, the setting up of idols and the various ceremonies connected with idol worship are but *some* of the ways in which untaught men try to draw near to the Infinite. The supreme glory of the Communion Service surely is that it brings God near, that through this service, as a channel, God imparts Himself to men as their very life and their spiritual nourishment.

The Church of God—the mystical body of Christ—amidst all the differences that divide it, may yet be thankful for the continued witness of this service to its hidden life and growing power, for it provides the closest point of contact between God and man. It is the visible manifestation of the missionary's message. All he preaches, all he does, the life he lives, are but the outcome and amplification of this supreme act of worship, in which God draws near to us even as we draw near to Him.



A CORRECTION.—In the brief sketch of the life of Dr. Harold Wareham given in our May issue (page 112), no mention was made of the fact that Dr. Wareham took the theological course at the Edinburgh Hall. It was during this period that he attended Arts classes at the University. Dr. Wareham, we are given to understand, is an ordained minister as well as a medical missionary.

FOR IMITATION.—The "John Williams" Missionary Band (Brentwood) held a very successful sale of work on May 24th. The schoolroom was decorated with flags and Chinese lanterns, and a short address was given by Miss Sadler, of Amoy. The children of the Band gave a little entertainment, and there was an exhibition of curios and other attractive "side-shows." The net profits amounted to more than £10.

THE LATE REV. JONATHAN LEES.



N PIONEER of mission work in North China and one of the most honoured and best loved missionaries of the Society, the Rev. Jonathan Lees will be sorely missed and long remembered. He was born at Manchester on August 7th, 1835. At the age of fifteen he joined the church at Grosvenor Street, in that city, of which church his father was for many years a deacon. He was a young man of attractive character, whose abilities would have secured him name and place in other spheres; but his heart was intent on missionary service, and he entered Lancashire Independent College. In 1861 he was ordained as a missionary of the L.M.S., and, having married Miss Mary Turner, sailed for China on October 25th, 1861. He joined Mr. Edkins (now Dr. Edkins) in the new mission recently opened in Tientsin, at which port he arrived in March, 1862. After a little more than twelve months Mr. Edkins removed to Peking, and from that day downwards Jonathan Lees, as his colleagues, intimates, and friends generally called him, was the leader and senior of the Tientsin Mission. His name and that of Mrs. Lees—from the first a sharer of his labours, a true helpmeet, and a thorough missionary like himself—are inseparably bound up with its development and history. Many comrades whose reputation stands high in the estimation of the churches were associated with Mr. Lees in Tientsin as the years rolled by, but his own place in the ranks was secure to the very end—to the terrible tragedy of the siege. From that dire calamity he escaped, it is true, but only as a bruised and battered warrior who had come home to die. The change in him since his last visit was painfully evident to all on his arrival. Yet, in spite of what he had undergone, his heart was in Tientsin, and nothing was more pathetic than to hear him express his longing to go back again, if only for a few months. That was not to be. He settled at Worthing, where one of his sons is in medical practice. Quietly he passed to his rest on Friday night, June 13th. He had been at work at his desk during the day with lessons for his distant Chinese friends; had been bright and cheerful with visitors who had spent the evening with him; subsequently, at family prayer, had poured out his soul in earnest supplication for China, and especially for Tientsin; and then, soon after retiring to rest, painlessly and quietly the heart ceased to beat, and he was gone.

The funeral took place on the following Tuesday.

The service was held at the Congregational Church, the Rev. J. P. Perkins, pastor, presiding. Besides Mrs. Lees, her two sons—Mr. Edward Lees and Dr. Bernard Lees—her husband's brother, Dr. David Lees, and other members of the family and local friends, the North China Mission was represented by the Revs. Thomas Bryson and A. King, both of Tientsin, Dr. and Mrs. Eliot Curwen, late of Peking, and the Rev. A. D. Cousins, formerly of Tientsin. The Rev. George Cousins, Joint Foreign Secretary of the Society, gave a short address, and at the graveside in Worthing Cemetery Mr.



JONATHAN LEES.

Bryson offered prayer. In response to urgent requests Mr. Cousins's address is given below.

We gather here to-day with sad hearts. To the wise, gracious, and loving will of God we would now, and at all times, reverently bow. We sorrow, but not as "without hope," or without consolation, or without quiet strength and peace of heart. Our Heavenly Father is sustaining His bereaved children. Of that we have clear evidence. Still, we are painfully conscious of loss. One whom many of us knew intimately, trusted, looked up to, admired, and loved has been taken, and we miss him sorely. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." We can say this in all sincerity and submission; but the Lord will not reprove us for being conscious of gloom and chilliness as the dark cloud passes over our heads.

How to express in a few simple sentences our estimate of Jonathan Lees is far from easy. As to what he was in the home and among his own it is not for me to say: as a son, a brother,

husband, a father, a grandfather, he must have been almost an ideal of goodness, of manly tenderness, sympathy, constancy, and affection. May He from whom all such beauties of character, all gifts and graces come, Himself console the stricken hearts here present and in lands far away in this hour of grief and heavy loss!

I can only venture to speak of Jonathan Lees—for it was in this familiar and affectionate way that we delighted to speak of him—as a man, as a Christian, and as a missionary.

As a man he was transparent and simple to a degree. There was no double-mindedness in him, nothing subtle or sinister. His "eye" was "single" and his "whole body full of light." He was almost boyish in the perfect frankness and candour of his nature. Again, he was large-souled. Meanness, pettiness, were far removed from him. His judgments of men were sympathetic and generous. He took broad views of things, was open-handed and liberal, dealt, indeed, so considerately with his fellow-men that his kindly disposition was not infrequently imposed upon. His geniality, also, was unfailing. It was infectious and came bubbling up and running over like sparkling water from a spring. His smile was as sunshine, his laughter as a summer day. Finally he was a man one loved. His friends easily recognised his conspicuous ability and varied powers, but the dominant feeling was for "a brother beloved." My honoured colleague, Mr. Wardlaw Thompson, was absent from London on Saturday when the telegram came to hand announcing the death. On his return to his post on Monday morning the telegram lay on his desk awaiting him. In a few moments he came into my room exclaiming: "So Jonathan has gone," and there was a mistiness in the eye and a quiver in the voice which indicated much. As with Mr. Thompson so with many, a dear friend has been removed.

What shall I say of Mr. Lees as a *Christian*? He was all aglow, fervent, ardent, and enthusiastic. This was most marked in his speeches and public utterances. They "constrained" men by their force and fire. My earliest recollections of him go back to the end of 1874, when I spent a month in the neighbourhood of Manchester engaged in deputation work. Mr. Lees was at home at the same time and residing in Manchester. We spoke at the same meetings several times, and to this day the impetuous earnestness of our departed brother is a helpful memory. He was a devout and truly consecrated Christian. There was a strong strain of the mystic in him. This comes out clearly in many of those verses which he so delighted to write. The reader of "Tears in Heaven" will readily endorse what I say. God, Christ, the Holy Ghost, Heaven, Immortality were ever present to our friend's mind, and were veritable realities to him. Then how strong he was! strong in conviction, in faith, in courage, in fidelity to duty. He stood forth prominently as a leader of men. His colleagues intuitively accepted him as their trusted senior and guide. And yet he was humble withal and had the heart of a little child.

Of charming and attractive personality as a man, of intense and unflinching steadfastness as a Christian, as a missionary Jonathan Lees was by general consent placed in the front rank. He was out-and-out in his missionary conviction and enthusiasm. No one could be long in his company without learning what was dearest to his heart. To bring the world, and especially to bring China to Christ, was the passion of his soul. For this he freely, lavishly gave himself, his vigour, and his possessions. In his prime he led

a strenuous life. His days were crowded with service and manifold activities. He was a man who saw visions, who was ever on the watch-tower noting the "signs of the times," endeavouring faithfully to forecast events and to shape policy and effort accordingly. A favourite expression of his when confidentially writing of mission work in North China was: "It has been a dream of mine." He saw more and farther than most. And he was enterprising. Missions in North China owe him a debt of deep and lasting obligation, and I shall be surprised if this is not increasingly seen and acknowledged. As a preacher and a trainer of preachers, as a wise and kindly guide of native Christians, as an itinerating missionary who opened up new stations, as an author of useful manuals, and especially as a writer of hymns and careful choicer of tunes he will long be remembered. Yesterday I was looking at a memorial window which is being sent to New Guinea to commemorate James Chalmers and Oliver Tomkins—symbolised by St. Paul and St. Timothy. This morning I held in my hand the *Chinese Church Hymnal*, which our departed brother recently finished, greatly to his own joy and to the satisfaction of others, and I could not but mentally say: "Here is Jonathan Lees' Memorial!" "He being dead yet"—*singeth* may well be his record in the years that lie before us.

He has been taken from us. His lifeless form lying in this coffin charges us. Its message is clear: "I must work the works of Him that sent me while it is day; the night cometh when no man can work." As far as he followed Christ—and he went a long way—let us follow him. May the example of Jonathan Lees inspire us, the spirit that was in Jonathan Lees be in us also, and when our life's tasks are ended may we hear, as undoubtedly *he* has heard, the commendation and welcome of the Master: "Well done, good and faithful servant, enter thou into the joy of thy Lord."



THE LAST MONTHS. RECOLLECTIONS OF JONATHAN LEES.

AN intimate associate of our departed missionary leader has suggested that a few jottings about his last days would refresh and comfort the hearts of many of his former colleagues and friends.

Mr. Lees came to Worthing, on the sunny English Channel, very early last year. He was in feeble health, and the strain of forty years in China, and all the anxiety of the Boxer troubles, and the massacre of faithful Christians in North China, had told heavily on his excitable and sympathetic nature. It was known that serious heart trouble had practically ended his foreign labours. To a nature of such unlimited energy and a heart so impassioned with missionary zeal the quieter days came as a cross. The sword was cutting through its sheath, and the great fiery soul could scarcely be contained in the infirm body. But if his heart was all the while in China, God was in his soul. Few men

I have ever known have carried with them so deep and prevailing a sense of the presence of God.

One day I visited him, and the talk for once turned on the home ministry, the delicacy of individual dealing, the tact and self-restraint and sense of proportion necessary in the exercise of the pastoral office at home. I spoke of several cases of deep sorrow and sadness I was then associated with, and he listened with profound sympathy, and in his own tender way replied: "Let us pray, brother." Oh! how sweetly and fervently he commended my work to God, and spoke of how we cannot do each other's work.

To see him in the Sunday congregation was an inspiration. He was a firm believer in "appeal," and was almost too anxious to hear of conversions under the regular ministry of the Word. Occasionally he prayed at our communions, with a half-sob of gratitude and trust.

He had worked and spent freely on his Chinese Hymnal and Tune Book, the latter being arranged on the tonic sol-fa system. The tunes were of the older type, with body and force and soul in them. One day he put the calf-bound copies down on the table, with a boyish laugh, saying: "There they are, *done* at last! But, ah! I am no longer good for anything."

I remonstrated. "Not good for anything! When you can send your psalmody across the seas to inspire for long years the native churches in China?"

What a joy it was to lift for a moment the spirits of this dear and noble missionary! He smiled and said: "Well, yes, that book may be used in all the missions. Yes, it means something."

The last time Jonathan Lees spoke at a missionary meeting was at the Worthing meeting in February. The deputation was ill and pale, and after twenty minutes of effort, sat down. The Tientsin leader was on his feet, and into his subject, in a few brief moments. It was one of the most tender, soul-stirring utterances I ever heard.

It was on the magnificent work given to His churches by the Lord Christ—the wide field, the open doors, the overpowering call to make Christ known, with regret and wonder at the lagging Church at home. There was no word approaching to a "scolding"; it was burning, tender, loving pleading for his Master.

Jonathan Lees was a boy among boys. He would come into my home "to see the boys," and they dearly delighted to hear him talk. Would that we had more men with the same winsome, vigorous touch, for child-

hood and youth. The very last time he tried a walk was to visit one of my boys, who had been seriously ill. He turned back, for the keen wind was perilous. That very night, after a longer prayer than usual, in which his beloved wife says "he seemed to mention everybody he could think of," he retired to his room. A hasty knock brought his wife to his side. He could only gasp a word, and his Saviour took him.

His was a strong, broad, poetic soul, living ever in the glorious presence of the Eternal Lord, with unquenchable faith, and yet with much upon him "of the burden and the weight of all this weary, unintelligible world." Loving, he was much beloved. May the L.M.S. find many "to follow in the train" of this manly, great-souled missionary.

J. P. PERKINS.

Worthing.

THEY REST FROM THEIR LABOURS.

IN MEMORY OF JONATHAN LEES.

THEY sleep in Jesus; He, their Head,
Lives, and we may not call them dead:
"Absent" we cry; but angels sing
"Present" with Christ their glorious King.

"Yea" saith the Spirit, they have clomb
The shining stair, and overcome
The Hell that yawned beneath their feet;
The warriors' victory is complete.

Why weep? The harvest sown in tears
Cannot escape the reaper's shears.
The sickle sharp of pain and grief
To us means woe, to them relief.

God knows, we know, that never yet
Was wiser rule to purpose set:
The soldier, when the fight is past,
Must rest—and sweetest rest comes last.

Rest, did I say? In that high sphere
With love awakened, purpose clear,
"Nothing of them doth fade"; the best
Of all their living fills their rest.

The energy of love and hope,
Of youth immortal, shall have scope
For its fulfilment, where the King
Of life and death is triumphing.

W. ROBINSON.

MADAGASCAR NOTES.

BY THE REV. J. SIBREE.



THE usual half-yearly meetings of the Imerina Congregational Union were held on the 16th and 17th of April, and were attended by larger numbers of delegates than ever. A new departure was made this year by having a special service for boys in one of the large city churches, and another for girls at another church. At the first of these the Rev. F. Dennis gave the address, and at the second Pastor Rabary, and both churches were well filled. At the same hour the Ampamarinana Memorial Church was crowded to excess by the delegates, who were presided over by one of the city pastors, Raintiaray, who delivered an excellent address. A warm and affectionate farewell was given to two senior missionaries, the Rev. J. Pearse and Rev. B. Briggs, who, after nearly thirty-nine years of valuable service, were shortly to leave for England. A petition was read and agreed to, to be presented to General Gallieni, begging him to use all means in his power to restrain the selling, buying, and consumption of ardent spirits. This was to be signed by the delegates and town congregations, and it was understood that the General would be well disposed to accede to such a request. A native missionary, who had been appointed by the Union to work in a distant province, then spoke, asking the prayers and sympathy of the Union. Finally, the Rev. J. Peill read a suggestive paper, full of capital points, on "The Holy Scriptures, and what should be done to increase the people's knowledge of them." A lively and interesting discussion followed the paper, when many practical observations were made. The women's meeting was held at the same time at the largest church of Amparibe. At this Mrs. Pearse presided, and Mrs. Peill gave an address on the passage in Matthew xii. 46-50. This service was also very largely attended.

MEETING OF THE PROTESTANT PRAYER UNION.

For three or four years past the missionaries of four of the Protestant societies labouring in the island have been accustomed to meet together at intervals of four or five months for prayer and social intercourse. On Thursday afternoon, April 10th, another of these pleasant meetings was held by the invitation of myself and Mrs. Sibree, and as our own house was too small for the purpose, we met in the Committee room of the L.M.S. College building, which had been decorated with plants and flowers for the occasion. I had the honour of presiding over the

meeting, and was glad to have the opportunity to speak of the long and useful service rendered by Mr. and Mrs. Pearse, and by Mr. and Mrs. Briggs, to our mission. Mr. Pearse has had a singularly varied work, first in Antananarivo, where he founded the strong city church of Analakely and many of its most vigorous country congregations; then in the almost heathen province of Antaihanaka, where he and his wife laboured with much self-denial to raise and help the people; then in the southern province of Betsileo, where he went in compliance with the earnest wish of the Directors to strengthen that mission; and finally spending the last three or four years once more in the capital. As a popular preacher, a faithful pastor, the writer of valuable books, and a skilled medical man, Mr. Pearse has done a grand work for the Malagasy people. Mr. Briggs, on the other hand, has had almost the unique privilege of labouring for thirty-eight years in one church and district, that of Ampamarinana; and the growth and influence of that city church, and the advance made by its village stations, is the fruit of the steady, unremitting, and systematic teaching and influence brought to bear upon them during these long years. Both Mrs. Pearse and Mrs. Briggs have been worthy helpmeets of their husbands, and have been unremitting in all good work, especially for the women and children; while Miss Briggs has laboured hard for the girls of the Central School and for her father's district. I was also glad to refer to the valuable services in higher education rendered by M. Ducommun and his family, of the Paris Mission, who are also leaving shortly for a furlough in their native land. It was a great satisfaction to all those present, about fifty in number, that not only were the L.M.S., the Friends, the Paris, and the Norwegian Missions represented, as before, at this meeting, but the members of the S.P.G. were also present and took part in the service.

HOSPITALITIES AT THE FRENCH RESIDENCY.

On Saturday afternoon, April 19th, the greater portion of the L.M.S. missionaries resident in Antananarivo were invited by General Gallieni to luncheon at his suburban residence, about a mile and a half to the south-east of the city. Three automobiles were kindly sent to take us out, and in these we dashed along at a tremendous speed, rushing down steep slopes and tearing round sharp corners in a fashion that most of us never expected to travel in Madagascar. The General's house is a handsome villa which would do no discredit to the best suburbs of Paris or London. He and his officers received us, and we were presently conducted to a well-spread table under

the thick shade of some old mango trees. While we discussed the good things before us, a native band played some of the finest European compositions. Before desert, the General spoke most appreciatively of our work and of its value to France in its civilising mission in Madagascar. After luncheon, some of us rowed the ladies on the lake; others joined in some games; and afternoon tea afforded us more opportunities of the freest talk with the General, in which we thanked him for his assurances at a recent prize-giving of his desire to promote the study of the native language, and especially for his repeated insistence of the imperative need for "integrity" on the part of native functionaries. After tea the automobiles were again placed at our service, and soon took us home in the same rapid fashion as that in which we had gone out.

WHERE MISSIONARIES ARE MADE.

BY REV. W. HINKLEY, B.A.



N the flowery uplands of North Devon, catching the breezes from Exmoor on the one side and from Dartmoor on the other, stands the quiet country town of South Molton. The city man calls it a sleepy place, and if by that is meant the absence of the rush of modern life, he is correct. But is this a loss? Let us see what South Molton has produced. Let the pastor (Rev. A. N. Gilmore) take us into the Congregational Church. There, in 1662, settled the Rev. Mr. Hunt, ejected minister from Danchidcock, and from that day to this the little company of God's people here have been making a historic roll of which any church might well be proud.

Previous to 1866 no less than twenty-seven labourers are said to have gone forth into the Master's vineyard for home and foreign service, of whom the following have been traced:—Joshua Rowe, who became a Baptist missionary to the East Indies; Samuel Trawin, missionary to India; John Locke, missionary to Graham's Town, South Africa; William Locke, home missionary; Matthew Hodge, missionary to the West Indies; Grace Buzacott, who worked in Cape Town with the late Dr. Philips; Josiah Widgery, of the Surrey Mission; Jas. Vernon and his wife, of the London City Mission; Orlando Curtis and his wife, of the London City Mission; William Lewis, minister of Weymouth; Wm. Thorn, who supplied the pulpit at South Molton many years; Aaron Buzacott and

his wife, L.M.S. missionaries to Rarotonga; Mrs. Hardie, for twenty years in Samoa; Mrs. Sewell, of Bangalore, South India.

This list appears in a volume, published in 1866, on the life and labours of the Rev. A. Buzacott, who as a lad attended the South Molton Church and School, and at the age of sixteen responded to the call of Christ given by a passing missionary. The missionary atmosphere of the church at the time may be judged from the fact that no less than three daughters of one family, that of Mrs. Hitchcock, became wives of missionaries. The eldest married Mr. Buzacott, and endured terrible privations on the first voyage to Rarotonga; the third daughter became Mrs. Hardie, of Samoa; and the fourth became Mrs. Sewell, of Bangalore. The historian speaks of the eldest son of this family as being the "late well-known Mr. Geo. Hitchcock, of St. Paul's Churchyard." The secret of the enthusiasm is to be found chiefly in that best source of religious life—the home. That is where these missionaries were made. And how? Mr. Buzacott says of his mother: "She was in the habit once during the day of taking as many of us as she could collect into her bedroom for prayer, when she would pour out her soul before God in earnest supplication for each of us. This produced in me a tender and enlightened conscience, and prevented me giving way to temptation like many of my youthful companions." Was not this man made by his mother's prayers? And did not these prayers result in bringing the whole inhabitants of the Cook Islands, with Rarotonga at their head, to the feet of Christ?

A NEW BOOK BY THE REV. T. E. SLATER.—Mr. Slater's new work, on "The Higher Hinduism in Relation to Christianity," is a timely outcome of many years of sympathetic study of the Hindu religion and of friendly intercourse with educated Indians. The reader is shown everything that can be justly said in favour of modern Vedantism, but at the same time its essential weaknesses are exposed as well as the deleterious tendencies of its doctrines of pantheism and reincarnation. The deeper the subject is studied, under the author's guidance, the more clearly the missionary student and apologist will see the infinite superiority of the religion of Jesus. The story, as here given, of the gradual rise of philosophy in India and its struggles with an ever-growing ritualism has a peculiar fascination, but its failure to give the peace which it promises becomes increasingly pronounced, while its fatal tendency to eclecticism results in the strange heterogeneity of modern Hinduism. Another interesting feature of the book is its kindly recognition of the recent efforts after Hindu revival and reformation, though it does not shrink from showing their futility. We earnestly commend this work to all who wish to obtain a clear insight into Indian thought, and who cherish the hope that, as Mr. Slater beautifully expresses it, "Christ will yet satisfy the hunger and thirst to which the great religious ideas of the East only give expression, and that India will find the enlightening revelation of the Gospel to be in complete accord with the best sentiments of her best minds and the real fulfilment of the longings of her sages." J. P. A.

LETTERS FROM A CIVILIAN IN SOUTH INDIA.

THE CENSUS AND THE CHRISTIANS.

DEAR MR. EDITOR,—It has occurred to me that you might from time to time be willing to receive a contribution from one who, while being in completest sympathy with mission work in India, occupies a detached position,* and may consequently view matters from a somewhat different standpoint from that of the missionary himself. If the plan meets with your approval I hope to deal in these letters with matters of general missionary interest, though naturally I may drift especially into the effect of Western teaching, and of contact with Christianity upon the minds of the student population, or at any rate of that portion of it which passes through my hands.



THREE SHRINES IN VILLAGE NEAR COIMBATOUR.

But this month I think it may be of some interest to invite the attention of your readers to the remarkable census table, showing the returns of the various Christian denominations in India, which has just been issued by the Census Commissioner; who remarks in this connection that he will be glad to receive and to notice in his report on the census of India any information which may throw light on the causes of the increase in the number of

Christians. The increase in the ten years 1891-1901 is 638,969, the total Christian population of India now being 2,923,349. Of this total 1,202,039 are Roman Catholics, 453,612 are members of the Church of England, 322,586 are Syrian Roman Catholics, 248,741 are Syrian Christians of other denominations, 220,863 are Baptists, 155,455 are Lutherans and other allied denominations, 76,869 are Methodists, and 53,829 are Presbyterians. The remainder consist of small numbers belonging to a variety of different sects, while 105,143 persons specified no denomination at all.

It must not be overlooked that the number allotted to the Church of England includes 92,644 persons who described themselves as "Protestants," and whose denomination could not be ascertained. I believe that a similar proceeding is not altogether unknown in England itself.

Besides the 10,321 assigned to the London Mission, and lumped in the 22,735 of "Minor Denominations,"

there are 37,876 definite Congregationalists, almost equally divided between the sexes. Of Presbyterians the Church of Scotland leads with 7,215, the Welsh Calvinistic Methodists coming next with 6,125, and the United Free Church third with 3,146.

The Syrian Christians (apart from the Roman Catholics) include not only the Jacobite Syrians who acknowledge the spiritual authority of the Patriarch of Antioch and adhere to the tenets introduced by the first Jacobite Bishop, Mar Gregory, in 1665, but also the reformed or St. Thomas Syrians, who have seceded from Antioch and have bishops of their

* The writer, who is an alumnus of Mansfield College, Oxford, was for some time Registrar of the Madras University. He has recently been appointed Professor of English at the Central College, Bangalore, and editor of the *Educational Review*.

own; and the Chaldean Christians under the Patriarch of Babylon.

The whole question of Indian Syrian Christianity is full of interest, and the British Resident in Travancore has recently issued a little *brochure* in which he deals with the subject historically, beginning with the traditions which speak of the coming of the Apostle Thomas to India. From the spot where I write these lines it is scarcely more than a stone's throw to the reputed grave of the Saint, over which a rather fine Roman Catholic Cathedral has been erected. This, however, is a digression; I hope to say more about it on another occasion.

'To return to the census, I make no apology for quoting from a leading article in the *Pioneer*, the foremost English newspaper in India, and one which cannot be accused of any missionary bias. It says:

"The most remarkable feature of the returns is undoubtedly that presented by the figures relating to Christianity. It is impossible

not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which cannot be explained away. And this increase, amounting to 638,861, is shared by every Province and State in India; even Bombay, Central India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increases in the Christian population, though it is in Southern India, in Madras and the Native States of Travancore and Cochin, that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071, and the Travancore and Cochin Christians number 910,409, an increase of 195,758 in the decade, the total population of the two States being 3,764,182. It is curious but perhaps

not unnatural, that Christianity should have its stronghold in a State which, perhaps more than any part of India, is the home and seat of Brahmanism. Most of these Christians are drawn either from the lowest castes or from those who are lower than all caste, and the dividing lines between the castes are naturally most sharply emphasised in districts in which Brahmanism is predominant. It is an indubitable fact that mission work is most successful among the classes who have nothing to lose socially by conversion, though that fact is sometimes overlooked by critics who are disposed to cavil at the product of missionary effort, and who forget the depth of social degradation from which the convert often springs."

Dr. E. W. Lewis was recently with us on his way to medical work in Central Africa. He is a son of Davidson Street Church, Madras, and we had our annual missionary

meeting while he was here. Dr. Maurice Phillips and Miss Simmons (who is here in Miss Brown's stead) were our other speakers, and we had a hearty and inspiring gathering. Davidson Street is in many ways a missionary church—and we hope that Dr. Lewis is



NATIVE PREACHERS WITH SHRINES OVERTHROWN.

the first of a new series of men sent out by it who will worthily continue the roll of honour of the middle nineteenth century. We are adding six new members to our fellowship on Whit Sunday. A link with the past has been snapped by the death of Mrs. Benjamin Rice, of Bangalore, in her eighty-third year. But the sons are still with us, and are full of grace and vigour; so that there is every hope of this richly-honoured name continuing to be a household word with us in South India.—Believe me, dear Mr. Editor, yours, &c.,

Madras, May 15th.

A. J. GRIEVE.



A PLUCKY LITTLE CHURCH.

BY MRS. WASSON, OF CHIANG CHIU, CHINA.

WE have just had a visit from two church members belonging to Giam-khoe, a place about twenty miles from this city. They came with a matter of importance to discuss with Mr. Wasson. After talking some time, we naturally inquired as to the progress of the new church they are building, to which the Board most generously granted the sum of £50 two years ago. When the preacher and deacons first asked the builder how much money would be required to build a church of the size wished for, together with a house for the preacher, he assured them that the most needed would be 1,200 dollars (£120). The £70 needed, in addition to the grant from the Society, they collected, and the building began. Those who had no money gave their time, while some gave both money and labour, and when Mr. Wasson and myself visited the place in November the walls were almost finished.

Not long afterwards the chief builder visited the place to see how his men were working, and surprised the brethren by saying that the building could not be completed without another 600 dollars! This meant an enormous amount for the Christians, but without any talk, taking it to be the direct command of God, they collected amongst themselves the required sum. Then their hearts were once more at peace, and they were working hard to complete their task, not murmuring because there had been a greater call on their money than they expected, but praising God—that He had so blessed them—that with a little self-denial on their part they had been able to obtain enough money to erect their place of worship.

Can we imagine what were their feelings a few weeks later, when the builder visited them again, and once more told them it could not be finished without another 900 dollars! Would it have been surprising if these young Christians had been disheartened? But such is their love for God that they have fixed on the first Sunday in their new year to have a "Big Collection" to prevent there being any debt. This last piece of news we hear from the two brethren in to-night, who, with three or four more, have decided to sell their fields and give the proceeds to the building fund. One of them said to me: "When I first went to church, during the whole year I gave less than one dollar, but the more I knew of Christ and what He had done for me, the more willing I was to

give to His cause. And was I the poorer? No, for God multiplied and increased my possessions every year, and still continues to do so, and whilst God increases my wealth, must I not in like proportion, and even greater, increase what I return to Him? And, another cause, my eldest son, who was in the Anglo-Chinese School, has now been accepted as a student in a hospital. My second son is studying in the Middle School in Amoy, and hopes to be trained as a preacher. Isn't this all through the great goodness of our Lord? And must I not most certainly thank Him by doing my utmost to forward His cause? I certainly must and will. When my eldest son was in the school," he went on to say, "his expenses were very high. Now he is entering the hospital I shall need to put out much less. The difference between this year's expenses and those of next year I will consider belong wholly to the Lord, for He has been most merciful to me, and I must not forget."

Altogether this church of forty-three members has collected 1,400 dollars, and pledged themselves to another 600 dollars, and they will get every cent, for nearly every member has a heart like the one of whom I have written. They think not of themselves, but of what God requires and expects from them. In addition to the above amount, they support their preacher (who is a most spiritual and meek-minded man, and commands the love and respect of all who know him) and also pay all other expenses, making a total of about 200 dollars. When we visit the churches it is like a green spot in a desert, for most of the members are constantly in thought of their Master, and it makes such a difference in their lives. When hearing, and so often thinking, of the great burden at present on our Society, one is apt to wonder when it shall be removed. We have to wait God's time, but I thought it might encourage the home friends to know that out here one great thought amongst some of the churches is how to lower the amount they obtain from the mission and so depend more entirely on their own offerings. The spirit of self-help is growing every year, as we can see by the reports, and every missionary is encouraging this spirit. As this spirit grows here we pray that the home folk will do their share of relieving the Society from its burden of debt. As our Chinese brother says (and he has proved it in his own life): "They will not be the poorer but the richer in their own lives and in the influence they exercise over others."





CHINA.

The Rev. F. P. Joseland, of Amoy, throws an interesting sidelight on the situation in South China: "A new trouble is arising in some places through the assuming of the Christian name *falsely* in order to get gain. I have had several instances already, and it only shows how many are the obstacles to the Truth. Paul had the same difficulties to face, as we see by his letters. A man will get a sign-board painted, and rent a room, and say he has met some missionary who has authorised him to preach. On the strength of this he will pretend to know foreign medicine and so get money by quackery. Or he will be ready to promise help in law cases, and even go to some of the minor mandarins saying he is employed by the foreigners; and the mandarins, having no proof to the contrary, get taken in. Or a man will affirm he has been permitted by some missionary to receive members on payment of 1 dol. or 2 dol. each, and in the country districts the people are so simple that they are easily deceived. We are doing our utmost, it need hardly be said, to suppress these abuses."

Imitation Christians.

Dr. Griffith John writes enthusiastically of the progress of the Hunan Mission. "I am convinced," he says, "that no mistake has been made in moving the headquarters of the mission to Hengohou. It is in the very centre of our great work, and that work is simply wonderful in its character and development. Dr. Peake has begun medical work, and there is a great rush of patients. Mr. Greig also finds himself in the midst of a great work. He has begun a week-night Bible-class, a Sunday-school, and a teachers' preparation class. The attendance at the Thursday prayer-meeting is 80 or 90, and last Sunday, in spite of rain, it was close on 200. Mrs. Greig also

has begun a meeting for women. Mr. P'eng is full of joy, and expects soon to see the chapel too small for the Sunday congregations."

Speaking of a recent visit to one of the country districts, the Rev. O. G. Sparham says: "In the three counties we have over twenty chapels, and in each an earnest congregation meets Sunday by Sunday. The character of the people is vigorous, and the main ideas of Christianity are laying hold of them. As one young man said to me last autumn: 'We Hwangpi people are in dead earnest about the spread of Christianity.' He certainly did not overstate the case. . . . We are doing our utmost to develop native talent, and with encouraging results. Still, if work is to be well done, there must be a good staff of missionaries to train, and supervise, and direct. It is no exaggeration to say that almost every member of this district committee is working beyond his strength. We earnestly pray for more workers. We know that just now nothing can be done; but as soon as it is practicable I trust that you will be able to send us men. It is not a question of opening up new work, but of sustaining and developing the wonderful work which God in His providence has committed to our care. In church members and candidates for membership we have now about ten thousand people connected with us in Hupeh and Hunan."

The People are in Earnest.

INDIA.

It is a sad picture which the Rev. E. P. Rice, of Bangalore, gives of the passing away of a great opportunity in India. "Of the prospects of the Kingdom of God in India," he says, "I am, and I trust always shall be, an optimist. But the chances of my own beloved L.M.S. taking a prominent part in it in this region seem to grow less from year to year. The formative period of India's new era is rapidly passing. The religious

*Is the Time
of Opportunity
Passing?* forces hitherto in flux are crystallising out, and are likely to set in forms that will be stable for many years to come.

Doors of opportunity that have stood wide open are closing one after another, and, like the Sibylline books, become fewer and more difficult to reach every year. Antagonistic forces are occupying the vantage heights that ought to be in our keeping. God has offered us the power of the press, and the schools, and the Christian youth—but we have answered with a sad *non possumus*, or trifled with them with a feeble hand."

RECRUITS FOR THE SOUTH SEAS.

THE REV. P. B. HANSCOMB was born at Croydon in 1876, and was educated at the Whitgift Middle School. From his earliest years he was surrounded by Christian influence, and received the impulse towards the foreign ministry while connected with his spiritual home, the George Street Congregational Church. In 1895, after two or three years of business life, he entered Cheshunt College, where he studied for six years, passing in due course the Senatus Academicus examination in theology. Here, as "Dean," he had the oversight of one of the village churches. Mr. Hanscomb has been appointed to Maututu, Savaii, Samoa, and sailed for the South Seas on July 18th. His ordination took place on May 28th, 1902, at George Street Congregational Church, Croydon.



REV. P. B. HANSCOMB.

THE REV. H. BOND JAMES was born at New Quay, Cardiganhire, on February 24th, 1875. In 1887 he was apprenticed to a draper at Cardiff, and became connected with Mount Stuart Welsh Congregational Church, and engaged in work in the Sunday-school and Young People's Meeting. In 1894 the Welsh Congregational Union held its meetings at Cardiff, and, at the missionary meeting of the Union, Mr. James's heart responded to the appeal for more workers. After some time of preparation he was admitted, in 1897, to the Brecon Memorial College. In 1901 he was accepted by the L.M.S. and appointed to Mangaia, in the South Seas. Since then he has taken a course at Livingstone College in medicine and surgery. He recently married Miss Edythe Pugh, of Brecon, who has been a faithful worker in the Sunday-school and the Christian Endeavour Society. Mr. and Mrs. James sailed for their future sphere of work on July 18th.



THE LANGUAGES OF INDIA AND MISSIONARY WORK.

BY THE REV. EDWIN GREAVES, OF BENARES.

THE use of the one name "India" to designate all the countries contained in the Indian Empire has led to considerable misapprehension. Even for Anglo-Indians it is difficult to realise that India is not a country but a continent. The countries included in India cover as much ground as the whole of Europe, excepting Russia; in many respects they differ as widely, and the inhabitants, in physique, character, manners and customs,



REV. H. BOND JAMES.

language, and religion, present far greater diversities than could be found in Europe.

We have, on the one hand, those who can boast of a civilisation and literature which were in their prime when the English nation was yet unborn; on the other hand, there are found in India to-day tribes as backward in civilisation as those in Central Africa discovered during recent years.

Centuries ago Akbar founded a great empire in India, in which were displayed organising and administrative ability of a high order. But centuries before that a literature existed which was not only vast in extent and range, but written in a language which, for grammatical elaboration and finish, still remains unequalled. There were works on philosophy, logic, grammar, music, astronomy, medicine; dramas and poems of great beauty

existed, which indicated a high state of intellectual culture. Architecture has left monuments which still excite wonder and admiration. And yet in the same empire are found tribes which have not emerged from barbarism. Among some of the tribes polyandry is still practised, and the very elements of civilisation are not found ; some have not even adopted any clothing.

Of the great diversities which exist in the Indian Empire, perhaps no more striking illustration can be found than that afforded by a view of the Indian languages.

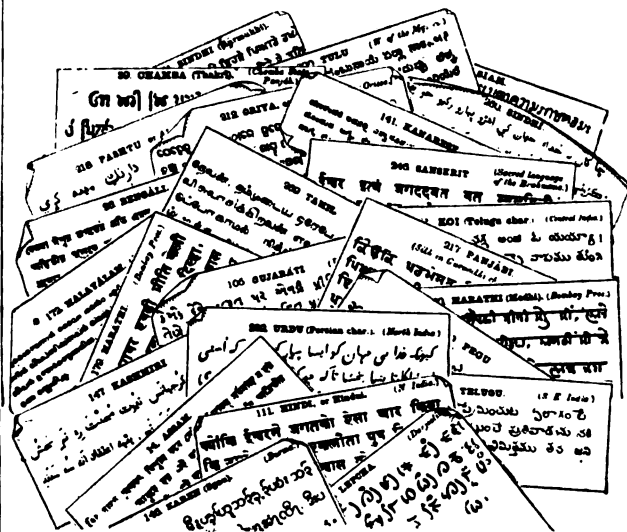
The Government of India has, during recent years, been collecting fuller information on this subject. Dr. G. A. Grierson, C.I.E., has been entrusted with the difficult task of embodying in a very full note all the information at present available. This note is to be included in the Indian Census Report. By the kindness of Dr. Grierson, I have had the privilege of studying the draft of the note he is preparing. It deals with a vast wealth of information, and this is summarised in a paper wonderfully full of interest, and so well arranged and comprehensive as to give a view of the languages of India, which only an enthusiast and a ripe scholar could produce.

The languages are grouped under about eight distinct families, and it would seem that there are current in India something like 140 or 150 languages. It is, of course, difficult to draw a sharp distinction between a *language* and a *dialect*. It is impossible to fix definitely what differences shall constitute a tongue a distinct *language* and what a *dialect*. But in speaking of 140 or 150 *languages* of India, it should be understood that they are so classed because the differences of vocabulary, structure, and grammar are such as to far exceed the differences found in the kindred dialects of one language. As a matter of fact, some of the dialects which are comprised in one or other of these 140 or 150 languages so greatly differ that it has been felt necessary to have the Bible translated into some of them, as well as in the standard language. Dr. Grierson considers that if dialects as well as languages are to be counted, then the number will swell to about six hundred.

The characters used for writing and printing these languages are by no means as various as the languages themselves, but the group of texts in the illustration (which is, however, by no means exhaustive) will indicate that the Indian languages, not only in sound and structure, but also in the written or printed alphabets, offer far greater differences than are obtained in the languages of Europe.

For languages which possessed no written form, the Roman alphabet (somewhat modified) has often been adopted; this has also been adopted in some instances to languages already possessing a character of their own, as being more easily printed, written, and read. Urdu, for instance, is printed both in the Roman and Persian characters, and among the Indian Christians of the North-West Provinces the former is far more widely used than the latter.

Other languages also, in some cases, possess more than one character. In Hindi there is not only the Nāgarī form, generally used for printing, but a written form, the Kaithī, which is largely used among the less educated. As early as 1823 the Gospels were printed in this Kaithī character, and many villagers can read the Kaithī



THE CHIEF INDIAN LANGUAGES.

character who are not familiar with the Nāgarī. A third form also, the Mahajānī, is largely used by bankers, and differs much from both Nāgarī and Kaithī.

It will be self-evident that the existence of such a large number of languages must present serious difficulties in mission work in India. Many missionaries have to acquire the free use, both for writing and speaking, of more than one language. In some cases a man may travel several hundred miles, and still be able to use the same language (though the dialect will vary); in others, however, he may travel less than a hundred miles, and find himself in another language area. In other cases again at least two languages are necessary in the same city.

The range of Urdu is very wide, and it is claimed that

80 millions speak Hindi, though there are many dialects ; it has been said that differences occur in every twenty miles. Other languages are used in a very restricted area, and are being replaced by the language of more powerful neighbours. This may well be regarded as a matter for thankfulness, though it brings sadness to some keen philologists. Christian literature is doing something to minimise dialectic differences by creating a standard ; this also is a distinct gain.

Such societies as the British and Foreign Bible Society, the Religious Tract Society, the Christian Literature Society, and also the Sunday School Union, have to take up a large share of the burden which these language difficulties involve, and splendid service have they done.

It would be difficult to over-estimate the value of the work of the Bible Society in India. Apart from its more direct service, it has done much to federate and unite the members of the different Christian churches which are labouring side by side in India. As men face the common foes of progress, and meet together to translate the Bible, and to promote its circulation, they allow their differences to find their proper level, and are drawn into a closer brotherhood.

Up to the present time the Bible has, in whole or in part, been translated into about forty-four Indian languages, or if dialects be included, into fifty-nine, and the main bulk of this work has been carried out in connection with the British and Foreign Bible Society.

The tract societies are also doing magnificent work in the production and circulation of Christian literature. The missionary societies owe much to the Religious Tract Society, and also to the Christian Literature Society. The Sunday School Union issues literature for Sunday-school work in about twenty languages.

All forms of Christian work are important. We need not minify the missionary power of faithful Christian lives—of preaching, of teaching, of zenana teaching, for here the testimony of the lips is illustrated and illuminated by the life ; but so far as *language* can become the medium for conveying Divine truth, the work of the Bible Society is of supreme importance. In evangelisation Christian literature plays an important part, and in the building up of the Christian Church also there is scope for solid and stable work by the tract societies, but the translation and circulation of the Bible lies at the very foundation of a strong and evangelical Indian church.

A TEST OF FAITH.

THE other day I was examining the wife of one of my teachers with a view to baptism, as both husband and wife are among our inquirers. They have had two children and lost them both, one quite young and one about a year old. To test her faith I asked if she did not sorrow because God had taken these little ones away. She said : "No, why should I ? He took them to Himself ; He loved them and will care for them better than I, and I shall find them again in heaven grown up all good."

I felt inclined to say : "Oh, woman, great is thy faith ! Would that all we Europeans were on a level with you."

Matebeleland.

G. CULLEN H. REED.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN connection with the Congregational Union meetings to be held in Glasgow next month, a Watchers' Band meeting has been arranged for Wednesday, September 24th, at 3.30. The Rev. A. E. Garvie, M.A., B.D., of Montrose, will preside, and the missionary speakers will be Miss Christlieb, of Anantapur, Dr. Fells, of Neyoor, and Rev. T. Matthews, of Madagascar.

* * *

THE following testimony of the power of prayer in the mission-field is taken from a letter from one of our South Indian lady missionaries :

"God has supplied my need again and again. When we hear of a girl whom we ought to take into the school, the girls always pray that the money may be sent, and it generally comes. Esther being adopted was a distinct answer to prayer. I have had several new converts in the home, and without any asking subscriptions have been increased in answer to prayer. Surely if those at home prayed believingly, the money would come."

* * *

If the Watcher who sent me an anonymous letter will kindly send me her name and address, I shall be glad to write to her.

* * *

MAY I remind our friends of the Foreign Postage Stamp Bureau in aid of the L.M.S. The address is Mrs. Priestly, 2, Belle Vue Crescent, Sunderland.

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Newtown ...	North Wales ...	Miss E. M. Goodwin.
Pontefract ...	— ...	Mrs. Nicholl.
Leeds ...	Belgrave ...	Mr. E. W. Wilkinson.
Greenhithe ...	Ingress Vale ...	Miss T. Martin.
Cheriton ...	— ...	Miss E. Low.
Cape Town ...	Caledon Square ...	Mr. Caddie.

JESSIE M. BALGARNIE.

EAST AND WEST.

A GREAT gulf stands between India and England. Is it being bridged? Are the two coming together? Is the thought of England—of Christian England—becoming the thought of India? There is only one answer. The two *are* coming closer together every year. Every missionary is a force which is

at work uniting West with East, and bringing India into line with the progressive spirit of the twentieth century.

The missionary is the great moral force at work in India. Take away the missionary and Christian influence, and there would be moral chaos—there would scarcely be a single man left to condemn wickedness and preach righteousness. The one great force at work for the moral uplifting of the people is Christianity. The Christian thought of the West, as well as the Atheistic, is percolating through the Hindu mind, and the Bible is becoming the court of appeal even to the Hindu. At present it is considered *one* of the great books of the world produced by holy men of God; but there are signs, for those who can read the times, that it will come to be regarded as *the* Book of God to lead men into the truth. Now it is being compared with other books, just as Christ is being compared with Krishna and others. This only precedes the time when Christ and the Bible will stand alone, because above all others.

It takes time for men to see this. The missionary is prepared to wait. Delay does not show that he is not going to win. The great general is always prepared to

stand still until the right time has come to march. So with the missionary of the Cross. A great faith possesses his soul—a faith resting on a Divine instinct, that truth must overcome error, and goodness conquer evil.

We believe the time is coming, and we see signs of its arrival, when India will say: "Now concerning the Christ, our thought is as your thought. He is the Christ of God." West and East are coming closer together.

There will be distinctions between the English Christian and the Indian Christian; but each will say "Christ is the Son of God," and will own Him as Lord.

The heart of Protestant Christian India is bound to England by the tenderest ties. We worship the same God; we adore the same Christ; we have been saved by the same Gospel. "I would fight for England," proudly said an old catechist to me the other day, after recounting what the Christians of England had done for India. "We owe three-fourths of our civilisation not to the Government but to the missionaries," said a Brahmin in my hearing recently.

It is Christ who will unite the two countries, for through the preaching of His Gospel the people of India are rising to a nobler conception of life

and are being filled with a holier spirit of brotherhood.

Coimbatore, South India.

W. J. HATCH.



Photo by]

EAST AND WEST.

[Rev. W. J. Hatch.

HOMES FOR MISSIONARIES ON FURLOUGH.—Some of the Homes will be at liberty in October. Application should be made to Mr. Thos. Rutherford, 38, Filey Avenue, Stoke Newington, N.

THE LATE MRS. FAHMY, OF CHIANG CHIU.

BY A FELLOW MISSIONARY.

DR. AND MRS. FAHMY came out to Amoy in the spring of 1887, and as soon as possible went up to live at Chiang Chiu, in some little rooms behind the East Gate Church, the doctor renting a Chinese house further up the same street for a hospital. They were the first foreign missionaries to reside in that city, and having never been moved elsewhere, in a peculiar sense they belonged to the people and the churches there. Their three children also were a great bond with the people, who are always very interested in foreign children.

Mrs. Fahmy, through visiting and Sunday teaching, &c., became very intimate with the women, especially those who attended church or came to the hospital, and she was ever ready to teach and exhort, and, if necessary, to reprove; her nature was very straightforward, and she could not let wrongdoing pass without earnest words of advice. She was very hospitable to the Chinese, and the women were very fond of calling on her at any time in the day that suited them, staying a long time, as is their custom. But not only the Chinese have enjoyed her hospitality, but most of the missionaries of the three societies; and we shall never forget how in every way she tried to make us comfortable.

She was taken away in the midst of work. On Sunday, May 4th, in the morning, she was at New Bridge Church, getting there as usual early and teaching the women before service, and in the time set apart for Sunday-school. In the afternoon she came over in the great heat to the East Gate Church to teach the women, and afterwards she had tea with us. On Tuesday morning, as usual, she came over to my school, and taught all the morning. On Wednesday she was full of preparations for expected guests, as she had invited us all to spend the evening there. At 4.30 in the afternoon she was taken seriously ill with cholera; later on the guests were called in from Mrs. Wasson's to help to nurse, and they stayed with her until the end, which came next evening, when she passed quietly away, and her frail and delicate body was at rest.

The Chinese Christians, whose many imperfections so often try us, showed at this time nothing but love and kindness, and did all they could in a way that was a great comfort to us.

On Sunday, May 11th, a memorial service was held in East Gate Church. Among other points, the pastor in preaching mentioned how Mrs. Fahmy gave her best to the work, full measure, always arriving the earliest at school or elsewhere; how cleverly and brightly she always addressed her weekly women's meeting, so that the women loved to attend, and remembered the lessons; how earnestly she tried to help the women to do right; in many cases of wrong-doing it was she who went straight to the offender, and dealt faithfully with her, a task that others would avoid.

The pastor also noted how the woes of China were laid on

her heart, and she was constant in prayer about them. One point had touched him very much: A Christian woman, years ago, was dying of cholera; most were afraid of the infection, but Mrs. Fahmy came and sat with her, and comforted her in her last hours. He finished up by speaking of her as belonging to their own Chiang Chiu church and communion, and being now laid amongst them to rise with them at the Last Day.

One other point I must add: She was no less remarkable as a wife and mother; specially her mother love was wonderful, and her clever fingers and loving heart were always full of work and plan for her beloved ones.

Shortly before she died, when at my school, she asked a young woman from Amoy what she thought of the East Gate Church congregation (women). She answered: "As far as I see, it is very ordinary." Mrs. Fahmy said: "Ah! you don't know what it was when I first came here, how dreadfully the women behaved on Sundays, how they smoked, and how the floor of the church was littered with all kinds of dirt, and how little they listened, nor would they take reproof; and now, see the difference. It gives me so much joy."

And, indeed, since she has been there, she has seen many changes—three houses for the missionaries built, a new church, a hospital, a girls' school, and in very many ways the work has been pushing out in all directions.

We will not here speak of the bereaved husband and children, but for Chiang Chiu it is a heavy loss. Workers already are so few, and to lose one so active and able is an irreparable loss, which we shall feel more and more. As to ourselves, our little circle, we shall miss her bright and taking personality, her true kindness, her clever and original suggestions, so full of common sense; and our hearts will turn to her children, especially her little daughter, who has so lately left her to go to school, and who was such a close companion to her mother, and we shall pray our loving Father to turn their hearts to follow the example of their parents in giving themselves for Christ's work among the heathen.



THE LATE REV. W. J. WILKINS.

THE sudden death of the Rev. W. J. Wilkins was a surprise and grief to all who knew him. Born in Sutton Coldfield in 1843, his missionary career began in 1867 with the pastorate of Union Chapel, Calcutta. He retained this position with much acceptance for four years, after which his whole time was given to Bengali evangelistic work. The centre which knew him best in those years was Bow Bazaar Wayside Chapel, situated not far from the parsonage, where he still resided. In the winter season tours by boat were taken to the Isamutty River district, but Mr. Wilkins also initiated tenting expeditions in Baraset. A more fruitful work was the Bible-class for students with whom he had become acquainted. It was held in English in his own house, and was the means of the conversion of Jogesh C. Dutt and

Sarat C. Ghose, both of whom became missionaries of the Gospel.

On his return from furlough in 1877, Mr. Wilkins undertook the pastorate of the English church in the suburb of Hastings, but this did not prevent periodic preaching in the bazaars. Though he did not find opportunity to renew his private class for educated students, yet his former work bore indirect fruit in the Baduria Rural Mission, to which Jogesh was now appointed resident missionary under Mr. Wilkins' occasional superintendence. Mr. Wilkins said to the present writer that it was this Bible-class which had given him the keenest delight, and his widow testifies that in the delirium of his last illness he was calling upon young Bengalis by name and teaching others to repeat the Lord's Prayer in the vernacular.

He took an abiding pleasure in preaching, both in English and in Bengali; but the bright, cheery, kindly influence of his personal character most impressed those who knew him, and all his colleagues speak of him as "a brave and earnest worker." He was eminently practical in all that he did. The Bible and Tract House in Chowringhee and the manse at Hastings were erected mainly through his exertions. His versatility was shown in frequent college work in Bhowanipore, in the secretaryship of the Local Tract Society, and in the books which he wrote. His "Hindu Mythology" and "Modern Hinduism" are admirable expositions of the popular religion. He was author of five other works* bearing on Indian life and work. In 1884 his missionary career came to a close, to the unspeakable regret of all his fellow-workers.

Of his subsequent work in England, abundant testimony has come to the writer, but there is space only for the remarks of one who may be said to speak for all. He says: "My uppermost impression of Wilkins is that of a joyous and joy-inspiring brother. It was not mere buoyancy of temperament, still less flippancy of disposition. He had great ability, as his books bear witness, and his lectures and sermons were

* "Daily Life and Work in India"; "Breaking His Fetters"; "The Brahmin's Plot"; "Harry's Adventures in India"; "Paganism in the Papal Church."

charged with the contributions of wide reading and independent thought; but it was the glowing soul behind all that was the secret of his charm and the source of his power. He was widely known, for, during the time he acted as Deputation Secretary of the L.M.S., and, later, of the Tract Society, he travelled all over the northern counties, and was heard in most of our churches. He was a welcome guest in our homes, and when those of us who were interested in the new church at Weaste secured his services as first minister, we felt confident of the church's future."

All who knew this eager and active servant of the Lord will join in sympathetic sorrow with his bereaved family and with the young church which has been so suddenly deprived of its much-loved pastor.

J. P. ASHTON.



THE LATE REV. W. J. WILKINS.

THE SCHOOLS FOR THE SONS AND DAUGHTERS OF MISSIONARIES.

THE schools at Blackheath and Sevenoaks combined to hold their public Prize Distribution at Sevenoaks on July 15th. The prizes were given away by the Rev. R. J. Campbell, of Brighton, and there was a very large attendance of parents and friends. An excellent musical programme was gone through by the scholars, and tea was served in the garden and the dining-hall. The prize-winners were as follows:—

Sevenoaks.—Carter Prize (presented to the Head Girl in the School): Nellie Brown. Hannah Phippa Tyler Prizes: E. Heberlet, Nellie Brown, Netta Baron, Nelsie Fiske, M. V. Stonehouse. Prize for Technical Work: I. Dann. Third Form Prize: E. Bonsey. Second Form Prize: N. Brockway.

way. Music Prizes: E. A. Johnson, W. Wills, E. Bonsey. Prize for Botanical Collection made during the Summer Holidays: E. Bonsey. Garden Prizes: Elsie Johnson, M. Noble, J. B. Fletcher, G. Peake, E. Wills, J. Carnegie, W. Wills, E. Barnett, M. Ashwell, N. Brockway, D. Gleneak, G. Teichmann, J. and M. Organe, C. and C. Gould, F. Turner, and I. Brown.

Blackheath.—Scripture: R. O. Price. Latin: W. F. Rowlands. English: W. F. Rowlands. Mathematics: H. G. Thomas. Science: H. P. Hacker. French: W. F. Rowlands. German: E. Ellison. Greek: W. F. Rowlands. Commercial Subjects: H. C. Goffin. Drawing: W. S. Dann. Woodwork: J. E. Thomas. Piano: W. F. Rowlands. Violin: A. A. Claxton. Singing: A. F. Brockway. Musical Drill: E. S. Elliston. Betting: A. A. Claxton. Bowling: H. G. Thomas. Fielding: O. S. Bulloch.



THE newly-elected Chairman, Mr. G. C. T. Parsons, of Birmingham, presided over the meeting of the Board on June 24th, when there were seventy Directors present. In opening the proceedings Mr. Parsons expressed his sense of the honour done to him in his election to the Chairmanship.

The Foreign Secretary introduced Miss Brown and Miss Williams, returned from Madras, and Rev. A. J. Wookey, returning to Kuruman as the chief reviser of the Sechuana Scriptures. Special prayer was offered by Rev. Cuthbert McEvoy, and brief addresses were delivered by the missionaries.

The Foreign Secretary reported the death of the Rev. Jonathan Lees, of Tientsin (see page 191), and spoke of him as one of the ablest and most conspicuous of the Society's missionaries on its China staff. He loved to preach the Gospel to the Chinese, and as a poet he had rendered very special service for the Chinese Christians in preparing a Hymnal which had been accepted throughout China as one of the most valuable contributions to the life and worship of the native Christian church. He had been a missionary through and through, and Mrs. Lees had written to say that his very last act was to offer prayer for the Directors and the Society and the work in China.

A letter was read from the Rev. F. E. Lawes emphasising the necessity for the presence of a male missionary on Niue during his absence on furlough, and stating that, until such an appointment was made, he could not leave his post, though greatly needing a change. As there was no immediate prospect of permanently settling the Rev. E. Hawker in a new district on Tutuila, in view of the present financial embarrassment of the Society, it was resolved that Mr. Hawker be asked to go to Niue as Mr. Lawes's *locum tenens*.

In the New Guinea Mission the Rev. E. B. Riley was appointed to Daru, and the Rev. J. H. Cullen to Port Moresby.

At this stage further news reached the Directors regarding the serious state of the King's health, and after the Home Secretary had read the latest bulletin, a vote of respectful condolence was agreed to and at once sent to Sir Francis Knollys. Special prayer for His Majesty's recovery was offered by Rev. A. Holborn.

In connection with the report of the Funds and Agency Committee it was resolved to make arrangements for visitation of churches by various Directors and other friends of the

Society, and to extend the practice of holding conferences of ministers in different districts. A special committee was appointed to confer with the Home Secretary as to methods for carrying out these decisions.

THERE were several missionaries to be introduced to the Board at their meeting on July 15th, when there were seventy-seven Directors present, Mr. G. C. T. Parsons being in the chair. The Foreign Secretary introduced the Rev. J. and Mrs. Pearce, of Madagascar, recently returned to this country after nearly forty years of missionary service; the Rev. H. Robertson, who has come home under medical orders from Central China; the Rev. J. H. Cullen, formerly of Mangaia, now appointed to Port Moresby, New Guinea, in succession to the Rev. A. E. Hunt; the Rev. H. Bond James and Mrs. James, and the Rev. P. B. Hauscomb, appointed to Mangaia and Matautu (Samoa) respectively.

Each of the missionaries briefly addressed the Board, Mr. Pearce declaring that the condition of the Malagasy churches was more satisfactory when he left the island than at any time during the past forty years.

A long discussion took place on the report of the Special Committee appointed to review the Society's expenditure. It was resolved that the expenditure for 1903 should not exceed £130,000, this being a reduction of £1,900 on the estimates for the current year. In home expenditure a sum not exceeding £500 was voted for special deputation work and special literature in connection with the attempt to be made to improve the organisation of the Auxiliaries.

A resolution was adopted approving of the work commenced by Dr. Lavington Hart among Chinese students at the Walford Hart Memorial College, Tientsin, and congratulating Dr. Hart on the success of his efforts in this direction.

An offer of service was accepted, subject to the usual medical examination, from Mr. J. A. Ross, of Nottingham College. Mr. E. H. Clark, of Cheshunt College, was appointed to the Central African mission.

COMITY AND CO-OPERATION IN MADAGASCAR.

SUBJECT to the approval of the Home Boards, the representatives of the L.M.S. and the Paris Missionary Society in Fianarantsoa (Betsileo) have come to a happy working agreement on the following terms:—

(1) Both Missions agree to communicate to each other the names of candidates who wish to join the catechumen class, whether for baptism or the Lord's Supper.

(2) A communicant or catechumen of one Mission shall not be accepted as a communicant or as a catechumen in the

other without producing a letter from the Mission he wishes to leave.

(3) Every time that one Mission wishes to put a new native preacher on the list it shall inform the other Mission of its intention. Such preacher, however, shall not be definitely accepted except by the mutual consent of both Missions and after a period of three months.

(4) Each Mission agrees not to engage as a paid agent any worker in the employ, or who has been in the employ, of the other Mission without having previously obtained the consent of the Mission he has left.

(5) From July 14th, 1902, the Paris Missionary Society agrees to transfer to the London Missionary Society the care of training its (L.M.S.) native teachers. The present Normal School, as conducted by the Paris Missionary Society, will cease and the students belonging to the Paris Society will be henceforth trained in the High School for Boys (Rabant St. Etienne). It being understood also that the London Missionary Society has the right to train any other boys who may wish to join.

(6) In the month of December next, at latest, the Paris Missionary Society will unite its High School for Girls with its Infant School under one direction, in the new building in the course of erection. It agrees to keep to this arrangement for at least two years, when the question may be re-opened.

A supplementary agreement provides, among other things, (1) that each Mission shall give religious instruction to the scholars *outside school hours*, and, as far as possible, at different times; (2) that native teachers in both Missions shall be paid on the same scale; (3) that school material shall be *sold* in all schools, and not given away.

AN INDIAN STATESMAN ON MISSIONS.

SIR W. MACKWORTH YOUNG, the late Lieutenant-Governor of the Punjab, speaking at the recent C.M.S. Anniversary, said: "Permit me to say that I am proud of the service to which I belong. I believe that no country, no Government, is better served than is India in every department of its large machinery. Noble have been many of the spirits who have served India under the Government; but I take off my hat to the humblest missionary who walks a bazaar in India, and that not because he belongs to a race in which are found the most conspicuous instances of heroism and self-sacrifice, not merely because he is called of God and has a spiritual work to do, but because he is leading a higher life and is doing a grander work than any other class of persons who are working in India.

"If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and self-sacrifice, it is mainly from the missionaries that they learn it. The strength of our position in India depends more largely upon the goodwill of the people than upon the strength and number of our garrisons, and for that goodwill we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary in his dealings with the people."

FROM THE HOME SECRETARY.

WE are still receiving many gifts for the deficiency, and since last month's notes can report a supply of nearly £3,000. The matter stands thus:—

Twentieth Century Fund	£18,300
Responses to appeals	28,459
	£46,759
Amount still required	16,241
	£63,000

When is the remaining £16,241 to come?

* * *

In spite of the tragical postponement of the Coronation, a number of churches made Special (Coronation) Thanksgiving Collections for the Society on June 22nd or 29th or July 6th or 13th. It is gratifying to report that so far we know of fifty-three such collections, amounting in all to £278 7s. 4d. In one church the Coronation collection has proved a record collection, and the following Sunday the collection for ordinary church purposes was doubled. "There is that scattereth and yet increaseth." We hear now that the date of the Coronation is again fixed. May it be accomplished this time! If any churches can arrange special collections for our help, we shall be glad to supply fresh bills and circulars.

* * *

ATTENTION may be, gratefully called here to the letter of the Treasurer in the *Examiner* of July 3rd. Mr. Spicer's challenge to the churches will surely be taken up. If the Society is wrongly managed or undeserving of confidence, let it be criticised and reformed; but if not, let it be worthily supported. Some critics may be surprised to know that taking into account the money raised and expended in the mission-fields, the expenses of management last year were 7·3 per cent.

* * *

THE following contributions are suggestive:—£100 for the conclusion of peace; £1 "New Honey from Bee Hive towards the debt"; Two guineas from a Young Women's Bible-class, the leader having asked the members to give or collect one shilling each. ARTHUR N. JOHNSON.

OUR FELLOW WORKERS.

GERMAN TOGO (Gold Coast).—Inspector Schreiber, of the North German Mission, has returned from his tour of inspection, after an absence of six months. He has visited all the stations of his society, and has likewise acquainted himself with the work carried on by kindred societies in the Togo Protectorate. Before his return a general conference was held at Amedzowe, which lasted a full week, and in which all the missionaries were enabled to take part. The questions discussed were of the utmost importance for the development of the native church. One of the results—which incidentally illustrates the progress made—has been the classification of native helpers into evangelists, assistant teachers, teachers of

first and second grade, catechists, and ordained pastors. Since the use of a common language throughout the coast district of the German colony is of special importance, the conference decided to apply to the Colonial Office for the appointment of a Commission, whose aim is to be to make the Erhe language the medium of intercourse for South Togo, and generally to foster the growth of Erhe literature. The relations of the missionaries to the Government officials and the spiritual care of the colonists formed further subjects of discussion.—*Neue Nachrichten* (B.H.).

* * *

THE people of Maré, in the South Seas, were perishing through alcohol a few years ago. In 1901 a temperance society was started, and has been so successful that at the present time there are no drunkards in Maré, and the spirit merchants have given up the trade, because it does not pay.—*Journal des Missions Évangéliques*.

* * *

THE missionary societies of North America have recently established a central "Bureau of Missionary Information" in New York. The idea arose out of the Ecumenical Conference of 1900. A similar institution in London would be a great boon.

* * *

A SUNDAY SERVICE ON THE ZAMBESI.—The chapel is often quite full. Slaves carry in chairs for the chief Litia and his wife, and for the princess Akanangisod and her husband. Before the service the congregation is squatting outside the chapel; when Litia passes, all kneel and clap their hands; he never replies to their salutations, for this would not be royal. He enters majestically, following the missionary; behind him comes a long procession of men, who seat themselves on their mats; the young lads come in chattering, and squat on the ground before the pulpit. Then, always late, come the two princesses with their long train of women. . . . The men are very, very attentive—to look at their faces you would say that they understood everything. They sing very well, Litia especially. He also prays sometimes. He is very well mannered, has brilliant eyes, and a pleasing smile. He is always well dressed, with a stiff collar, starched cuffs, dazzling shirt front, black coat, polished shoes. He bows like a perfect gentleman. The chiefs are tall and majestic, with long mantles and bright-coloured blankets. Then comes a curious mixture of European and native dress—flannel and cotton shirts, long aprons, short aprons, waistcoats without trousers, trousers cut at the knees red jackets, high boots, low shoes, felt hats, everything you can imagine.—*Journal des Missions Évangéliques*.

* * *

THE Finnish Missionary Society, whose only field up to the present has been South-West Africa, has of late experienced a great awakening. During the last two or three years about two hundred young men (among them several theological students) and nearly as many young women have offered themselves for service, and the Society has felt at

liberty to extend its operations to China—the province of Hunan. In October last Pastor Sjoblom arrived at Hankow as the first missionary, where he will stay some time to learn the language. This is the sole evangelical missionary society in Russia, and its director, when attending the meeting of Synod at St. Petersburg, expressed the hope that the German-speaking Lutherans of Russia would assist in the new departure, owing to Russia's increasing interest in and influence over China. He considered the events of last year as a turning-point in the development of China and as constituting a claim upon the combined forces of the Protestant world.—*Calmer Miss. Blatt* (B. H.).

* * *

THE Rev. Marshall Hartley, of the Wesleyan Missionary Society, has recently returned from an official visit to the Transvaal, where his society carries on important work. Mr. Hartley is greatly impressed with the need for making every possible effort to maintain a vigorous and aggressive campaign for Christ in the Transvaal during the next few years.

* * *

THE University of Yale has decided to start a mission in some unoccupied part of China. The workers will all be graduates of the University, and it is hoped before long to have at least a score of men in the field. The first contingent, which is to sail in the autumn, will be under the leadership of the Rev. Harlan P. Beach, a prominent worker in connection with the Student Volunteer Movement.

ANNOUNCEMENTS.

ARRIVALS.

MR. J. CAIRNS, from CHIK BALLAPUR, SOUTH INDIA, per steamer *Orube*, July 5th.

REV. H. ROBERTSON, from TRAO SHIH, CENTRAL CHINA, via America, July 8th.

DEPARTURES.

REV. A. J. WOOLKEY and MISS FAITH WOOLKEY, returning to SOUTH AFRICA, embarked per steamer *Saxon*, June 28th.

REV. J. H. CULLEN, appointed to NEW GUINEA; REV. H. BOND JAMES and MRS. JAMES, appointed to MANGAIA; and REV. P. H. HANCOMB, appointed to SAMOA, embarked for Sydney per steamer *Orube*, July 18th.

BIRTH.

HAILE.—On June 6th, at Fianarantsoa, Madagascar, the wife of the Rev. J. H. Haile, of a son (Herbert Arthur).

MARRIAGES.

BOND JAMES—POW.—On June 18th, at Glamorgan Street, Brecon, by the Rev. John Evans, B.A., assisted by the Rev. R. Hughes, the Rev. H. Bond James, appointed to Mangaia, Cook Islands, South Pacific, to Edythe Pugh of Brecon.

NUTTER—SHORTER.—On July 16th, at Blantyre, British Central Africa, the Rev. H. Cecil Nutter, of the London Missionary Society, eldest son of J. Nutter, Esq., of Ilkley, Yorks, to Frances, fifth daughter of Thomas Shorter, Esq., of Buckhurst Hill and Reigate. (By Cable.)

DEATH.

LEES.—On Friday, June 18th, at Worthing, the Rev. Jonathan Lees, of Tientsin, North China, in his 67th year.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Bibles, Collecting Bibles, Cards, Magazines, &c., should be addressed to the REV. GEORGE COVENS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



OF THE
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 796.—*Old Series.*

SEPTEMBER, 1902.

[VOL. XI. No. 129.—*New Series.*

NOTES AND COMMENTS.

THE present position of our finances is not without elements of encouragement, as will be seen from the Home Secretary's statement on p. 224. Very few large amounts have been received towards the deficiency during the last few months, but smaller contributions come in regularly, and the deficiency is slowly disappearing. Already it has sunk from £63,000 to £15,000. A resolute effort at the beginning of the winter's work ought to remove it entirely.

THE much more important matter of an increased annual income does not bear so encouraging an aspect; but there can be no doubt that the amount which has been reported to headquarters in this connection is but a small proportion of what the churches have already undertaken to do. From all parts of the country we hear of churches which have resolved to make at least the necessary 20 per cent. increase, whilst others are aiming at a full 100 per cent. Many of our ministers are taking the matter up with great earnestness, and there is reason to hope that the present crisis will result in a great revival of missionary enthusiasm throughout our constituency. A friend who has been staying at a popular seaside resort in the North of England tells us that in every one of the seven sermons she heard preached by the minister of the Congregational Church in that town there was some reference to the work of the L.M.S.

On another page will be found a number of sugges-

tions as to the best ways of arousing and fostering missionary interest. We hope these suggestions will be carefully read and pondered by those who have the work of missions at heart, and that practical steps will be taken during the present autumn to revive the interest in missionary work wherever it has flagged.

A RECENT issue of the *Scottish Congregationalist* contains a useful article by Mrs. Hodgson, of Edinburgh, on "Women's Work for Foreign Missions," in which it is urged that there should be in every church a Women's Missionary Auxiliary—a band of women working together in various ways for the progress of God's Kingdom. There is no church, however small, in which two or three consecrated women might not find some scope for their energies in this direction. We should also like to see in every church a strong MISSIONARY COMMITTEE appointed by the church, and responsible for the oversight of all missionary organisations connected with the church. The appointment of such a Committee has met with excellent results in not a few churches which have tried the plan.

IN connection with the British College Christian Union a Missionary Campaign is to be carried on during September and part of October in several centres in various parts of the country. Among other cities London is being attacked by a large band of students from all the Nonconformist Colleges in the Metropolis, under the leadership of Mr. L. C. F. Tomkins, of Cheshunt. The work is being done chiefly in connection with Christian Endeavour Societies,

and we shall expect to find a great revival of missionary enthusiasm amongst our young people as the result of this special effort. The Young Men's Missionary Band in London ought to feel the benefit of such a movement. The Band is in great need of speakers, the number of applications from Sunday-schools being now sometimes more than can be met. The Secretary of the Band will be pleased to hear from any who are willing to give time to this work.

THE official Annual Report of the Society for 1901-2 will be ready early in September. The larger type, better quality of paper, and other improvements introduced into the Report last year met with universal approval. This year further improvements will be noticed: the "station headings" have been carefully revised, the useful "Index of Illustrations" has been enlarged, and an additional "Index of Places" has been inserted. The utmost despatch will be exercised in sending out the Reports; but our warehouse staff is a small one, and we must ask for patience on the part of those whose copies are late in reaching them. The price to non-subscribers is 1s. 6d.

THE popular Illustrated Report known as *The Year's Work* will be ready at the same time as the larger volume. It consists of forty-eight pages of letterpress and illustrations, and is sent to subscribers of less than £1. It may also be purchased for 3d. (post free, 4d.).

It is not yet too late in the season for missionary garden-parties, and we hope many more will be held before the days grow too cold. There is no more successful way of rousing interest among some who would never come to an ordinary missionary meeting. One most successful garden-party recently held at Frome resulted in the raising of £26 for the Deficiency Fund. An interesting photograph taken during the proceedings has reached us too late for insertion this month, but we hope to have it reproduced in our next issue. A similar function at Burnley, at the house of Mr. James Kay, realised £55.

DURING the last week of February there was held in Toronto the largest convention of students which the world has seen. Very nearly *three thousand* delegates were present (2,957 is the exact official figure), representing 465 different colleges or other educational institutes. What brought these men and women to Toronto from all parts of Canada and the United States? The answer is full of significance for the future of the world. They came

to study the MISSIONARY PROBLEM, and to face the question of their own responsibility for the evangelisation of the world. The Student Volunteer Union, under whose auspices the Convention was held, has just issued the official report of the proceedings. Needless to say, it is a remarkable volume. We hope to review it in our next issue. At present we would merely say that it contains 700 pages of first-rate missionary matter, and that it may be obtained (price 6s. post free) from the S.V.M.U. Office, 22, Warwick Lane, London, E.C.

OUR next issue will be a special "Children's Number," a large part of the magazine being devoted to a record of missionary work among the children of heathen lands. The articles will be fully illustrated with pictures of child life. We shall be glad if our readers will make this an opportunity for introducing the magazine to the notice of their friends and endeavouring to increase its circulation.

MEMORIES OF THE MONTH.

"Lo, I am with you all the days."

SEPTEMBER.

2.—Birth of Joseph Mullens, for fourteen years Foreign Secretary of the Society (1820).

Dr. Edkins landed at Shanghai (1848).

7.—Robert Morrison landed at Canton (1807).

17.—The *Mayflower* sailed from Plymouth (1620).

21.—Formation of the London Missionary Society (1795).

24.—Malua Institute, Samoa, opened by Dr. Turner (1844).

25.—First Business Meeting of the Society. Decision to send missionaries to the South Seas (1795).

30.—John Williams and Robert Moffat ordained to missionary work in Surrey Chapel (1816).

MISSIONARY STUDY CLASS.

THE success of the MISSIONARY STUDY CLASS conducted in these pages for the last three years encourages us to continue the scheme. The subject for study during the coming winter will be "NORTH INDIA: ITS RELIGIONS AND ITS MISSIONS." The text-book recommended for the use of students is *North India*, by the Rev. J. P. Ashton, M.A., formerly of Calcutta (price 6d., post free, from the Mission House). Mr. Ashton has kindly consented to write a column of notes each month for the assistance of those who take up the course. The first instalment of these notes will be published in our next issue, when further particulars of the plan of study will be given. There is no entrance fee, nor is any enrolment of names necessary, but the Editor will be glad if those who propose to follow the course of study will intimate the fact to him on a postcard.

A POT OF OIL.

2 KINGS iv. 7.

STRICKEN, dismayed!

Want clamouring at the door;
 Nothing to pay! Naught save a pot of oil—
 This, and no more!

Oh, thou of little faith, pour forth thine oil;
 Here is a rich supply for thee and thine,
 Herein receive more than for months of toil.

Gather thy vessels—gather not a few;
 Pour and believe! Believe and pour anew!

Thy King supplies thy needs, He will not cease
 While faith has vessels to receive th' increase.

Faint heart, art weary? Rise and pour again;
 His word is pledged, and steadfast will remain.

—The Gleaner.

HARD FIELDS.

THE tendency to estimate the success of foreign missions by reference to tables of statistics is always to be resisted in so far as it implies a criticism of the missionary enterprise as such. The Christian has ever before him his Master's last command. More than that, he has his Master's life and death; and he has the Spirit of God, who is ever quickening within him the desire and the will to communicate to others the secret of his own life. Against these no criticism can avail.

But criticism of organisation and of method is another matter. If a poverty of visible "results" appears to indicate some defect of organisation or error of administration, it is open to any man—nay, it is the duty of every man—to point out the defect and suggest amendment. An old-established society is always in danger of paying too much homage to "the god of things as they are." Year after year the report of some station announces the same number of church members. In some cases it is a small handful; in others a larger number. But there is no sign of progress. If any question is raised, we are told that the field is a peculiarly "hard" one, and that, though visible results are few, the "leaven of the Gospel" is working in the hearts of the people.

To such a statement no exception can be taken. Some fields are undoubtedly "harder" than others. If it is harder for a rich man than for a poor man to enter the Kingdom of Heaven, it is certainly harder for a Brahmin to confess Christ than for a pariah, harder for a Mohammedan than for a nature-worshipper. More than one letter from North India this month bears testimony to the hardness of that field. (See "The Month's Mail," page 223.) But can we leave the question thus? Can we read these letters, and many similar ones that come from other fields, and take no action upon them?

Would to God that we made more of some of our statistics, rather than less! That they lay upon our hearts day and night so that we could not sleep for thinking of them! It is true that it is "hard" for a rich man, for a Brahmin, for a Mohammedan, to enter the Kingdom of Heaven. It is not only "hard." With man it is impossible. But not with God, for *with God all things are possible*. The Brahmin, the Mohammedan, the Chinese mandarin, the cannibal of New Guinea—not one of them is beyond the power of the grace of God. Christ died for all.

Then what hinders their incoming? It is not for us to know the times and seasons of God's harvesting. Yet we do well to ponder and to pray over this problem. The doors through which we try to find a way may all be closed against us, but we shall draw nearer to God in our search. And we shall learn that for the present the only answer to our questionings is to be found, not in the mysteries of God's will, but in the sinfulness of our own hearts. In some way it is because of *our unbelief* that the casting out of the evil spirits of heathendom is delayed. Every sin in us who are members of Christ's body, every falling short of our high calling, every compromise with evil, may be one of the things which are hindering the outpouring of God's Spirit in these "hard fields."

The request for prayer which comes with such pathetic frequency in letters from the field is no mere pious phrase. It is a deep spiritual instinct which convinces the missionary of his dependence on the prayers of God's people. He at least is conscious, if *we* are not, of a subtle connection between the spiritual state of the church at home and the progress of the work abroad. Surely he will not appeal to us in vain. *This sort goeth not forth save by prayer*. It may be that in praying for others, we ourselves shall find the blessing for which we have sought elsewhere in vain.

STRIKING AT THE HEART OF HEATHENDOM.

THE OPENING OF THE FIRST CHRISTIAN CHAPEL IN CHANGSHA.

BY DR. GRIFFITH JOHN.

THE opening of the first chapel in Changsha, the famous capital of Hunan, is an event worth recording. Mr. Sparham and myself left Hankow for Changsha on the 27th ult., by steam launch, and arrived at Changsha early on Sunday morning, the 1st inst.

A very hearty welcome was waiting us on our arrival. Mr. Péng had come down from Heng Chou for the occasion, and he was full of joy. All the converts were in high spirits. Though we arrived later than we expected, we had no difficulty in making satisfactory arrangements for the day. We had two services, one in the morning and one in the afternoon. Mr. Sparham preached in the morning, and I in the afternoon. In the afternoon the missionaries and converts of the Wesleyan Mission, the China Inland Mission, and the Mission of the United Evangelical Church (America), joined us, and we had quite a large congregation. It was delightful to see so many Christians assembled together in Changsha, a city that has been looked upon till now as the

MOST ANTI-CHRISTIAN CITY IN CHINA.

At the close of the sermon nine persons were baptized, eight men and one woman, making in all fifteen adults baptized by me at Changsha within the last six months. The woman baptized on this occasion is the wife of one of the converts baptized on the previous visit.

We are delighted with our chapel in Changsha. It is not large, but it will accommodate from 200 to 250 people comfortably, and that is quite large enough to begin with. It is a very attractive building, and all are greatly

pleased with it, both natives and foreigners. Besides the chapel there are in the compound quarters for the missionary and his servants, quarters for the native evangelist, a guest room, and a room intended for a book-shop. The work on all these buildings is exceedingly good, and everything has been got up with marked taste. Considering that the work has been done by natives without any foreign superintendence, it must be pronounced a remarkable success. Of course, Mr. Péng has had a great deal to do with it, and to him we owe much. But for him I don't see how we could have put up these buildings at all, especially with the small sum of money at our command. This is the first chapel ever erected in Changsha, and this is one of the most interesting

facts connected with the opening of it. It has been the privilege of the London Missionary Society to purchase the first land ever purchased by a foreigner in that famous city; and it has been its privilege also to erect the first chapel ever erected there. Other missions will follow, and ere long Changsha, like Wuchang and Hankow, will have many such sanctuaries; but this is the first, and will always be remembered as such.



DR. GRIFFITH JOHN, MR. SPARHAM, AND MR. PÉNG.

I should like to mention the fact that it was Mr. W. W. Beare, of Clapham Park, that made it possible for me to erect this chapel in Changsha.* He kindly sent me £100 for missionary purposes, and gave me permission to devote it to this object. The chapel has cost more than £200, but it was his handsome donation that set the scheme agoing. The converts in Changsha join me in sending him their warmest thanks.

June 1st, 1902, will always be remembered by me as one of the happiest days in my missionary life [and by many of us as "Peace Sunday."—ED.] It is a day to

* At the time of writing Dr. John had not heard of the death of Mr. Beare, which took place in May.—ED.

which I have looked forward for many years. In the opening of a chapel in Changsha

THE HOPE OF MANY YEARS

have been realised. It has been my privilege to open not a few chapels in China during these forty-seven years. In



THE L.M.S. CHAPEL AT CHANGSHA.—(*Looking towards pulpit.*)

Hupei I have opened many, and within the past six months I have opened four in Hunan. It was a great joy to open the chapels at Heng Chou, Heng Shan, and



THE L.M.S. CHAPEL AT CHANGSHA.—(*Looking towards door.*)

Siangtan at the close of last year, but the greatest joy of all was reserved for the opening of this chapel in Changsha.

Ten or twelve years ago, the viper press of Changsha was very active. The valley of the Yangtse was flooded with its anti-foreign and anti-Christian literature—the filthiest and most malignant literature the world has ever seen. At that time no foreigner dare show his head in

Hunan. That press was suppressed some time ago; Chou Han, our arch enemy, is still a prisoner; and now several missions are established in the very city from which that unspeakable filth was poured forth. These thoughts, and many such thoughts as these, kept crowding in upon me as I stood in our beautiful little chapel on Sunday week, and my heart was filled with deep gratitude and great gladness.

On the following day we called on all the missions, and on a few of the officials. We had the pleasure of dining with Mr. and Mrs. Dubé, of the United Evangelical Church Mission (to whom I am indebted for photographs of the chapel), and later on we feasted with the gentlemen of the Foreign Office. As on previous occasions, so on this, we received nothing but kindness and respect at the hands of all.

On Tuesday we proceeded to Siangtan by steam launch. There we spent a night and a part of two days, during which time we saw much of the converts, and examined several candidates for baptism. On Wednesday we had a delightful service, when Mr. Sparham and myself preached to quite a full congregation. At the close of the service seven of the candidates were baptized. The work in Siangtan is full of promise.

From Siangtan we returned to Changsha, where we spent Thursday and a part of Friday. On Friday afternoon we left Changsha by steam launch again, and arrived at Hankow on Sunday, about noon. In the afternoon we told the Christians at Hankow the story of the opening of our new chapel at Changsha, and of the progress of the work generally in Hunan. All present seemed delighted with the news, and joined us in praising God.

Hankow, June 13th, 1902.

THE SPIRIT OF CHINESE CHRISTIANS.

SPEAKING at the Students' Conference at Mallock, Mr. John R. Mott referred to his recent visit to China, and spoke of the way in which he had been impressed by the heroism of Chinese Christians. He was invited while at Peking to a great gathering in the Court of the Royal Palace, where he met many of the leading native Christians. All, without exception, had suffered fearful loss during the recent troubles. Houses, lands, relatives, had been taken from them, and yet as they talked with him there, and as they went about the city day by day—compelled to look into the faces of those who had murdered their children, their parents, or friends—reminded on every hand of the suffering they had endured, no word of complaint, no desire for vengeance passed their lips. On every face was peace; in each life was seen the forgiving spirit of Christ. Surely no better illustration of the power of Christ's gospel in China could be desired!

THE SILVER HAND.

TWO years ago I was staying at a small hill station in the Bellary district. The South African war was passing through its most thrilling phases. Ladysmith, Mafeking, &c., were on everybody's lips. An old ayah, serving the wife of one of our missionaries, had two sons serving as bearers in South Africa. Her mistress has often tried to teach her about the true God, but as yet the light has not entered her dark mind, and she seems to live in fear of offending the gods, or doing anything that would be against the usual customs. Very near to the Mission Bungalow on the hill there is a small heathen temple. To this the ayah repaired, and there made a vow that if her sons were spared she would make an offering to the god of a hand made of silver.

Recently one of the sons returned home, and news of the other's welfare reached the mother. This hot season the old woman was unable to accompany her mistress to the hill, as she suffers from asthma in the colder climate; but she was bent on fulfilling her vow. Along with the son who had returned she started for the hill where the temple was. The journey was forty miles by rail and then fourteen on foot, the last six miles being up the hill-side, though on a good road. The poor old body had walked ten miles and was quite tired out when the missionary (who happened to be going up) overtook her. He at once got down from his cart and put her in for the rest of the journey. The day after arrival she and her son went to the temple and presented the silver hand, embedded in sugar and fruit. Then the return journey had to be faced.

That is the story. Has it any lessons for us? In spite of age and weakness this ignorant woman was faithful to her vow, and undertook the weary journey to fulfil it. Her gratitude was deep enough to make the difficulties seem small, and the weariness was of no account.

Do *we* make any vows to our God—our God of light and love? Is He worthy of any vows being made to Him? Compare Him with the gods of the heathen. And if we do make vows, are we as ready to fulfil them as was this poor woman? Do we give to God, who has done so great things for us, anything equal in proportion to what this grateful heathen woman gave to her dumb idol? Or must we hang our heads before her? Dear friends, let us search ourselves. What are we, each one

of us, big or little, rich or poor, sick or well—what are *we* doing to let such poor ignorant people as this ayah know about our dear Saviour? May God help us all to do more for Him in the future.

Gooty, S. India.

E. S.

IN REMEMBRANCE OF ME."

VI.—IN THE SUNDERBUNDS, BENGAL.

BY THE REV. W. R. LE QUESNE, OF CALCUTTA.

IT is Sunday afternoon, a hot sultry afternoon in May. We are sitting in the mission boat, anchored a few yards from the bank in a fine broad river, quite half a mile broad, when there come to our ears the booming notes of a large gong. This is to announce that the hour of service is near and to warn the congregation to get ready. We, too, must get ready, and we call to our boat cook to prepare our afternoon cup of tea, which the heat has rendered very desirable. When we have refreshed ourselves with this, we get into the small boat which has been brought alongside, and are paddled ashore.

Only four months ago we could not have landed here without extreme caution, nor without guns loaded and ready for sudden need; for this spot was then a noted haunt of tigers, and the larger trees still show all down their trunks the long deep gashes the tigers made as, cat-like, they reared themselves against them and sharpened their claws. Now there is nothing to fear, at least in the day time; for man has claimed this land, and has already begun to prepare it for his own habitation. As we pass through the belt of jungle that lines the bank we come upon a new-made embankment which is to keep out the salt water of the river; and on climbing this we see before us the straw-covered huts, or booths, of our workpeople clustering round the banks of a fine tank, relic of a former settlement of salt-makers. A large tract around this village has already been cleared, but is still strewn all over with the cut jungle; and beyond this is the still untouched forest, hiding unknown mysteries and terrors within its depths.

As we survey this scene our hearts are lifted up and full of praise, for this is the foundation of a scheme the fulfilment of which some of us have hoped for and prayed for during many years; that is, the gathering together into one colony of our village Christians, at present scattered over a vast area, and dwelling in tiny communities, or in

single families, in the midst of a Hindu and Mohammedan population, and therefore difficult to reach and still more difficult to teach. Mr. Hamilton, the owner of this land, and the one who is bearing all the expense of its preparation, has a still wider and more far-reaching scheme; but the above is that in which our Society is most immediately interested.

This 4th of May, 1902, will, to some of us, at any rate, be memorable in the annals of our colony. This is not the first time divine service has been held here, for among our workers we have some fifty or sixty Christians, and every Sunday afternoon for several weeks past the gong has boomed out its call to worship. But this afternoon we are going to have our first baptism, and to hold our first communion service.

It is a humble beginning. The convert, Govinda, is one of our boatmen, a simple, illiterate man; but as he stands up before the congregation to make open confession of his faith his

answer to the questions put to him are unhesitating and definite. We have no place of worship, except such a one as the Master Himself often chose, the green grass for seats and floor, and the overarching sky for a roof, while the walls are a rough palisade put up to protect the inclosure at night from prowling beasts of prey. Yet, as the service proceeds, and we watch the reverent attentive faces of the congregation and listen to the earnest impassioned prayers of our Bengali helpers, and to the hearty singing, we feel that the glory of the Lord filleth this place as truly as it ever filled the grandest temple that the skill and wealth of man have erected and adorned.

As our Christians have come from various missions, we invite all those who are accustomed to partake of the

sacrament in their own churches, to unite with us in this service. And our Bengali overseers, all Christians, add: "Let all stay who are worthy." Only some fifteen or sixteen stay.

Our "altar" is a small low stool, but we have a white cloth on it; the bread is taken round on an enamelled plate, and for the wine we have only a common glass water-bottle and tumbler. I doubt, however, whether anyone thinks of these things, unless it be to reflect how unnecessary richer accessories are to this solemn service. And I think the solemnity of it has touched us all, for

very reverently and without a sound the elements are taken round, and very hushed and still is our little congregation as we bow our heads in silent prayer.

By the time our service is concluded the swift Indian night is already closing in upon the scene, and it is quite dark when we get back to our boat. But we sit on the cabin roof for a while. Our faces are softly fanned by the evening breeze,



A COMMUNION SERVICE IN THE SUNDERBUNDS.

and our ears soothed by the gentle gurgle of the current against the anchor rope; the sound of a Christian hymn comes to us from the shore, and right before us, just over the jungle, gleams the southern cross, the symbol of that atoning death that we have just been commemorating. Is it not a token that the Lord has claimed these wild places for His own, and that the people who are coming to dwell here shall be His people, and shall be to Him "for a name, and for a praise, and for a glory"?

As thus we dream, in this quiet evening hour, we realise that the deep peace that steals over our spirits is not born only of the quietude of the scene around us, but is also the fulfilment of that promise which conveys to his servants such an assurance of ultimate victory: "*Lo, I am with you alway, even unto the end of the world.*"

FAREWELL TO MONGOLIA.

BY THE REV. J. D. LIDDELL.*



HE Rev. Mr. Weir is the man appointed to take over the work at Ch'ao Yang, so he and I soon were on the road and moving towards that place. We had a Chinese escort of twelve mounted men. When it was getting dark the first day we were fired upon by brigands. Our men gave chase and the robbers bolted up a hill and were lost to view. It is a very wild part of the country and ideal for the work brigands have on hand. The following day, towards evening, we arrived at our destination and received a very hearty welcome from the teachers and several of the Christians who had come expecting us. Next day and several days following were spent receiving visits from military and civil officials and returning the same. Thus during the first week we had very little time with the Christians.

The magistrate came to our place, and after very little talking we arranged about the payment of the second and last half of the compensation. By this time Mr. Weir will be back in Ch'ao Yang, and has the official's written agreement regarding the payment of what remains.

The condition of the church we found to be very satisfactory. The first Sunday we were there our place for worship was crowded, and I was greatly impressed with the earnestness of the people. Their sufferings have given them a deeper experience of the power and presence of God, and a greater realisation of the reality of things spiritual. They now know the worst that can befall them, having experienced what it means to be hunted like beasts; and yet they are warmer-hearted than ever. They in no way dread future persecution as they did in the past. Their experience has taught most of them that "God is a very present help in time of need." It was very encouraging to be told that in spite of the troubles of 1900 and 1901, and in spite of the inadequate compensation received by the Christians, quite a number of merchants were desirous of becoming inquirers.

Our visit ended by our having a large meeting, at which many Roman Catholics were present. The two parties have come to an understanding with each other,

* As previously announced in these pages, our Mongolian Mission has been handed over to the Irish Presbyterian Church, whose missionaries have been labouring for some years in the adjoining district. Mr. Liddell's letter (written on May 26th) gives an interesting account of his farewell visit to the churches.—Ed.

and thus far no trouble has occurred. Perhaps one reason is that the priests are all Belgians, and are quite a different set of men from the French Jesuits elsewhere in China.

We next visited T'a Tzu Kou. Shortly after our arrival the magistrate called and had us removed to good quarters. He has all along been very friendly, and when affairs became serious in 1900 he used a strange but effective method of warning all the Christians. He sent two men to the house of every Christian, and one, pointing to each house, said to the other: "This is a Christian's house." The Christians took alarm at this, and fled the same evening under cover of the darkness. The magistrate told me it was the only means he could think of to scare them away in time, as he feared to protect them openly. He managed, however, to protect their houses, and their losses were very slight indeed. He settled all claims before my arrival, and even paid the losses *inquirers* had sustained. This being the case, we were all the more distressed to find that one Christian and one inquirer, not being content with getting compensation, used the name of the church to intimidate people and thus secure money, while at the same time securing a bad name for the church. We investigated the cases and found the two men guilty of squeezing and extorting money in my name and the name of the church. It was our painful duty to have them put in prison, thereby showing to the people that we very much disapproved of what they had done. Several leading merchants came to see us on the matter, and we told them that any person using our name for such purposes would be punished by the official.

We stayed a week in T'a Tzu Kou and had meetings every day with the Christians, when we tried to make clear to them the attitude of the church with regard to lawsuits, &c. It was not surprising that the Christians were a bit out of hand, as they have had no pastoral supervision since Mr. Parker was there; indeed, it is a matter for thankfulness that they did not all take part in these extortions. For other offences we struck two names off the roll, two were suspended, and one or two admonished. Nevertheless, our farewell meeting was a very hearty one, and we can only pray that good, and good only, may result from the visit.

Having spent a week here, we set our faces once more towards Ch'ao Yang. The second day on the road we encountered a frightful snowstorm. Very soon all traces of the road were obliterated, and had our driver not known the country well we should have been storm-

bound. The following day we reached Ch'ao Yang and had daily meetings with the Christians until we left. They were deeply affected, and expressed the desire for the L.M.S. to keep on the work. The teacher, in his speech, pointed out that the two missionary societies were really identical in aim and method, and asked all who would be loyal to the new pastor, Mr. Weir, to raise their right hand. Every hand went up. The points he mentioned were:— (1) Both societies believed in the same Lord. (2) They both had practically the same customs. (3) They were both British societies. (4) They had both much coming and going with each other.

At the close of this last meeting all remained to say good-bye, and when we left on Monday morning many came to have a word of prayer and another handshake before finally parting. And so we said farewell to many loyal souls. They did wish they could have seen Mr. and Mrs. Parker, and Dr. and Mrs. Coochrane once more, as they felt that these brethren had spent and been spent working for their good.

I am glad to say that in Mr. Weir the Ch'ao Yang Mission is getting a thoroughly good man. He is patient and painstaking, loves the work, and has a persevering nature. I feel sure that the best possible will be done for the station, and I expect soon to hear of good work being accomplished in that region.

A VOICE FROM THE QUARTER-DECK. EXTRACTS FROM THE AUTOBIOGRAPHY OF THE LATE CAPTAIN TURPIE, OF THE "JOHN WILLIAMS."

III.—FROM MANGAIA TO THE NEW HEBRIDES.



THE course to Rarotonga is N.W.N., and the distance 118 miles. Rarotonga is a grand mass of rocky mountains and fertile vales, sharp, serrated peaks and monumental looking pillars, every point and summit clothed in green, with a strip of low-lying land running all round and the coast line showing continuous groves of cocoanuts and plantations. The *John Williams* slips rapidly by the East point, and in a few moments is lying off Avarua. The boats are lowered and the same sort of work is gone through as at Mangaia, except that here the boats can convey the goods right on to the beach. The work is rougher for the boats, and it is not at all pleasant in a seaway transferring heavy goods from the ship to the boats alongside. The ship lurches over one way and the boat rises to meet her, and before you

can prevent it a 250 lb. cask of flour, which hangs suspended by a tackle over the ship's sides, is on the boat's bottom boards or thwarts, and lucky if it is not on the toes of some of the boatmen.

I have heard the late Captain Williams relate how on one occasion the second mate, a good man, was receiving goods in a boat in this way when a heavy box was accidentally landed suddenly on his toes. The mate said something which could not be mistaken for a compliment to the tackle man. Good Captain Morgan, who was watching the work, called quietly: "Patience, John! Patience! Remember Job."

"Job, sir!" said John, "Job never had a sling-full of goods dropped on his toes in a boat like that!"

While the work of discharging the goods is going on, our passengers are all heartily welcomed by Mr. and Mrs. Buzacott and their daughter (now Mrs. Creagh, of the Lifu Mission). Mr. and Mrs. Buzacott were colleagues and co-workers with the Rev. John Williams, and bore the heat and burden of the early days of the mission. Mr. Buzacott has left his mark for all time on Rarotonga. He was one of those men who did not understand the meaning of the word failure. The mission house and chapel at Avarua were both built by him, and the plodding perseverance and mechanical genius of the man shine forth in them.

We must just look at the training school for the teachers who volunteer for foreign missionary work. In Mr. Buzacott's time each teacher was more or less a skilful mechanic, familiar with the use of edge tools, and capable of turning out first-rate work. Rarotonga and the neighbouring islands of Mangaia and Aitutaki have sent many devoted men and women forth to preach Christ crucified to the heathen beyond, and they are doing so to this day.

Having landed all we had on board for this island and re-embarked the passengers, we make sail for the next island of the group, Aitutaki, which lies almost due north of Rarotonga, distant 185 miles. It is a beautiful and very fertile island, but has no harbour or anchorage for ships. A very good passage through an opening in the reef leads in to a long stone jetty constructed for the convenience of boats. Here the ship has to "lay off and on" in the way I have previously described, and the goods for the Rev. A. H. Royle are put on shore, after the whole of the passengers have been landed. A right royal welcome they get from the missionary and his wife and family. Mr. Royle came amongst these people when they were pure savages, a

wild and apparently untamable race, and I have often shaken hands with one old man who in the early days sought in many ways to take the lives of the devoted missionary and his wife. On one occasion they set fire to the house, and he stood outside with his spear poised ready to throw at the missionary as he emerged from the burning house. I have heard the grand old native describe the scene and tell how, just at the critical moment, his arm was arrested by an unseen Power and he was saved from this terrible crime.

Mr. Royle reaped a large reward on Aitutaki before he went to his rest in heaven, and at the time of which I am writing he was enthroned in the hearts of his people. Unselfishly devoted to his work, he had both by precept

shall probably be fourteen or twenty days at anchor here, as we have much work to do in delivering goods to the different missionaries in the group. Some of the stations are twenty miles from Apia, and the goods must all be taken to them in the ship's boats.

A few days after we arrived two boats were busily employed in this way. The long-boat—a fine large decked boat specially designed for the work—fully laden with stores for the Rev. W. Harbutt at Lepi, near the east end of the island, left the ship in the evening in charge of the second mate and three men. Another boat, with three men, was away at Malua, twelve miles west of Apia, with goods for the Rev. Dr. Turner. Early the next morning we were shocked and surprised by the



A TYPICAL SOUTH-SEA COAST LINE.

and example led the people on until Aitutaki was the model mission station. Mr. Royle was not much heard of in England, and never appeared in print; but he was well known in the whaling fleet of American vessels which frequently called at Aitutaki in large numbers previous to the American Civil War, and those who knew him best loved him most.

From Aitutaki to Upolu, Samoa, the course is W.N.W., 780 miles, and to that port we are speeding under all possible sail. Upolu, the principal island of the Samoan group, has several harbours where ships anchor, but none of them are safe in the hurricane season from December to March. Apia is the best and most used by shipping. A fine stream of beautiful fresh water empties itself into the harbour, which is of course a great convenience. We

appearance on board of one of the men who had left in the long-boat the previous evening. He reported that the boat sank about three miles off the land, just as the moon went down (this would be about 3 a.m.), and that he and another managed to reach the shore about daylight, supported by an oar, but that the second mate and another were drowned. The captain immediately gave orders to unmoor the ship, and we proceeded to sea to search for any vestige of the boat or the crew. The day was a very stormy one, and, after cruising about the vicinity until late evening without seeing anything, we returned to port with saddened hearts. Shortly after we had anchored we observed an unusual commotion on shore, and soon were informed, to our great joy, that both men had reached land safely, the mate having been eight hours in the water

clinging to an oar. He was very much exhausted when he reached the reef and severely cut by the sharp coral, and would probably have perished there had it not been for the help rendered by some people who were fishing. He was a strong man and a splendid swimmer, but eight hours in such a sea is enough to tax to the utmost the strength of the strongest man.

Having landed all our cargo for Upolu, we sailed from Apia on May 27th, with the Rev. G. Drummond and the Rev. W. Harbutt and family as deputation to the New Hebrides and Loyalty group, and three teachers and their wives, besides our original passengers. We called the next day at Matantu, a harbour on Savaii, another island of the same group, and there landed stores for the Rev. G. Pratt, who was stationed there, and the same day sailed for the New Hebrides, where we anchored in Aneityum Harbour on June 5th.

Up to this time our voyaging had been amongst islands and peoples who had thrown off the degradation and misery of heathen practices, and who were rejoicing in the new and altered state of things which the Gospel brings to any people who embrace it. But here at Aneityum we were on the very threshold of the dominions of the Prince of Darkness. Mr. and Mrs. Geddie, of the Nova Scotia Mission, and Mr. and Mrs. Powell, of the Samoan Mission, had landed a few years previously, and the Rev. John Inglis, of the Presbyterian Mission from New Zealand, had joined them a little later on. Through much opposition and danger they had bravely held on, and were just welcoming the coming dawn when we arrived. Mr. and Mrs. Gordon had come out from Nova Scotia to strengthen their hands and cheer their hearts by giving themselves to the work wherever there was an opening; and so, after a few days' stay, landing stores for the mission, and taking on board materials for a house for Mr. Gordon, we sailed for Tanna and anchored in Port Resolution.

Here all was dark; no ray of light seemed to shine out, and if those who so lightly talk about the blissful innocence of the heathen had been placed amongst the people of Tanna at that time, I think they would have changed their opinion on that matter very quickly.

After much talk with the chiefs of the island there seemed no opening for a European missionary, and we proceeded to Erromanga and anchored in Dillon's Bay, where the Rev. John Williams and Mr. Harris had been cruelly murdered eighteen years previously. Here things looked dark and forbidding, but more promising than at Tanna, and Mr. and Mrs. Gordon decided to cast in their

lot with the Erromangans. So we landed their house and helped to erect it not far from where John Williams was killed, and having done all we could for them, we sailed away leaving them there as witnesses for Christ amongst a people who were sunk to the very lowest depths of heathenism and idolatrous superstition. Little did we think that in a short year or two the devoted missionary and his wife would fall under the cruel tomahawks of those whom they were striving to bring into the light of God's love; and not only those two but another brother of Mr. Gordon, who, when he heard of his brother's death, came forward to fill the vacant place.

From Erromanga we proceeded to Vati, or Sandwich Island, in the same group, and found matters looking very dark. For some years previously teachers had been labouring with more or less success at two or three different points on the island. Some had been murdered, others had died from malarial fever, yet there were always volunteers ready to fill their places, principally from the Hervey and Samoan groups. They were slowly but surely gaining the confidence of the people, which is the first step in mission work amongst the South Sea Islands, and, though the process is sometimes a slow and weary one, sooner or later the people realise that these strangers who have voluntarily come amongst them are actuated by unselfish motives and that some power that they know nothing of is impelling them to suffer persecution and suffering and sometimes cruel death patiently and with fortitude.

To those who deride and scoff at missionary efforts let me put the question, *What will you substitute for it?* You have tried other means and have not succeeded; but Christian missions have never failed in any island of the Pacific with which I am acquainted. I write from a long experience, and do not hesitate to say that you cannot by any other means accomplish what the preaching of the Gospel has done for the South Sea Islands.

(To be continued.)

THE visit of King Lewanika, of Barotsiland, to this country in connection with the Coronation celebrations has called attention to the work carried on by the Paris Missionary Society in his dominions. The pioneer of the mission was the Rev. F. Coillard, whose name is well known in this country. As Barotsiland is now a British Protectorate it is felt that British Christians should take some part in the evangelisation of the country, and an appeal is being made for contributions towards this branch of the Paris Missionary Society's work. The hon. secretary for England is Miss Mackintosh, 5, Adamson Road Hampstead, N.W.

THE STUDENTS' CONFERENCE AT MATLOCK.



GATHERING of students, representing as it does the class from which the leaders and thinkers of the future are to come, and consisting of those to whom we naturally look for the solution of many of our religious and social problems, is always to be regarded with special interest; and when the gathering is for the avowed purpose of studying the greatest of all truths, when it is held in the interests of Christ's Kingdom, and associated with so aspiring a motto as that of the Student Volunteer Missionary Union, it is fraught with a still deeper significance. It is impossible to over-estimate the possibilities of such a conference, or its effect upon our colleges, our churches, and, above all, our missionary enterprise.

Widely representative, and consisting of students from almost every college in the British Isles, students of every denomination, and almost every attitude of thought, the gathering was conspicuous for its unanimity of purpose, and for the common interest in the things of supreme importance, before which all minor differences were for the time of no account.

The missionary spirit was prominent throughout the whole Conference, and two of the closing meetings were devoted entirely to the study of missionary problems.

The Rev. G. T. Manley, M.A., Fellow of Christ's College, Cambridge, gave an earnest address on the words of the Volunteer declaration: "It is my purpose, if God permit, to be a foreign missionary." So many, he said, when asked whether they do not feel it their duty to offer themselves for work in the foreign field, reply that they have not yet "received a call," and until such time as the "call" shall come, they can only remain at home. But what is it that constitutes a call? Is it not the knowledge of God's will, and is not that will made known to us in His Word? Would you know the will of God for your life? Then read your Bible, the express revelation of Him Who "sent the Son to be the Saviour of the world," and Who "will have all men to be saved and to come to the knowledge of the truth."

Again, God's call is heard in our *circumstances*. We possess greater knowledge than was granted to our predecessors. Our forefathers stood in the valley; we are on the summit of the high mountain, from which we can see the vast universe around—the vision of the world, lying in darkness. Does not such a vision constitute a call from God?

"Ye call me Master and Lord: and ye say well: for so I am . . . If ye know these things, happy are ye if ye do them."

Christ speaks again in our *knowledge of facts*—the disparity between the number of workers and the work abroad, the doors now open to the Gospel, the urgency of advancing now, if advance is ever to be made.

If any other "call" be needed, Christ Himself stands in our midst, saying: "This is the will of God, that all men should be saved."

Mr. John R. Mott, the leader of the World's Student Federation, who spoke on the following evening, took for his subject "The Needs of the Heathen World." Having just returned from a visit to the far East, he spoke very earnestly of the intensity of life in heathen lands, the activity and energy of the forces of evil, and of the great need for a corresponding energy in the forces of prayer and faith, of a new demonstration of the power of the Holy Spirit in the Christian Church.

"The time is ripe," he declared, "for us to enter into the heritage which God has prepared. To us comes the cry of *this generation*. We are not concerned with the past generation of non-Christians. They are beyond our reach. We are not concerned with the generation which is to come—that, too, is beyond us. But it is through us, and through us only, that this generation can hear the Word of God. It is for this generation that we shall be called to give our account to God. The great stream of humanity is passing on, opportunities are becoming fewer, and it rests with each Christian to take his part in the evangelisation of his own non-Christian generation, if Christ is to see of the travail of His soul and be satisfied. We must work the works of Him who sent us while it is day, for the night cometh when no man can work."

The whole Conference was marked by a singular depth and quietness. There was much earnestness of purpose, and that God's call had been heard was shown by the large number of those who volunteered during the meetings for foreign missionary work—a number so large as to make this Conference notable. Many of those who thus declared their purpose to go abroad are approaching the end of their college course, and will shortly stand prepared for the work to which they have pledged themselves. Who can tell how great may be the issues? And in many who are called to home service, the Conference cannot fail to have inspired a greater zeal for the extension of the kingdom, and a clearer comprehension of God's will for them.

E. M. G.

TOWARDS TIBET.

EXTRACTS FROM THE JOURNAL OF MISS ETHEL TURNER.

LEAVING Almora on Tuesday, April 8th, the party (consisting of Miss Turner, Miss Rutledge, two native Christian women, and two children) reached Bageshwar in the afternoon of the following day. "We left there," Miss Turner's journal goes on, "early on Thursday, and had a lovely march to Kapote, which we reached at 2 p.m. There the two Christian families met us, and we much enjoyed evening prayers with them." Tejam was reached at 9.30 a.m. on Saturday, and "our tents were soon pitched. We are thankful that it is not hot, and that there are no stinging insects about as there were last year."

"*Sunday*.—We are going to have a little service together, and to-morrow I shall go to Bhainskal, as there is a festival on Tuesday and we shall not be able to get coolies then; so we shall have to start for Girgaon on Wednesday and get to Mansiari on Thursday."

"*Mansiari, Friday, April 18th*.—We left Tejam on Wednesday, getting into Girgaon by 2 p.m. that day, and yesterday arrived here safely at 2.30. It is quite cold here, and very lovely. But there is great scarcity, and grain prices are very high, and the lack of winter rains means a bad wheat and barley harvest."

"The day after our arrival we managed to get the verandah clear and put all the stores away in the go-down.

On Sunday we had a lot of rain, but spent a quietly happy day. Our new native worker, Samuel Gurkha, took the service and gave us a splendid, interesting address on 'God brought me hither.'"

"*May 3rd*.—We find that the Pangtis are trying to prevent their girls from coming to school lest we should make Christians of them, but so far they have not succeeded. The girls came to school all last week. On Wednesday we had a very good time visiting the women. Nearly forty came out of their houses to listen to us, besides many children. Heavy rain and a hurricane of wind made it impossible for us to continue visiting them

on Thursday and Friday, as all the women went indoors, and we had hard work to get back to our house.

"The boys' school began again yesterday, with about fifty in attendance. At Milam there will probably be double that number, so we have much cause for thankfulness and hope. Miss Rutledge has felt for a long time that she would like to have a class for the low-caste boys and girls, as the Bhotiyas try to prevent their coming and make it

unpleasant for them. She started a class three days ago, and has already twelve who promise to come regularly. She takes them two hours every day before breakfast, and is delighted with them, they seem so eager and bright.

"We are now having lessons in Tibetan every other day, and feel that we are making some progress."

"On Tuesday (June 24th) we started for Milam. It rained all day, but was not unpleasant. We found our



Photo by]

BHOTIYA WOMEN.

[Miss Turner.

usual camping-ground sown with grain, and had great difficulty in finding a spot to pitch our tents. It rained hard all night, and we had to let the tents dry before leaving. We went by the lower road, as we were told the river was not high; but by the time we reached Rargari the water was up to the waist in some places. The coolies, however, did splendidly. Five or six held on to each other in front and the same number behind the dandy, and took Miss Rutledge, Jasuli, Linthai, and me across in this way. The others went on foot and did admirably, except two, who stumbled, lost their balance, and were nearly swept away by the current. This delayed us, and we did not get further than Bajudiar. Unfortunately, in undoing the loads at Bajudiar one fell on my foot and made me quite lame on Thursday.

"The bridge half a mile from Milam was dreadful. It was the first time I have really been very nervous. There are three round beams as a basis, quite a foot apart, with only stones put on in the most careless fashion, some big, others small, all uneven, and most of them only resting properly on one beam, and a few were half fallen. Jack went first, and each stone moved and some tipped as he went, and I could not summon up courage to follow him at once. I sat down for a few minutes, and he called one of the coolies, who took one end of my stock and I the other, and we got over safely. They were all delighted to see us at Milam.

"Oh for more power to testify, to witness of Him and for Him, and that God may answer your prayers, that this year the hearts of some of the Joharis may be open to receive the Word and receive the Master. This would make my home-coming a very joyous one in every way. God knows what is best, and we must strive to be willing to work and wait if the first-fruits are not to be yet."

THE SWEDISH MISSIONARY SOCIETY.

AS the work of the different Swedish missionary associations is very little known by our English Christians, readers of the *CHRONICLE* may be glad to have a short review of the Swedish Missionary Society, which held its twenty-fourth annual conference in Stockholm last month. This Society represents one of the most marvellous religious movements that ever has taken place in Sweden, and consists of over 1,100 churches (thirty-three joined the Society last year), with a membership of about 100,000. These churches resemble the Congregational in England. Besides an extensive and successful Home Mis-

sion, the Society has from the first taken a very active interest in foreign missions. It is now carrying on mission work amongst the Lapps in the North of Sweden; amongst sailors and other Scandinavians in Sunderland, London, and St. Petersburg; amongst Armenians and Stundists, &c., in South Russia; in China, both West and East; in North Africa amongst Jews and Arabians; and on the Congo.

The Society began its first missions (amongst the Lapps, in Russia, and on the Congo) in 1880. The last mentioned has been the most prosperous, in spite of many difficulties, of which the climate has been one of the worst. Many missionaries have died; others (amongst them the writer of these lines) have been obliged to return home ill. In one year six missionaries died. But God has blessed the work abundantly. The Society has now on the Lower Congo seven head-stations and sixty-eight out-stations, thirty white missionaries in the field and some home on furlough, eighty native evangelists or teachers, seventy-nine schools, and 2,571 scholars. The printing press at Londe has been at work the whole year, and is pouring forth quite a literature in the Fiote language (the language spoken on the Lower Congo). During the last year some new books as well as new editions of old ones were published, as well as a monthly newspaper.

This year will be one of the most memorable, as the year when the whole Bible will be given to the people in their own language. The New Testament was translated by the late Rev. N. Vestlind. The Old Testament has been translated by Rev. R. A. Laman, who is now at work revising the New, and both are to be printed by the British and Foreign Bible Society. Courses for the training of evangelists and teachers have been held at different stations. The dispensaries have been made good use of by the natives. The missionaries have during the last year had the great joy of receiving into the churches not fewer than 451, who were baptized.

Very encouraging reports have been received from the other fields, especially from China. At Wuchang forty Chinese were baptized. Looking back on the last year, we have great reason to be thankful for blessings received; and, looking into the future, we have every reason to be hopeful, knowing that the Lord has still more to give. One reason for thankfulness is that the Society could close its accounts without debt.

C. J. ENGVALL.

THE inexhaustible supply of missionaries at the disposal of the Roman Catholic Church is a constant source of wonder to all who visit the mission-field. A member of the Universities' Mission to Central Africa says in a recent letter: "I was talking to the Roman Catholic Bishop yesterday. He has a seminary of one hundred or so to draw upon at Cologne, and is sure of six recruits every year. He never allows a station to have less than two priests and one lay brother. The latter type he can get in shoals, and nuns without end.

CHINA.

Dr. Lavington Hart, of Tientain, sends an interesting account of the progress already made in the newly-opened Anglo-Chinese College. "The work is very encouraging," he says. "Our numbers keep up to about seventy-five, and there is much more feeling of college life amongst the students than when they came first. I think I may say that there is a good tone amongst them, and the discipline is beginning to bear fruit. More than sixty are heathen, and, as far as I know, have not been in touch with Christianity before. The attendance at prayers in the morning is quite voluntary. I am glad to be able to say that nearly the whole college attends every day; perhaps two or three out of the whole number absent themselves. I have sold a large number

Among Chinese Students. of New Testaments, in English and Chinese, and even the members of the lowest class seem to get hold of something as they read and listen. We have a full day on Sunday. At 10 o'clock some of our students and other English-speaking Chinese come to our Bible-reading circle, for which Mrs. Hart prepares weekly notes which are printed and given to the 'members.' This is held in our house; last Sunday between thirty and forty came. Then we adjourn to meet others at 11 in the College chapel for our service. I have already mentioned, I believe, the formation of our 'Tientain Anglo-Chinese Church.' Two young men have already been baptized, and a score of English-speaking Chinese have joined the church, having already been in connection with other churches in Shanghai, Hong Kong, and other places."

The work in Hunan continues to be full of promise, as will be seen from Dr. Griffith John's letter on page 212. Mr. Greig, writing from Heng-chou on May 7th, says: "Daily audiences in the chapel are large. On Sundays the chapel is crowded, and our preachers are beginning to talk of the necessity for another chapel.

Well, if things go on at this rate it won't be long before we have to consider the question. A large chapel inside the city, a mile or a mile and a half away, would be most valuable for both week-day preaching and Sunday services. Sunday-school and other meetings have an encouraging attendance, which I trust will grow to be a very large one. Two Sundays ago I baptized eleven men, and last Sunday I baptized thirteen. Last Sunday, also, we had our first Communion service, in which about eighty members joined. A large number of inquirers witnessed the service with quiet interest. I was much pleased with the reverent and intelligent demeanour of the members."

INDIA.

The Rev. W. R. Le Quesne writes from Calcutta: "The work here is going on steadily and quietly. There is nothing sensational. Every now and then we are cheered by some seeker after truth declaring his full conviction that there is no salvation but in Christ Jesus; but, when on the brink of public confession and baptism, the dread of severing himself from old associations overcomes him, and he withdraws again into his former life. There are many such among educated Hindus; and some, at the present moment, we are watching anxiously and praying for earnestly. We know they believe, but the final step is hard, and as yet they have not dared to take it. Some day there will be a great awakening in India. The signs are many."

In the same strain Miss Marris writes from Benares: "Plenty of learners, plenty of listeners, many thinking and praying in secret, practically none brave enough to come out. Surely there must be a great movement some day. Given the right kind of workers, there seems no limit to the work that might be done in the homes of Benares, and yet we get scarcely any baptisms. Do you wonder we ask for prayer, constant, sustained prayer for those who seem so near grasping the truth? Personally, I believe the great thing needed is conviction of their own responsibility for their own sin."

CENTRAL AFRICA.

The Rev. H. Cecil Nutter writes from Mberezi (Awemba Country), on May 1st:—"It has been a sad year for our mission, and the next year will bring great

responsibilities upon young missionaries. But 'He giveth more grace.' It has been the hardest year of my life, but also the happiest. Never have I felt so conscious of God's help, and the sense of being where I am most needed has been a constant inspiration. . . . We have kept two schools going, with an average attendance of about eighty at each. Our native village grows apace, and we have now over seventy huts. . . . During the past five months we have had a great number of men here, sometimes over 200, always over 100 strangers. These come from far and near, from all parts of the Awemba Country, some from Bangweolo, others from a more easterly district, and many from the north. To all these the Gospel is preached daily, and as they change rapidly (few stay more than the usual four weeks) you will gather that a great number thus hear and carry the story of Jesus away with them. I have kept very close to the station during this time, having only been away, except on Sunday mornings, three times. There are scores of villages that I have not yet seen, but it has been impossible for me to go. The rainy season is a trial, and I have great cause for thankfulness in having kept so remarkably strong and well. We have cleared the forest for a great distance around us, so that we have now a glorious breeze which tempers the otherwise terrific heat."

FROM THE HOME SECRETARY.

THE past month has brought in just over £1,000 for the deficiency, so that we now stand thus:—

Twentieth Century Fund	£18,300
Responses to appeals	29,660
	£47,960
Amount still required	15,040
	£63,000

* * *

SOME are anxiously asking about the income for the present year. Shall we have another deficiency in March, 1903? So far we have definite promises for the needed enlargement of income amounting only to £595 12s. 1d. But happily we know that in many churches a special canvass is proceeding with the purpose of giving all connected with church and congregation the opportunity of subscribing regularly to the funds. The autumn will soon be here. May not its chief work be to bring all who own the Master's authority to contribute according to their means for the fulfilment of His world-wide commission? Will every reader of the CHRONICLE see that his or her church is thoroughly and systematically canvassed?

THERE are many ways of getting this done. The following letter suggests one of these, which is adopted only too seldom:—"Might it not prove of great help to the missionary cause and of real service to the churches themselves if the churches would appoint year by year a small missionary committee—men and women appointed not because of their official status in the church, but on account of their missionary enthusiasm. There seems large scope for such a committee in many churches. They might do much to maintain interest the whole year round, to promote the circulation of missionary literature, to foster the spirit of prayer for missions (especially at the monthly missionary prayer-meetings), and to increase the regular income by canvassing the members of the church for monthly or weekly subscriptions for the L.M.S. The appointment of such a committee in the church of which I am a member promises well, and has already accomplished real good."

* * *

HERE are some further suggestive examples:—(1) "As something towards the increased income of the Society our Christian Endeavour Society has determined to set aside an evening every other month for a missionary topic, and also desires me to ask you for twenty mite boxes that they may give something regularly to the funds. They have appointed a committee of their number to look after the interests of the Society and to keep the matter before us." (2) "After consultation on the best way to assist the funds of the L.M.S., it was decided to hold a garden party and sale of work towards the debt. . . . The expenses were trifling, and a sum of £16 4s. 8d. is forwarded towards the extinction of the debt. Such efforts do not tax the liberality of friends unduly, and if generally adopted would soon wipe out the adverse balance. In another district the proceeds of a garden meeting and sale organised by the Ladies' Auxiliary were £54 14s. 2d. for the deficiency." (3) "I was wondering if you would care to know of a small missionary effort made the other day by the members of the Christian Endeavour and Children's Missionary Band. It was what we called a 'Missionary Pound Garden Party.' Unfortunately it was wet and we had to meet in our hall instead of a garden. Every member brought one or more pounds of anything saleable. These articles when sold brought in £6 2s. We met from 3.30 to 6, tea was provided by a friend, and the last hour a bright meeting was held, presided over by our minister, and an address was given by a missionary from Formosa. In our case it was decidedly successful, and a happy gathering. We felt it could be carried out on a larger scale, and some who do not know of the idea might think it worth while to try it." (4) "At our meeting of the Watchers' Band two months ago, we discussed the financial position of the L.M.S., and it was proposed and carried that each member be asked to make a monthly subscription towards the deficiency fund for six months, commencing with July. I am now pleased to report that nearly all the members have responded most willingly, and we have promises amounting to £5 12s. 2d. per month."

ARTHUR N. JOHNSON.

OUR PORTRAIT ALBUM.



THE REV. EDWIN GREAVES.

THE REV. EDWIN GREAVES, of Benares, was born in London in 1854. He was brought up a member of the Church of England, and studied for some time at the well-known institution of the Church Missionary Society at Islington. Becoming dissatisfied with the teaching of the Church on baptism and other subjects, he applied for admission at Western College, and took a further course of training there. After being accepted as a missionary of the L.M.S. he was ordained at Sherwell Chapel, Plymouth, in September, 1881, and shortly afterwards sailed for India, to take up work at Mirzapur, in the Murshidabad district. In 1893 Mr. Greaves had the honour of opening the new station at Kachwa. In 1896 he was appointed to Benares, the citadel of Hinduism, and has since been carrying on a vigorous evangelistic and literary work in that important centre. He has published a life of Christ in Hindi, a Grammar of Modern Hindi, and several other works. At the present time Mr. Greaves is enjoying a furlough in this country.

THE REV. J. H. CULLEN.

THE REV. J. H. CULLEN, whose name has hitherto been associated with the island of Mangaia, in the Cook group, was born at Nottingham in 1864. After studying at Cheshunt College, he was appointed to the New Guinea Mission, but was sent temporarily to take charge of the work on the island of Niué during the absence on furlough of the Rev. F. E. Lawes. He sailed in June, 1891, and remained on Niué until Mr. Lawes's return in the autumn of 1894. His appointment to New Guinea having in the meantime been rescinded, Mr. Cullen was appointed to Mangaia, and proceeded at once from Niué to his new station. There he has been specially connected with the useful work of the Printing Press, in addition to the ordinary work of the mission. Since his return home on furlough in 1901 Mr. Cullen has attained his long-cherished desire to be associated with missionary work in New Guinea, and has been appointed to fill the vacancy at Port Moresby caused by the retirement of the Rev. A. E. Hunt.

OUR OLDEST CHINESE STATION AND ITS NEWEST CHURCH.

BY THE REV. T. W. PEARCE, OF HONG KONG.



THE new Canton church is nearly all that such a building ought to be. If we except light, air, spaciousness, and an indefinable sense of comfort and convenience, there is nothing to suggest that foreigners have had a hand in planning and erecting this Christian temple. The building is thoroughly native in structure and appointments. Nevertheless, the Western spirit is seen working in and through Chinese architectural forms. Just as the spirit of Christianity is infusing itself into certain modes of Chinese speech, elevating and enriching great ethical terms and giving new meanings to ancient sayings, so here the Western Christian spirit finds expression in Eastern shapes which are now seen to be not unlovely in themselves, or out of keeping with the "beauty of holiness" in the worship of the Lord.

Thus will it be hereafter with the "Church of the Living God, the pillar and ground of the truth," Chinese in its outward aspects and modes of worship, quickened from within by the Living Spirit. We would not have the spiritual temple which is God's building other than a "native" church. All our desire is that its outward expression and form may be from the life that it has through the indwelling of the Holy Ghost.

The Church opened recently at Canton is first of all for Sunday worship and for the instruction of converts and adherents. In this respect it meets and satisfies the present needs of the mission. Men, women, and children can be taught in separate rooms. There is a men's entrance from one street and a women's entrance from another thoroughfare.

Moreover, the extent and variety of Christian effort for which provision is made within the precincts shows that the brethren who built the church have kept in view the needs of the new time. The words "preaching and teaching," when used of Christianity in China, have acquired wide meanings during the last twenty years. It is significant of the part that Christianity is to take in great movements now in progress that one of the most noteworthy institutions connected with this church is a school for teaching the language that "goes with freedom, thought, and truth to rouse and rule the world." Instruction in English as one of the activities of a Christian church means that "freedom, thought,

and truth" will the sooner take the place of the old hard bondage to tradition, superstition, and false teaching.

Through churches like this homes are reached. Where for the first time in the history of the Canton Mission the accommodation for female worshippers is suitable and adequate, "the sweetness and preciousness of the Gospel" may, in answer to the prayers of our "Watchers," be revealed to many women, and through them to many families. Chinese homes will be entered when God deals with the women of China as He dealt with Lydia, whose heart was "opened" in a quiet place of prayer, out of the city, by a riverside, where the women resorted for worship.

It may be long before our missionaries and their converts in other places are able to build churches to equal this in size and in excellence of design. Here, however, we have a model for the country stations. Christians from Poklo and Tsung-fa, who may from time to time worship in Canton, will talk of this church in their villages, and be roused to fresh zeal in the cause of the Gospel, by seeing how God has caused it to triumph in this great work of the Canton Christians.

There is one other point which should not be overlooked. When I heard Chinese immigrants in Canada and the United States speak with hushed voices of Christian meeting-houses in their native land, I had a strong sense of spiritual kinship with them, for I knew that they also lived in the sacred memories that make up so large a part of my own religious life. Our native Christians are emigrating to-day. Some go to the Straits Settlements, many to Borneo, where special inducements are offered to Chinese settlers. This church will surely give the sacred sanctions of pure religion to the strong ties that bind our converts to their native country.

From the ancestral graveyard on the hillside in the rear of the village temple "the rude forefathers of the hamlet" beckon their descendants back across a thousand miles of sea. Living or dead the heathen wanderer must be brought in due time to the sleeping place of his forefathers, to worship or to be worshipped. I joy in the thought that this sanctuary, dedicated to the living God, will hold a supreme place in the affections of devout men and women who may, for a season, be cut off from its worship, and who under other skies will long, as the Psalmist did, for the courts of God's house.

The position of this new church marks the new position that Christianity is gaining in the respect and esteem of the people. The Gospel used to be preached in the most

noisy thoroughfares of the city; our preaching-halls were an aid in refuting slanders against Christianity. The argument from publicity was rightly made much of by Christian apologists in the pulpit and through the native press. Until Christianity became known, and its foes were turned to friends, the open door of the preaching-hall was an evidence of good faith. It showed that Christianity did not hate the light.

Such places were to the church what the brawling, noisy streamlet is to the placid lake. We must have quiet and depth for the nourishing of Christian character. The church is fed from the preaching-halls, and without the latter it may well be doubted if the former would now exist in Canton. The halls have still a great part to play in the future of Christianity. It is, however, a great advance to have buildings such as this, where pastors and teachers can come into close touch with their people, and where Christian hymns and prayers can form part of the worship on all occasions.

The situation of the building further gauges the upward movement of Christianity in China. In the days of Christ's early ministry it was the common people who heard Him gladly. In the Rome of the Cæsars the slaves were the first to receive the Word. In China the toiling masses who live from hand to mouth were the earliest converts. But to-day rays of Divine light have entered the homes of the wealthy gentry, the yamens of the higher officials, and even the Imperial Palace itself. Some tell us that the reproach of Christianity is thus taken away. I am fain to draw my consolations from the evidences so unmistakable here of a steady upward movement. Not many years ago the proud and wealthy gentry of Canton looked upon Christianity as the enemy of Confucianism and even of common morality. They would have risen as one man to resist an effort to open a Christian church on the spot where our new building stands. We have no fears for the future when we remember how great the change is that has taken place in the attitude of the people during the past few years.

God grant that in this new building many hearts may be brought under the power of the Gospel, many knees bow to the true God and our Father, and many tongues confess that Jesus Christ is Lord.



THE *Allgemeine Missions Zeitschrift*, Dr. Warneck's famous magazine, has been dealing with the lives of some famous L.M.S. missionaries in South Africa. Up to the present Vanderkemp, Moffat, and Philip have been dealt with.

HOW CHINESE ARTISTS ILLUSTRATE THE BIBLE.*



ONCE asked several Chinese artists, in different cities, to illustrate for me the parable of the Prodigal Son. Most of the artists were heathen, but heathen and Christian alike depicted the "Far Country" as an opium den. One artist went further back than the story, and showed the two brothers as children walking out with their aged father, the prodigal showing his unfilial proclivities by refusing to hold his father's hand, while the elder brother is dutifully clinging to the old man. Another artist skilfully introduced the household dog barking at the figure in rags, in whom he failed to recognise his master's son. All artists represent



THE GOOD SAMARITAN.—(By a Chinese Artist.)

the father and son meeting, without the father's open arms and loving kiss; he simply stands and the son kneels to him. The feast is always a great feature, at which, alas, foreign wine-glasses hold a conspicuous place, showing that the Chinese consider wine as a necessary part of foreign festivity.

The importunate widow is represented as clinging to the mandarin's great state chair, as he is proceeding along the streets. This is the way in which a Chinese widow has often to seek redress, but she is not exactly the widow as we picture her.

In the parable of the wedding feast the excuses are graphically drawn; the king's servants are seen delivering the red invitation papers, one giving to a man contemplating some oxen critically, another to a man

* From an article entitled "Glimpses into the Chinese Mind," by Miss Ricketts, in *Our Sisters in Other Lands*.

examining a field, a third to a man whose newly-married bride is looking out of a window in his house.

In the story of the man who did not deign to dress in the wedding garment, we have all the guests arrayed in the plum-coloured ceremonial garments, and one young man presenting himself with his own fine blue silk coat, evidently considering his own dress quite fit for the occasion. As he comes forward to take his seat he is espied by the king, and seized by his orders, while in the last picture his fine clothes are all stripped off, and he is undergoing the penalty of disobeying and insulting the king who had so graciously invited him.

We have been accustomed to dress that man in the coarse garb of everyday, but the Chinese Christian artist sees the sin to be thinking that *our best* is good enough to pass the King's scrutiny.

Another Christian artist presented me with a picture of Christ and Zacchæus. Christ and His disciples are standing near the tree in which Zacchæus is perched on an overhanging bough; Christ is dressed as a smart young Chinese gentleman. At first sight one's feelings of reverence and solemnity undergo a severe shock, but on a further consideration of the picture the figure has this great beauty in it, that Jesus is of every country, *the* man of men; and, as St. Paul gladly owned himself all things to all men—to the Jews a Jew, to those under law as under law, that he might save some—so his great Master is of every nationality, that He may save men out of all nations; and it is a joy to feel that to the Chinese He is already being painted in their inner thoughts as one of themselves, clad in their dress, a man of their nation.

THE TRUE POSITION OF CHRISTIANITY IN JAPAN.

THE Danish *Nordisk Missions-Tidsskrift* has an interesting article on the present position of Christianity in Japan, which sums up the situation thus: The strongest religious tendency in the Japanese character is the divinisation of the Imperial house; and the ruling thought of many of the leading men, as well as the great majority of the forty-three millions of people, is that in absolute obedience to the emperor lies the only sure foundation of a morality which can compete with that of the Christian nations. The recent experience of Japan in the conflict with China has tended to strengthen this idea. Nevertheless, the decline of morality in the nation is apparent to all the more thoughtful, and they are opening their eyes to the need of reform.

In the meantime, the work of Christian missions has undoubtedly become more deeply rooted under the opposition which it has encountered. The wave of so-called rationalism,

which recently passed over Japanese Christendom, has spent itself; so has the desire to put the foreign missionary on one side and let the Japanese Church rule itself. There is now an excellent understanding between the foreign missionaries and the native helpers, and the latter are showing considerable capacity. The number of Christians increases from year to year—no longer, indeed, with the great spring of the eighties, but still so markedly that it is plain that Christianity has not lost its footing in Japan. There are not yet a million Christians in Japan, but the position occupied by Christians in the public life of the nation is out of all proportion to their numbers. Twelve members of the upper House of Parliament and fourteen of the lower, with the president of the latter, are Christians. In the army and the fleet there are many Christians amongst the officers. It is therefore only through ignorance or perverseness that some travellers say that Christianity has lost the battle in Japan. On the contrary, it has a good prospect of winning it; but it cannot be won in one day or in one generation.

A religious revival took place last year, which, though its results have been much exaggerated in some Western reports, has undoubtedly brought numbers into the Christian Church. In October of last year the secretary of the Students' Christian Union, Mr. J. R. Mott, held eighteen evangelistic meetings in Tokio, where 1,464 young men, among them more than a thousand students, declared their decision to accept Christianity, and to offer themselves for instruction.

We must not fall into the error of thinking that the day of Buddhism is over in Japan; temples are still being built at great cost, and "Young Men's Buddhist Associations" are being formed. Yet there is much in all this activity which reminds one of the days of Julian the Apostate.

. S. A.

MADAGASCAR NOTES.

ON Friday evening, June 13th, the usual weekly prayer-meeting of the missionaries of the L.M.S. and the Friends' Mission in Antananarivo was made a special one, because it was within two or three days' time of the fortieth anniversary of the arrival of the Rev. W. Ellis in the capital. On June 16th, 1862, Mr. Ellis came up and recommenced the work which had been interrupted by twenty-six years of persecution; and it was thought that such an event ought not to pass by unobserved, or without thanksgiving to God for all the advance made during that period of time. The prayer-meeting being at "La Tour Rouge," Mr. Sibree conducted the service and read appropriate scriptures and hymns, giving also an address in which the extension of the L.M.S. work in Madagascar was briefly described, and reference was made to those missionaries who had passed away since the year 1862, as well as to those who had left the country for various reasons. Mr. Sibree concluded by a brief sketch of Mr. Ellis's life and work, especially showing

the unwearied exertions he made for many years for this country and its people; his visits here in the persecuting time, the books he wrote, the successful appeals he made for the erection of the memorial churches, and the number of missionaries whom he induced, while they were still at college, to offer themselves for Madagascar. Members of other missions were also present, and of these the Rev. Dr. Borchgrevink, of the Norwegian Lutherans, and M. le Pasteur Jean Bianquis, of the Paris Society, offered prayer; and all felt that it was a time of thanksgiving for the blessings bestowed by God upon their work and that of their predecessors.

* * *

AN "Académie Malgache" has recently been established for promoting the scientific study of Madagascar and the Malagasy—topography, history, geology, natural history, botany, ethnology, and philology. Its members consist of several French civilians, two or three officers, three Jesuit priests, a "Christian brother," three intelligent Malagasy, Mr. Standing, of the F.F.M.A., Rev. D. Jakobsen, of the Norwegian Mission, Mons. Vernier, of the Paris Society, and Revs. J. Sibree and R. Baron, of the L.M.S. The Rev. W. E. Cousins, M.A., now retired from the mission, is one of the corresponding members. A quarterly journal of "proceedings" is to be issued; and General Gallieni has granted one storey of the great palace for the formation of a museum.

J. S.

A MONSTER MISSIONARY MEETING AND A REMARKABLE MISSION.

WHAT is described as "the biggest missionary meeting ever held in South Australia" took place in Adelaide on June 20th. The meeting was held in the afternoon, and it was a rainy day, yet there were 5,000 people present. The Bishop of Adelaide and other church dignitaries were on the platform, with ministers of every Protestant denomination, and the chair was taken by the Rev. Joseph King, the London Missionary Society's Organising Agent for Australasia. And what had brought this crowd together? They had come to hear Mr. William Edgar Geil, an American gentleman who is travelling round the world as an independent observer of the work of foreign missions. Mr. Geil has been deputed by a number of wealthy Americans to spend four years in visiting the missionary world and forming his own opinion concerning the value of the work. He has been six months in the South Seas and is now leaving for China, India, and Tibet. He is hoping to cross Africa, entering at Mombasa, investigating the work at Uganda, crossing Stanley's forest and visiting the Congo.

The following extracts (from the report in the *Adelaide Register*) will interest our readers. Speaking of the conversion of Hawaii, Mr. Geil said:

"The Missionary Board at Boston made a great mistake in withdrawing the white missionaries too soon. The result was that an increasing number of evil-inclined white men came in contact with the native races, and things got into a bad shape. And they had not straightened out yet, but they were straightening out. When a white population was being brought into contact with a native race, never withdraw the white missionaries, but always increase their numbers. For the sake of saving a few paltry pounds they should not undo or retard a magnificent work already accomplished."

Mr. Geil had been greatly impressed with the work of the L.M.S. in Samoa.

"They had built a girls' school in the island of Tutuila under the American flag costing 10,000 dollars in gold. The school had been paid for by the natives, and there was one island where the natives had an income of 3,000 dollars in gold, and actually gave in one year towards building that school 2,000 dollars. Think of an island having only £600 in gold and giving £400 of it in one year to build a girls' school."

While staying in Apia he went out into the country one evening to see the life of the people.

"There, in a room, were a number of brown people seated cross-legged on the floor, and in the light of a chimney lamp a man was reading the Bible to them. Then they all rose and sang a hymn together, and offered prayer. He went back to Apia, and said to himself: 'Missions are no failure in Samoa.'"

Mr. Geil uses strong language in speaking of those who spread malicious stories about missionaries.

"When in American Samoa, he met a blackleg and gambler, who was wanted in New Zealand to finish a term of imprisonment, and that man told the most awful stories about the missionaries. A nice sort of man that was to talk about anybody! In Apia he came into personal contact with every traveller from American Samoa. He met them one at a time, and tapped them on the favourite subject of conversation with travellers—he spoke of missionaries. Each traveller told him precisely what that gaol-bird had previously told him, and all said their remarks were the result of their own observations. Think of it! The whole of those remarks had come out of the sewer-like throat of that gambler and blackleg. They had to look out, for such men were not likely to give proper information on religious and missionary subjects."

In New Guinea Mr. Geil visited our new inland mission station* and spent some time with Mr. Schlencker. "The missionary did not know he was coming, and he found him with his working clothes on. He always had working clothes on, for Schlencker was an heroic man, everlastingly at work." This mission Mr. Geil declared to be "one of the finest things he had met with in all his travels."

In conclusion, the speaker declared that, so far as his experience had gone up to the present, he was convinced of the splendid success of foreign missions. He urged the audience to increase their financial support of the work, and appealed to the young to dedicate themselves to this noblest of all forms of Christian service.

* See page 231.

WHAT TO DO, AND HOW TO DO IT.

A PAGE FOR HOME WORKERS.



OUR Society needs the wise and earnest help of all its friends at this juncture. During the next two or three years the ordinary annual income of the Society must be increased by at least 20 per cent. Otherwise some field of labour will have to be abandoned. An increase of 20 per cent. seems a large amount, but it only means that *every half-crown must have sixpence added to it*. That this result can be secured is not open to doubt. It can be secured not merely within the next two or three years, but within the present financial year—that is, by the end of next March—if only everyone upon whose heart God has laid the burden of this work will devote himself in earnest to the task.

It is with the object of helping those who are willing to work that the following suggestions are offered. A further instalment will be given next month.

WHAT TO DO FIRST.

The first thing to be done is to review the situation and discuss plans of work. If a Missionary Committee already exists in the church, let it be called together. If possible let the meeting be held at the house of the missionary secretary or treasurer, or the minister. A social meeting of this kind is much more likely to be effective than one held in a bare class-room or vestry. After the chairman has briefly alluded to the position of the Society, and pointed out the need for increased effort, let the Committee give itself to prayer. The existing missionary organisations of the church should then be reviewed—collectors, Watchers' Band, missionary boxes, Sunday-school, Young People's Society, the annual meeting, the monthly or quarterly prayer-meeting, &c. Those responsible for these various forms of activity will naturally be on the Committee, and can report progress or otherwise. Let it be considered whether any new organisation can be started with advantage, such as any of the above-mentioned, or a Children's Band, or Missionary Study Class, or some improved method of collecting subscriptions. It is impossible to lay down rules which will apply everywhere; the Committee will naturally be guided by the conditions of the church in each case; the important thing is to have the Committee and to *keep it awake*.

Where no Missionary Committee exists, let the one or

two friends who have the Society's interests at heart set about the formation of one. The first thing is to consult the minister, and persuade him, if he needs persuasion, to have the matter brought up at the next church meeting. It is most important that the Committee should be officially appointed by the church, and should be expected to present a report of its work at least once a year—oftener, if possible.

If for any reasons there are objections to the formation of a Missionary Committee, let the one or two friends take upon themselves unofficially the duties of such a committee. If they go about their work with tact, carefully avoiding all appearance of pushing themselves forward, their efforts will be welcomed. They can interview the Sunday-school Superintendent and the Secretary of the Young People's Society; they can induce their friends to take missionary boxes, and to subscribe for the magazine; they can do much to make the annual meeting a success; and they can pray together, and perhaps gradually form a Prayer Circle or a Watchers' Band in the church. A number of instances could be given of churches roused to take a real interest in missionary work by the faithful efforts of "one or two." We need "plodders" at home, no less than in the foreign field.

THE MISSIONARY PRAYER-MEETING.

Can the monthly missionary meeting of the church be revived? We have no hesitation in saying that it not only *can* be, but *is being*, revived. There are many of our churches where such a meeting has been started within the last few years with excellent results. In places where the ordinary week-night service is well attended there should be no difficulty. It will be strange if the subject of the extension of God's Kingdom cannot be made as interesting and attractive as any other subject dealt with at such meetings. But at least as much thought must be given to preparation for this as for the other services. It will not do for the minister or the appointed speaker to pick up the CHRONICLE half an hour before the meeting and mark a few extracts to be read. Indeed, it may be laid down as a safe rule that *no extracts should be read*, unless it be a single paragraph or a short letter from some personal friend of the church. The leader of the meeting must make himself master of the facts or the incidents he has to tell, and tell them in his own words.

It is often a good thing to announce a course of subjects for the half-year. If the subjects can be printed on a little card, so much the better. In some churches the subject of the "Missionary Study Class" (see page 210) is taken each month; but in most cases some simpler and less academic subject will be better. A good plan is to take one of the Society's mission-fields, give an introductory address upon the country and its inhabitants, and then go the round of the mission stations. The Annual Report and the CHRONICLE will furnish plenty of interesting material. Missionary biographies would make another good subject. A whole course might well be spent on the life of Chalmers or Livingstone or Gilmour.

THE ANNUAL MEETING.

Many churches will be having their annual missionary meeting during the next three months. Much will depend on the success of this meeting. A cold, thinly-attended meeting will damp the ardour of the few enthusiasts; a bright and rousing meeting, with a room full of people, will be the best possible prelude to the collection of subscriptions and the organisation of the winter's work. Such a meeting is worth planning for and praying for. Let the arrangements be taken in hand long in advance. Get the best possible chairman—not the man most likely to give a sovereign, but the man who will set the best tone to the meeting. Make a special point of the musical arrangements. Get one or two friends to sing solos. Organise a small choir and practise some new hymns. Do not have too many speakers; three (including the chairman) is enough for any meeting. *Follow the meeting up* by trying to get new subscribers, distributing boxes, increasing the sale of magazines, &c.

NEWS NOTES.

INDIA.—The sudden death of Mr. David Punita, pastor of the Kanarese Church at Bangalore, is a severe loss to the mission. The Rev. E. P. Rice describes Mr. Punita as "a devout Christian, a painstaking and diligent pastor, and an excellent preacher." He had also been an invaluable helper in the revision of the Kanarese New Testament.

The Cuddapah district is still suffering severely from famine. Mr. Macnair makes a strong appeal for help in providing relief.

CHINA.—Mr. and Mrs. Claxton reached Chung King on May 27th, after suffering shipwreck in the rapids at Fengtu. All their stores, furniture, and books were badly damaged, including fifty-five cases of Chinese Scriptures. Well may Mr. Claxton exclaim "the Upper Yangtse is a cruel bit of river!"

Cholera and plague are very virulent round Amoy, especially in the country districts. "It never seems to enter the heads of the mandarins," says Dr. Fahmy, "to do anything to improve the sanitary conditions. Fate and the devil are their only explanation of pestilence and disease, and their attempts to check the scourge are confined to torchlight processions and beating of drums."

Dr. Reynolds Turner was able to begin medical work at Hui-an on March 21st, and up to the end of April had had 2,000 visits from patients. The lack of a hospital is a great drawback.

Mr. Joseland reached Amoy on June 12th, after a twelve weeks' journey through the Ting Chiu and North River districts, the longest country tour he has ever taken. During the journey Mr. Joseland baptized sixty-two persons, of whom fifty were adults.

Dr. Agnes L. Cousins, of Hankow, who was coming home under medical orders, was so ill on the voyage that she had to go ashore at Yokohama. After some weeks of danger she was hoping to resume the voyage, in company with her brother, the Rev. C. D. Cousins, of Hong Kong, on August 15th.

Miss Georgina Smith, who has had a very trying time in Peking since the siege, is coming home on furlough. She expected to sail from Shanghai on August 16th.

AFRICA.—The party which left England for Central Africa on April 30th reached Chinde, at the mouth of the Zambezi, on June 20th. All were well, and had had a pleasant voyage.

The Rev. J. Tom Brown, of Kuruman, and Miss Partridge, of Molepolole, were leaving South Africa on furlough at the end of August.

SOUTH SEAS.—The Misses Royle reached Aitutaki on May 25th to take charge of the Boarding School. They received a very warm welcome from the inhabitants, many of whom remembered their father, the Rev. Henry Royle, who laboured on Aitutaki for nearly forty years. (See page 218.)

The Rev. J. Hadfield, of the Loyalty Islands, says that Christian Endeavour work is flourishing richly, and promises well for the future. A convention was held in April, of which we hope to have some account at a later date.

THE FIRST YEAR OF THE NEW GUINEA INLAND MISSION.

IT is now a year since the Rev. H. P. Schlencker began the new inland mission made possible by the generosity of the Hon. H. J. Angas, of Australia. The centre of the mission has been located at Kalaigolo, on the Kemp Welch river, distant twenty-one miles from Kapakapa. In reviewing the year Mr. Schlencker says: "It has been a time of hard work and

anxiety, of disappointment as well as encouragement. At last, however, I am comfortably settled in my house on the hill, and have begun to collect my settlement of children round me. Kalaigolo is a splendid centre for our work, and quite far enough from the coast to make the carriage of goods a serious matter.

"The influence of the mission has now gone far and wide, and as opportunity offers we are extending it, and I am getting to be known as a 'man of peace.'

"Much assistance has been given to me by the Government in forwarding my interests, and Mr. English has taken a kindly attitude towards us in the establishment of the mission here. . . .

"I look forward into the future with confidence, not being afraid to trust Him who has proved sufficient for my needs in the past.

"I have an Ellice Islander and his wife living with me who were my colleagues in the East End. They are of great assistance to me in various ways, relieving me of many burdens, as well as affording me some companionship.

"We have at present sixteen lads living with us on the settlement, representing six or seven different villages far and near. I hope most of them will in time go to Vatorata and eventually become teachers inland. This will solve the difficulty of inland teachers, which seems to exist in getting coast-boys away from their sea-water and fish to live inland, as we may not in the far future require coast boys but will educate our own here, and after spending the allotted time at the college, they will return to the inland district."

OUR FELLOW WORKERS.

"All ye are brethren."

THE announcement that the students of Yale University had decided to start a mission of their own in China has been followed by the news of a similar decision on the part of the students at Harvard, who have chosen India for their field. In both cases the work is to be begun immediately. Students in this country will watch with interest the development of these two schemes. It is to be hoped that the example of America may lead to action on similar lines on the part of some of our English universities and colleges.

* * *

A new Wesleyan Ministers' Foreign Missionary Union has been formed, in which the members pledge themselves to pray for foreign missions, to preach on the subject twice a year at least, and to encourage and, wherever possible, to conduct personally the monthly missionary prayer-meeting of the church.

THE *Nordisk Missions-Tidsskrift* contains an article on the recent revival in Madagascar, by a Norwegian missionary. The writer testifies to the reality of the work of this revival in the deepening of Christian life among the converts of the Norwegian Mission. He is in accord with the majority of the Norwegian missionaries in stating that faith-healing, driving out devils, and prophetic revelations, which were characteristic of the movement at its outset, tend to fall more into the background, and that the chief aim of the leaders is the deepening of Christian life and the quickening of Christian love. He contends that the Norwegian missionaries, by throwing themselves heartily into the movement, have been able to guide it into a wise and profitable direction. Still, he regards the features mentioned above as dangers, but believes that the simplicity and reality, which are the chief characteristics of this revival, will preserve it in the long run from the perils into which these fantasies might lead it. (It is to be regretted that the writer allows himself a freedom of criticism with regard to other missionary societies which is never used either in English or French missionary magazines, and which is scarcely consistent with Christian charity. He accuses the L.M.S., for example, of holding aloof from this movement from motives of jealousy.)

ANNOUNCEMENTS.

ARRIVALS.

REV. J. R. BACON and MRS. BACON, from GOOTY, SOUTH INDIA, per steamer *Mombasa*, July 12th.

MISS RUTH MASSEY, M.B., Ch.B., from WUCHANG, CHINA, per N.D.L. steamer *Prinzessa*, July 19th.

MRS. BREGG, from CALCUTTA, NORTH INDIA, per steamer *Borneo*, July 21st.

REV. JAMES GOOD and MRS. GOOD, from N. ANTE, SOUTH AFRICA, per steamer *Carisbrook Castle*, August 2nd.

BIRTH.

HUTCHINSON.—At Amoy, on July 2nd, 1902, the wife of Rev. A. J. Hutchinson, of a son (Arthur George).

DEATHS.

HUGHES.—On June 27th, at Harrismith, Orange River Colony, South Africa, Anne Magdalena, the widow of the late Isaac Hughes, of Backhouse, in her 85th year.

GILLISON.—At Hankow, on July 1st, Evelyn Mary, daughter of Dr. and Mrs. Gillison, aged 4 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purposes may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Bibles, Collecting Bibles, Cards, Magazines, &c., should be addressed to the REV. GEORGE COOMBS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

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VOL. LXVI. No. 797.—*Old Series.*

OCTOBER, 1902.

[VOL. XI. No. 130.—*New Series.*

NOTES AND COMMENTS.

ARE we on the eve of a missionary revival among the churches? There are not a few signs which seem to justify the hope implied in such a question. Several of the larger missionary societies have simultaneously come to the conclusion that their work can no longer be carried on at the "poor dying rate" of the last few years, and great efforts are to be made during the coming winter to quicken a deeper sense of responsibility in the churches. At the recent Wesleyan Conference the position of the missionary society received long and earnest consideration, and with a view to a strong advance movement in many parts of the mission-field it was resolved to hold a series of "Missionary Conventions" at various centres throughout the country. The Baptist Society has secured the services of that veteran enthusiast, the Rev. Charles Williams, to lead a campaign during the next two years with the object of putting the claims of foreign missions before every church in the denomination. The Church Missionary Society, having still an adverse balance of nearly £17,000 remaining from last year's deficiency, and being sorely in need of candidates for service, has appointed the week beginning September 28th as a time of special prayer for the removal of these two obstacles to the progress of its work.

OUR own Society, we need hardly say, is waiting anxiously, yet hopefully and confidently, for the response of the churches to the grave issue which has been put

before them. Unless between the present time and the close of the financial year there is clear evidence of the determination of the churches to furnish the increased income necessary for the carrying on of the work, the Directors will be compelled to ask whether the other alternative—that of withdrawal from some part of the field—is the will of their constituency.

Nor that there is any real uncertainty as to the mind of the churches on this question. The response to the appeal for removing the deficiency has revealed a widespread generosity and readiness for self-denial which have given cause for profound thankfulness and encouragement.* We are confident that wherever the true condition of the Society's work and the greatness of the present opportunity are realised, there can be, and will be, but one response from all the churches: "*We must go steadily on with the work which God has given us.*"

THE problem is to know how to lay the facts before the minds and upon the hearts of all the members of our churches and congregations. A comparatively small number read the Society's reports or magazines. Circulars are disregarded. Those who most need to have the information put before them are the ones whom it is the most difficult to reach through ordinary missionary meetings. In short, it is almost impossible to reach from headquarters the undoubtedly large number

* On September 11th the total amount received or promised was £48,700, leaving £14,300 still to be raised.

in our churches who are not at present in close touch with the work of the Society. The responsibility for spreading information and inspiration must rest very largely upon those in each locality who have already had laid upon their hearts the needs and claims of this work.

EVERYTHING possible will be done from headquarters to assist these local efforts. Already the Board has secured promises of help in visiting ministers and others from several friends in various parts of the country, notably from the Rev. A. M. Gardner, of Plashet Park, London, and Mr. Talbot Wilson, of Sheffield. For these and other workers we ask the hearty sympathy and earnest prayers of all supporters of the Society.

THE death of Miss Hewlett, of Mirzapur, will be felt as a personal sorrow and a great loss by all who knew her, however slightly. She was a woman with a strong and gracious personality, and the courage and cheerfulness with which she bore the sufferings of the last twelve months have given to many a bright example of how a Christian man or woman should face pain and death. In addition to the brief memoir from the pen of one of her colleagues, given on page 249, we have received many testimonies to the affection and honour in which Miss Hewlett was held by her fellow-workers and by the native Christians whom she so much loved. "Our people are saying one to another, '*There was no one like her,*'" writes Miss Waitt. "How often some frightened little one has been made happy, and some weary sufferer made calm, by her great tenderness and love! God has shown us in her life what He can do through one who is wholly given up to Him."

A TERRIBLE epidemic of cholera is raging through the Chinese Empire. Dr. McFarlane reports that in the Chi Ohou district dozens are dying daily, and he is busy baling out "cholera mixture" from morning till night. In the South the state of things is, if possible, even worse. In the Amoy district many valued native workers have succumbed. The deaths in the Chiang Chiu district alone, it is said, already number more than 13,000. In Shanghai and in Central China the scourge is being felt with terrible severity. At such a time of anxiety we need hardly ask that the prayers of our readers may be offered continually for the safety of the missionaries and the native Christians, and for the millions of China among whom the epidemic is working such awful havoc.

AN important scheme of union for educational work in North China, which has been receiving the careful consideration of the Directors for several months, was finally rejected at the last meeting of the Board on the ground that the Society could not, in the present condition of its funds, incur any further financial responsibilities. The scheme, which would have brought our own Society into close co-operation, for purposes of higher education, with the American Board (Congregational) and the American Presbyterian and Methodist Episcopal Missions, had much to commend it, both as an example of missionary comity, and from the standpoint of increased educational efficiency; but the Directors felt that at the present crisis it was impossible for them to undertake even the initial expense of £2,500 which was asked for.

THE illustrations for Mr. Carnegie's recently published edition of the "*Pilgrim's Progress*," in Sentebele, depict in foreign garb the scenes of the great allegory. Considerable interest has been shown by the public press in this publication, and our readers will be interested in seeing (on page 258) reproductions of several of the pictures, with notes by the artist.

IN praying for God's blessing to rest on the work of our missionaries among the children of heathen lands, as we hope our readers may be led to pray by the special articles published in this issue, let us not forget the special needs of the *missionaries' own children*, often brought up amid heathen surroundings and afterwards separated from their parents for many years. A recent letter from a missionary in China specially asks for prayer in this direction.

THE Women's Annual All-Day Prayer Meeting will be held on THURSDAY, OCTOBER 30th. At 11 a.m. Mrs. King Lewis will preside, at 11.30 Mrs. Bryson, at 12 Mrs. Dr. Joyce, at 12.30 Miss Large, at 2 o'clock Mrs. H. T. Johnson, 2.30 Mrs. F. E. Lawes, 3.0 Mrs. Brockway, and other ladies subsequently.

THE usual Monthly Prayer Meeting will be held on MONDAY, OCTOBER 6th, when the Rev. J. P. Gledstone will preside. In the evening of the same day, at 6 p.m., the half-yearly meeting of the Metropolitan Auxiliary Council will be held in the Board Room.

THE LI'L LAMB.

O li'l' lamb out in de col',
 De Mastah call you to de fol',
 O li'l' lamb!
 He hyeah you bleatin' on de hill;
 Come hyeah an' keep yo' mou'nin' still,
 O li'l' lamb!
 De Mastah sen' de Shepud fo'f;
 He wandah souf, He wandah no'f,
 O li'l' lamb!
 He wandah eas', He wandah wes';
 De win' a-wrenchin' at His breas',
 O li'l' lamb!
 Oh, tell de Shepud whaih you hide;
 He want you walkin' by His side,
 O li'l' lamb!
 He know you weak, He know you so';
 But come, don't stay away no mo',
 O li'l' lamb!
 An' af'ah while de lamb He hyeah
 De Shepud's voice a-callin' cleah—
 Sweet li'l' lamb!
 He ansawah f'om the branches thick,
 "O Shepud, I's a-comin' quick"—
 O li'l' lamb!

—Paul Lawrence Dunbar, in "The Century Magazine."

"FEED MY LAMBS."

A PLEA FOR THE CHILDREN.

IT is by no means certain that Christ was thinking of the children when He said to Simon *Feed my lambs*. No perfectly satisfactory explanation has yet been given of the verbal changes in the threefold injunction. ("Feed my lambs." . . . "Shepherd my sheep." . . . "Feed my sheep.") Probably, however, the diminutive is used in the first command rather as a term of endearment and solicitude than with any thought of drawing a distinction between the older and younger members of the flock.

But the duty of the Church to minister to the wants of the children does not rest upon the exegesis of any particular text. The coming of Christ as a babe at Bethlehem not only set a new seal of sanctity on childhood; it made the Church for evermore the debtor of every child that should be born into the world.

The thought of the ignorance and the sufferings of the children of heathendom has occupied a large place in the missionary motive and appeal. The great missionaries have, almost without exception, been great lovers of

children. Francis Xavier was peculiarly tender in his love for them. William Carey in his old age would stop and pat the heads of the little Bengali boys who loved to play with him. Of our own James Chalmers one who knew him well says: "His love for children was one of the beautiful traits in his character"; and another friend, writing of a visit to Saguane, where he found the great pioneer teaching elementary English to a small class of boys and girls, says: "I do not think Chalmers ever appeared to me quite so great a man as when I saw him teaching that group of Fly River children." (*James Chalmers*, page 492.)

The story of the sufferings of the slave-children of dark Africa, of the child-widows of India, and the girl-slaves of China, the horrors of infanticide, the starvation of the children in times of famine—all these, with the long list of other woes of childhood in heathen lands, have presented an irresistible appeal to the heart of Christendom.

And the children have more than repaid all that has been done for them. Kalulu, who was bought by one of the missionaries from a slave-dealer for two yards of calico, became the first convert of our Central African Mission, and is now the ablest and best of our evangelists there. Scores of "famine orphans" in India have grown up to take their faithful share in the evangelisation of their fellows.

Not only so, but the children themselves have been missionaries of the highest value. Again and again the coming of a child into a mission school has proved to be "the opening of a little window to let the light of the Gospel into the darkness of a pagan home." It has been truly said that the efforts of the missionaries to educate the children of the community have often been the key to the heart of a suspicious or hostile people.

The future is with the children. That is the confidence of the missionary. More than once in the Society's Annual Report, after a pathetic record of failure to make any impression on the hardened hearts and stiff-set lives of the elders, comes a triumphant note: "*But the children are with us!*"

Perhaps the most disastrous effects of the present financial difficulty will be seen, unless relief soon comes, in the deterioration of the school work. When the missionary staff is over-worked, and the native teachers are underpaid, the schools cannot receive proper attention. To reduce the grants for the carrying on of this branch of the work will be to cripple the mission for years to come. We cannot afford so great a loss. For the sake of the children whom God has given into our charge we must go forward with strong hearts, lest perchance we cause one of these little ones to stumble.



CHILDREN IN THE GILBERT AND ELLICE ISLANDS.

THE RISING GENERATION.

FINDING that drinking, gambling, and smoking were becoming very prevalent among the older children, we have formed an Abstinence Society, with a pledge against all these three evils. We have meetings every fortnight for boys and girls separately, and a combined meeting every three months, when nearly a thousand children assemble from the town and the villages round. Nearly three hundred children have already signed the pledge.—*Rev. Robert Griffith, of Ambohimanga (Madagascar).*

* * *

I AM more impressed than ever of the need for some of us to devote ourselves more thoroughly to the care of the Christian boys and young men in our community. They are our hope for the future, and if we cannot get teachers and preachers from among them I do not know where we are to look.—*Rev. J. H. Brown, B.A., B.D., of Khagra School, Murshidabad.*

* * *

ON June 1st we admitted three young girls into church-fellowship, children of members of the church. They all seem bright and happy young Christians, and welcomed the suggestion that they should meet together once every week for prayer and Bible-reading.—*Rev. J. G. Hawker, of Belgaum (S. India).*

* * *

WE had our prize distribution in the school [at Milam, Johar] the other day. The ceremony was fixed for 2.30 p.m., but the boys began to assemble long before

that, and would hardly let us get lunch. Thirty-five boys were entitled to receive prizes for last year's examinations and another thirty for good attendance. It was interesting to see which prizes were the favourites. The pencil-boxes were all chosen first. How I wished I had more of them! Then the pocket-books, then the comforters, followed by the picture handkerchiefs and some little mirrors and scrap-books. A number of boys wanted knives and socks, but we had none for them this year. It was most amusing to watch them choosing. Some had made up their minds before they came in, while others looked from one thing to another and could not make up their minds what to have. . . . We must work and wait and pray in patience. The day will come when Johar and her people will stand up for Jesus. Though they are not a big tribe, their influence is far-reaching. . . . Away down over the plains and up to Tibet they travel through the year, and leave behind the impression of their shrewdness, driving hard bargains, matching the cleverest of business men, independent and hard. What an influence they will have when they have taken Christ as Master and Saviour!—*Miss Ethel Turner, of Almora.*

* * *

THE other day a steamer from Shanghai to Yokohama had among its passengers a party of eight young Chinese ladies going to Japan for a long course of study. This is an almost unprecedented occurrence, and is a decided step forward for China, for it is the prevalent opinion that it is not worth while to attempt to educate Chinese women. All these young ladies are from high-class families.

DR. HUMM, of Ahmednagar, tells in the *Missionary Herald* (American Board) of a young Brahman who was converted through reading the New Testament. When he was baptized his wife and little son left him, and he was not allowed to have any intercourse with them. After a time, however, his wife consented to rejoin him on condition that she should not be taught about Christianity, and that her boy should not go to a Christian school. But by-and-by the little boy saw a number of Christian boys and girls playing near by,



JOHAR GIRLS (ALMORA MISSION).

and said to his father: "Father, this is the best caste I have ever seen. Their children do not use bad language and they play nicely." And the wife saw that her neighbours were nice people, and so gradually she came to have different feelings about Christian people and Christian truth, and a little later she was baptized. Now she is such a changed woman that both she and her husband are less influenced by caste than even converts of the lowest origin, and they have recently taken a number of low-caste famine orphans under their care.

THE Report of the British and Foreign Bible Society states that last year established a record in the issue of the Scriptures. Altogether 939,706 complete Bibles, 1,364,116 Testaments, and 2,763,599 portions were issued, making a total of 4,914,359. The increase was most noticeable in the case of complete Bibles.

AN UNFINISHED STORY.

BY MISS MARRIS, OF BENARES.

IT was seven o'clock in the morning, and school was supposed to have begun in a room in the mud house of Uthmi, mother of Gopi, in the village of Saraiya. The head teacher, Bhagmani, was present with her two girls and the baby; also the two daughters of Uthmi, mother of Gopi, who, besides being landlady, was also *dai* or "collecting woman." Her work was to go round the village early in the morning and escort the children to school, to clean the writing boards, see that the pencils, chalk, &c., were in order, and generally do anything the teacher wanted.

But punctuality is unknown among the villagers of the North-West Provinces, and now at seven o'clock, when at least half the children ought to have been present, only some half-dozen were seated on the matting. Bhagmani looked worried, and the baby—a sticky little bundle—crawled all over the floor, and added to the general discomfort by upsetting a pot of white chalk and water, and then daubing its face and clothes with white streaks.

At this moment there was a distant sound of wheels approaching, a party of children rushed helter-skelter into the schoolroom, shouting "The Miss Sahiba is coming! The Miss Sahiba is coming!" and, seizing the first book or slate they could lay their hands on, squatted down with their backs to the wall, and a most becoming look of gravity and absorption on their usually mischievous faces. Two minutes later the Miss Sahiba entered, wearing dark spectacles and a huge pith hat, and carrying in her hand a heavy bag of books and a white covered umbrella. Instantly the whole school, teacher included, rose decorously and made the most profound *salaam*, to which the Miss Sahiba gravely responded, though the twinkle in her eye betrayed some acquaintance with the true inwardness of the decorum that reigned.

Putting down her books and umbrella, and depositing the precious dark spectacles on a shelf high out of the reach of tiny fingers, the Miss Sahiba sat down on the only stool in the room, and, signing to teacher and pupils to go on with their work, quietly watched the proceedings for some minutes. Then a few quick questions followed. "Why are you not in your right seat, Lakshmi? Move into the other division." "Nauki, you have got a second book there pretending to read, and you don't know your letters yet!" "Parbati, take that baby sister of yours

home! You can't learn when you are nursing her. Be quick back! And wash your hands; they are not fit to touch a book."

A look of relief comes over poor Bhagmani's face, and the whole school settles down to steady work.

In about half an hour's time Uthmi appears with more children who have come from an outlying hamlet across the fields. With them is one so different from the rest that she at once attracts the attention of the English lady. She is a tall girl, about eighteen years old, with wonderful large dark eyes, a skin so fair as to proclaim her instantly of good caste, and a fixed, vacant, but sweet smile. To Miss Sahib's astonishment she *salaams* like the rest, subsides into a corner on the floor by the teacher, and holds out her hand for a book. Receiving an alphabet book she begins to puzzle over the mysteries of the Hindi vowels; but evidently they are too much for her; the vacant smile is succeeded by a dazed look, and after an hour's struggle the beautiful eyes give up and close in sleep with the head leaning back against the mud wall of the hut.

The last hour in an Indian village mission school is usually given up to the Scripture lesson, and on the morning in question the usual routine was followed. Books and slates were put away, the children were arranged in a row round three sides of the room, a strip of matting across the centre was occupied by the infant class, and on the fourth side the English lady and the teacher took their places. The tall girl woke up and stood in line with the younger children. As soon as the Scripture lesson began the vacant look passed out of her face, which now indicated real pleasure and interest.

As soon as school was over the Miss Sahiba questioned Bhagmani and Uthmi about this unusual pupil. They reported that she was a young married woman, a Brahmin by caste, that her own people were dead, and that her husband and his people refused to receive her into their house because she was mentally defective; not that she was violent or absolutely insane, but she could learn nothing of household work or anything else; if she appeared to know one day, the next her mind would probably be a blank. Being a Brahmin, everyone helped her and gave her food, and she lodged with some kind folks in the village, who gave her house-room. She had taken the fancy to come to school, and it could do no one any harm. She sat quite quietly and enjoyed the Scripture pictures and the singing; indeed, she already knew one native hymn by heart.

On these terms Jauki—for that was her name—became

a regular part of the school, "scholar" she could scarcely be called. Month after month she pondered over the alphabet book, and even at last seemed to know her letters, though she could not join them into words. She insisted on always sitting in her special corner, except when the English lady came to inspect the school; then she left her corner and crouched on the floor as close to her as possible. The only occasions when she showed any trace of the violent temper of the mentally defective was when anyone tried to take her place or speak to the Miss Sahiba when she was reading to her.

Week by week the English lady watched her and gave her special teaching, and at last thought that the brain was waking from its slumber. On the religious side there was no doubt at all about her development. The story of the Gospel had made its way to the clouded brain; and hymns, the Lord's Prayer, and the story of the birth of Christ were not only remembered, but were evidently loved.

The days for visiting the village were Tuesdays and Fridays, and the English lady and a native Christian teacher took it in turns to go either to the school or the zenanas. One day, on their return home, the native Christian teacher said to the Miss Sahiba: "While you were in the zenanas to-day, Jauki told me that she wanted to become a Christian."

"I am very glad, indeed, to hear it," was the reply; "but I fear she scarcely understands what it means to be baptized. Still, don't discourage her, but try to make her feel that there is more for her to learn before she is baptized. There is no hurry, and we must be very careful not to unduly press a girl who is known to be of weak intellect."

The teacher agreed, and though Jauki seemed a little disappointed, things looked hopeful. She was growing more womanly and less irresponsible, and her affection for the English lady was steadfast. She also began to attend the Saturday Bible-class for women held at the bungalow. A few months after this, news came to the village that Jauki's husband was dead. He had been nothing but a name to her, yet the poor girl seemed to feel keenly the stigma of widowhood, and shed bitter tears. The English lady felt that a great obstacle to Jauki's baptism had been removed, for though the husband might care nothing for her, and might refuse to live with her, yet being a Brahmin of good position he was not likely to allow her to disgrace his family by baptism without a struggle.

Three weeks later the Miss Sahiba was sitting alone one

afternoon when Jauki and Bhagmani were announced. Somewhat surprised to see them, the lady inquired what they wanted. Jauki sat silent, her eyes fixed on the pattern of the matting. Bhagmani explained that the girl's brother-in-law had come to the village to make inquiries about her and to take her back with him. The girl did not want to go, though she was glad to be recognised at last by the family; she had, however, absolutely refused to go without coming to the Miss Sahiba to explain, so Bhagmani had brought her.

A little talk followed, with a few injunctions not to forget all she had learned, and then they said farewell. Jauki said very little, but her eyes filled with tears, and the Miss Sahiba never forgot her last wistful, half-reproachful look, which was out of all proportion mournful for such a simple matter as a three weeks' visit to relatives.

Poor Jauki and poor Miss Sahiba! After that last mournful farewell a veil falls over Jauki's fate. Silence as of the grave—perhaps, in truth, of the grave—has hidden her from her friends. It is known that she started next morning with her brother-in-law for the distant village where the husband's family lived; but after that all is a blank, even the name of

the village was forgotten. The Miss Sahiba had not been long in India and did not recognise, as in after years she would have done, the danger of allowing the girl to go so completely out of her reach. But it is difficult to say what she could have done had she recognised it. Often and often has she puzzled over Jauki's fate and wondered how much the girl knew or guessed of what was before her? Did the brother-in-law learn from village gossip of her intention to become a Christian, and did he take measures that would appear justifiable to any Hindu to prevent a family disgrace? Or has poor Jauki merely sunk into a household drudge, and in dull despair forgotten her brief days of happiness in the mission school? There is no answer. Only the Miss Sahiba waits and hopes and clings to her belief in a happy meeting beyond the veil.

SLAVE CHILDREN IN CENTRAL AFRICA.

THE closing of the slave-market at Ujiji on the arrival of our first missionaries in August, 1878, was a true augury of the effect of missionary work upon the abominable traffic in human flesh which had so long made Central Africa "the open sore of the world." But the slave-trade could not be rooted out in a day. The Arabs, who were its chief supporters and instigators, were full of fury at what they deemed the interference of the missionaries with their trade, and on more than one occasion the missionaries were threatened with death at their hands.

The mission stations became veritable "cities of refuge" for the natives who were threatened with a raid, or who succeeded in making their escape from their captors. The fierce Awemba tribes, amongst whom our missionaries are now at work, were frequently the willing tools of the Arab traders in this nefarious traffic. The neighbouring tribes suffered so severely at the hands of these cruel and powerful Awemba chiefs, that whole regions became depopulated, and the people



MRS. PURVES AND RESCUED SLAVE-CHILDREN.

lived in a state of constant terror.

Probably few people in England are aware that such a condition of things existed up to the very close of the nineteenth century. "As recently as December, 1895," says the Rev. Harry Johnson in his forthcoming book, "Night and Morning in Dark Africa,"* "the people on our Kambole station were thrown into a state of great excitement by the unsuspected and cowardly attack of an Awemba chief, named Mpondi, on the village of Kitimbwa, two miles from the mission station. About ten o'clock in the morning, when many of the men were

* "Night and Morning in Dark Africa." By Harry Johnson. Price 2s. 6d. (Ready early in October.)

out of the village, the Awemba rushed upon it in force. The people made a good defence until their chief fell dead, when a panic seized them. The men dropped their weapons and fled, some to the woods and others to Kambole for safety. During the afternoon the Rev. Picton Jones kept the gate of the mission premises open, and a continuous procession of women, children, and wounded men sought refuge at the mission.

"That night the enemy were encamped in the neighbourhood, and there was great fear lest they should attack Kambole. However, on the following day they marched off, carrying with them ivory, powder, cloth, and cattle as plunder, with over a hundred women and children as prisoners of war, to become the slaves of the conquerors, and eleven heads to decorate the stockades of their villages."

In the following year (1896) the agent of the British South Africa Company, at Fife, midway between Tanganyika and Nyassa, intercepted four slave-caravans in as many months, and set the slaves at liberty. All these had come from the Awemba country. The children whose parents could not be found have frequently been handed over to the care of the missionaries by the Administration officials, so that a considerable number of these orphan slave-children are being brought up under the charge of the mission.

Only last month a letter received from the Rev. C. H. Nutter, of the Awemba Mission, told of three children who had been sold into slavery by an Awemba chief. They were liberated by an English official, who sent them to the mission station at Kawimbe. When Mr. and Mrs. Purves first went to the Awemba country, they took two of these children (a boy and a girl) with them, and succeeded in restoring them both to their parents. Mr. Nutter, on a recent visit to Kazembe, the chief who had sold the children into slavery, found the boy sitting at the chief's feet singing a hymn which he had learnt from the missionaries. The whole romantic story is told by Mr. Nutter in the current issue of our children's magazine, *News from Afar*.



THE Industrial Missions Company, which is auxiliary to the Basle Missionary Society, has had a very successful year. In India it employs some 25 Europeans and 2,600 natives, and in West Africa 20 Europeans and 350 natives. The company pays a dividend of 5 per cent., and was able to hand over last year a contribution of £9,750 to the ordinary funds of the missionary society.

"GOD WANTS THE BOYS."

By MRS. THEOBALD, OF MANGARI, NORTH INDIA.



IT may interest readers of the CHRONICLE to hear something about the young lads of our Mangari Mission, in the Benares District. By this I do not mean an account of the day and Sunday schools, which are carried on in the usual way, but a few details about the individual boys who have come to us in various ways.

One of the first of these was a lad from Mangari village, who went by the name of "Shiva-badan" (body of Shiva). He attended the night school, and soon manifested an interest in the truths he was taught there. This led to his desiring to confess Christ, but his mother and friends showed the usual opposition which all classes of converts have to meet with. He was beaten and confined, but remained firm, and on one memorable afternoon escaped, fled to the Mission bungalow, and, before a crowd of villagers, declared his intention of being baptized. For some time field-work was found for him, but as he showed an aptitude for learning, he was sent to our Benares Training Institution, and is now a preacher of the Gospel to his own people. Shortly before we came home he was married to a girl who came to the Mission years ago as a little orphan waif—now a well-educated Christian.

Most of the boys under our care are not suitable for preachers, and the question what to do with them as they grow up, in order that they may earn their own living, is a very difficult one in all mission stations. This difficulty does not present itself to Hindu parents, for a Hindu boy takes to his father's trade or occupation as a matter of course, generation after generation.

Naipal, the young man standing to the left in the photograph, came to us with his young brother and sisters five or six years ago in a time of distress in the district. He has been a steady, hard-working lad for years, and though slow mentally, he has plodded on with his studies at the night school, till now he can read and write two characters.

In the case of this young man and his brother we are trying an experiment, for which Mission funds are in no way responsible, and the success of which yet remains to be proved. We bought three acres of land, a plough, and such simple implements as the peasants use, a pair of bullocks, and seed. With this we set up Naipal, his

brother, and another young man, making them understand that after the first crops were gathered in they must be quite independent of pecuniary help and pay rent for the land. This they are doing during our furlough, but no doubt there will be many tales of woe to hear on our return.

Chanthi, who is standing to the right of the group, was one of those wandering boys who sometimes seek a home with the missionaries. He has been with us for three years, and is now being trained as a carpenter in the Mirzapur Industrial School. He has not yet been baptized, for though a hard-working, good-natured lad, he has a most violent temper at times. We do not baptize boys till we feel sure they have a real belief in Christ as their Saviour, and show by their lives—at least openly—that they are not unworthy to bear His name.

The boy in the centre of the group was the only son of his widowed mother. Just before we came home, we sent him to learn tailoring in another Mission. To our great sorrow we learned the other week of his death, his mother reaching him in time to nurse him the last week of his illness.

Panaro, the boy sitting at Mr. Theobald's right hand, is a great favourite of mine. His mother is a Moham-medan convert in the Women's Home, who came out with her three children about two years ago. We are

training him to be a house servant, and he now almost supports himself. He gives us the greatest satisfaction, for he loves his work, and is always willing and obedient. He, too, attends the night school, and I trust will grow up to be an earnest Christian.

The old man sitting at Mr. Theobald's left-hand is our oldest evangelist, and takes the greatest interest in all the boys. They sleep at his house, and he has prayers with them every morning before the day's work begins.

I have not space to speak individually about the dear little fellows sitting at the front of the group. They are all members of the Junior Christian Endeavour Society, and some of them take a lively interest in the meetings. During part of the day they attend the Mangari Boys' School, and also help in the fields most of the year round.

If the farm

scheme succeeds, we hope, as time goes on, to enlarge it, and as the boys grow up, and prove themselves trustworthy, to place them in other villages, where they may live the Christian life among their Hindu neighbours. Hindus will not employ them, so we must strive to make them independent. These boys and young men have many temptations, and we have to constantly remind ourselves of this, else we should grow discouraged. The future success of our Mangari Mission is largely bound up in these young lives. We sometimes sing "God wants the boys"—not only to become the evangelists of the future, but to live consistent, work-a-day lives among their own people.



Photo by]

[Mr. Burges, Indian S.S. Union.

REV. H. H. THEOBALD AND MANGARI BOYS.

MISSIONARY STUDY CLASS.

FOURTH COURSE.

SUBJECT: NORTH INDIA.*

I.—VEDIC INDIA.

THE difficulties and prospects of missions in India cannot be properly appreciated without some study of its religions and religious literature. It is desirable that, as far as possible, the student should judge for himself by perusal of the original works or of their authoritative translations, such as those given in Max Müller's *Sacred Books of the East*. Those who have not the time or opportunity to study these voluminous works will find nearly all that they need to form an independent opinion in Dr. Murdoch's *Hindu Sacred Books*, in three volumes, published by the Christian Literature Society, 6, Duke Street, Strand; price 3s. 6d. each. [Some copies, bound in stiff covers, of the first part of Volume I. (on the *Rig Veda*) may be had for 9d.]

The first seven pages of the text-book will serve as an introduction to the religion of the Vedic Period, and as a guide to those who would judge for themselves as to the character of this ancient phase of religion. In reading the translations of the Vedic hymns, it should be borne in mind that some of them may be as old as the days of Moses, and others as late as the time of Hezekiah, or even of the Exile. Note, also, that while contemporary Egypt and Assyria were notorious for their idolatries, idols and idol temples are never referred to in the Vedas. The religion in its simpler forms is domestic and patriarchal in the more public and expensive ceremonies, celebrated by chiefs and rajahs. It is not monotheistic. The hymns are far inferior to the Psalms of the Bible, but some verses here and there, especially in hymns to Varuna, are of a penitential character. Observe the great prominence given to sacrifices; yet, though many of the ritualistic usages are analogous to those referred to in the Old Testament, they differ largely in the objects for which they were offered.

There is very little allusion to the other life in the hymns. The objects in view are worldly and temporal. In this connection it may be well for the student to examine for himself the difference between the Vedic nature-worship and ordinary polytheism. He might also place some of the Indian hymns and Hebrew psalms side by side and observe the totally different spirit which animates them.

The text-book, after referring to the weary and superstitious ceremonialism of the Brahmana commentaries, as they may be called, notices the Upanishads, which are also reckoned as part of the ancient inspired Scriptures of the Hindus, and the mysterious rise in them of the hateful doctrine of transmigration which they take for granted. The class-leader should grasp from the first the evil nature of this specious doctrine, but its further consideration may be

* The text-book is *North India*, by the Rev. J. P. Ashton, M.A., of Calcutta. Price 6d.

left to next month, as it is a subject on which all the later Hindu systems agree.

QUESTIONS FOR CONSIDERATION.

(1) If North India includes the Punjab, Cashmere, N.W. Provinces, Nepal, Bhootan, Assam, Bengal, and Orissa, each with a language of its own, it is about equal to the part of Europe lying between a line drawn from Calais to St. Petersburg and a line from Gibraltar to Constantinople. Compare these Eastern and Western lands in number of languages and in population.

(2) Distinguish between the polytheism and pantheism referred to in the text-book, and bring forward from the Bible as many arguments against them as you can.

(3) How should a preacher reason with the ritualism and sacerdotalism of Hinduism and Catholicism?

(4) What should be a Christian's reflections when he looks at the picture of a Brahmin standing in the River Ganges repeating the "Gayatri" with his face to the sun?

The following books may be recommended in addition to those referred to: *The Higher Hinduism*, by Rev. T. E. Slater (Chap. IV.); *Hinduism*, by Monier Williams, S.P.C.K. Series (pp. 1-40.), price 2s. 6d.; *Hinduism, Past and Present*, by Dr. Murray Mitchell (Chaps. I. and II.).

OUR WORK AMONG CHILDREN.

SOME INTERESTING FIGURES.

THE recently-issued Annual Report of the Society gives the following statistics of the mission schools:—

Sunday-schools	...	...	...	...	...	1,283
Sunday Scholars	...	...	...	...	...	54,249
Day-schools:—						
Boys...	...	...	...	...	...	1,642
Girls...	...	...	...	...	...	190
Day Scholars:—						
Boys...	...	...	...	...	...	59,966
Girls...	...	...	...	...	...	30,467

As the Bible is taught in all these day-schools, it may be said that *over ninety thousand boys and girls* are being brought under the influence of the Gospel from day to day. India has the largest number of scholars (36,532), but Madagascar is a good second with 32,446. China makes a comparatively poor showing with 2,749 scholars, of whom only 790 are girls. Africa has 6,852, and Polynesia 11,854.

In Sunday-school work India again leads the list with 475 schools and 18,144 scholars; but Madagascar runs her very close with 468 schools and 17,562 scholars. Polynesia is a good third, with 282 schools and 14,345 scholars. Africa has 47 Sunday-schools, with 3,595 scholars, and China only 11 schools and 603 scholars. The average number of scholars to each Sunday-school is thus seen to be: in India, 38; in Madagascar, 37; in Polynesia, 50; in Africa, 76; and in China, 54.

THE MISSIONARY AS VACCINATOR.

BY THE REV. D. M. REES, OF MADAGASCAR.

THE Malagasy have no doubts about the efficacy of vaccination against small-pox, and directly the disease breaks out in a village we have a number of children brought by their parents to be vaccinated. I have no wish to enter here into a discussion on the merits or demerits of vaccination; but, perhaps, I may be allowed to say that during ten years of medical work in Madagascar not a single case of small-pox has come under my notice where the patient had been vaccinated.

Our great difficulty was to get good lymph, as often the lymph from England had in some mysterious way lost its strength by the time it was opened. When we did get a good tube we vaccinated a European child first with it, whenever that was possible, and the next week there would be quite a competition as to who should be vaccinated with the matter from the European child's arm. Of course, we always chose the healthiest children for this, so that the matter could be removed from them the following week, and in this way we were able to keep the vaccinator going for a considerable time.

A large proportion of the Malagasy children are so full of disease that no matter can be used from them. At first we vaccinated gratuitously, but we found difficulty in getting the children brought back to have the matter removed. Now we charge sevenpence, but return the sixpence when the child is brought back!

Once, when the vaccination season was in full vigour,

Mr. Rowlands and I had to go up to Fianarantsoa for committee meetings, so Mrs. Rowlands and Mrs. Rees had to carry on the good work during our absence, or the vaccination would have come to a premature end for want of lymph. Mrs. Rowlands scratched the little arms with a darning-needle, while Mrs. Rees transferred the matter with a penknife, and both ladies were exultant when the following week showed that their efforts had been successful.

As you may guess, a good many tears are shed on the vaccination day, but the lollipops so kindly sent out to us by the Glasgow Foundry Boys' Institution have a very beneficial and drying effect. Meeting with the parents in this way is an opportunity for us to remind them that it is not only the bodies of their children that need protection against disease, but their minds and souls as well, and that if they will send their children to our Mission schools we will do our best to train them to be wise and good men and women. We succeed in getting many of these children into our day and Sunday schools, and few of them leave without learning—theoretically, at least—the way of salvation.

The little fellow seated at my feet in the photograph is a scholar in our day and Sunday school, and, although so young, he can sing several Malagasy hymns, like



THE REV. D. M. REES VACCINATING BETSILEO CHILDREN.

"Jesus loves me," recite many portions of Scripture, such as the Commandments and the Beatitudes, and tell you a good deal about the Scripture pictures he has seen.

The work of a missionary in a country district comprises many branches, but every one of these may be used as instruments to the one great end—the only object of all our mission work—the salvation of immortal souls.



A VOICE FROM THE QUARTER-DECK.

EXTRACTS FROM THE AUTOBIOGRAPHY OF THE LATE CAPTAIN TURPIE, OF THE "JOHN WILLIAMS."

IV.—FROM THE NEW HEBRIDES TO SAMOA.

AFTER leaving Vaté, Futuna was visited, and another step made in winning the confidence of the people. It was all we could accomplish in those days. From thence we sailed back to Aneityum and landed Mr. Geddie, who had accompanied us. From Aneityum we proceeded to Maré, of the Loyalty Group, where the Revs. J. Jones and S. W. Creagh had been about four years at work.

These Maré people are a fine example of what the Gospel can do for men. They were a wild and cruel race, delighting in war and cannibalism and all the worst practices of heathen darkness. Well do I remember our first visit to that island. We anchored in North Bay, Mr. Jones's station, and landed his stores. There were a few natives about the mission premises, clothed and in their right mind; but there were many others who gathered round the landing-place with clubs and spears, in all their naked savagery, ornamented by stripes of whitewash on their bodies and with red or black pigment smeared over their faces.

From Maré we proceeded to Lifu, thirty miles distant, where only native teachers had been at work; but they had been the right sort of men, and the station was ripe for a European missionary. We had, however none for them; so, after strengthening the hands of the teachers and landing their supplies, we sailed for Uvea, thirty miles distant, and anchored in the spacious and beautiful lagoon now named Bishop Selwyn's Sound.

If this beautiful island could be, by any means, transplanted in all its tropical splendour and its safe and convenient anchorage to the shores of Britain, I wonder what would become of our famous watering-places?

Truly, they would have to take lower places in public estimation than they now hold. The island is of coral formation, as are all the other islands of the group; and the main portion is crescent-shaped, of moderate height, and about two miles in width; while the shore line extends from twenty to twenty-five miles. Coconut groves fringe its shores, while the central part is studded with the native plantations, where almost all tropical vegetables and fruits abound. A narrow margin of white coral sand and shells separates the coconut groves from the placid lagoon, which would give ample cruising ground for all the pleasure yachts of the world, with depths varying from twelve fathoms to two and three fathoms a mile from the shore. What a pleasure ground that sandy shore would be to the little shell-gatherers of our own island home!

Here we anchored, and soon had the teachers on board. They, like their brethren of Lifu, had made the way clear for European missionaries, and were sorely disappointed when they found we had none to give them. The natives are a fine race of people, manly and independent; they make good sailors, and are much sought after by trading vessels.

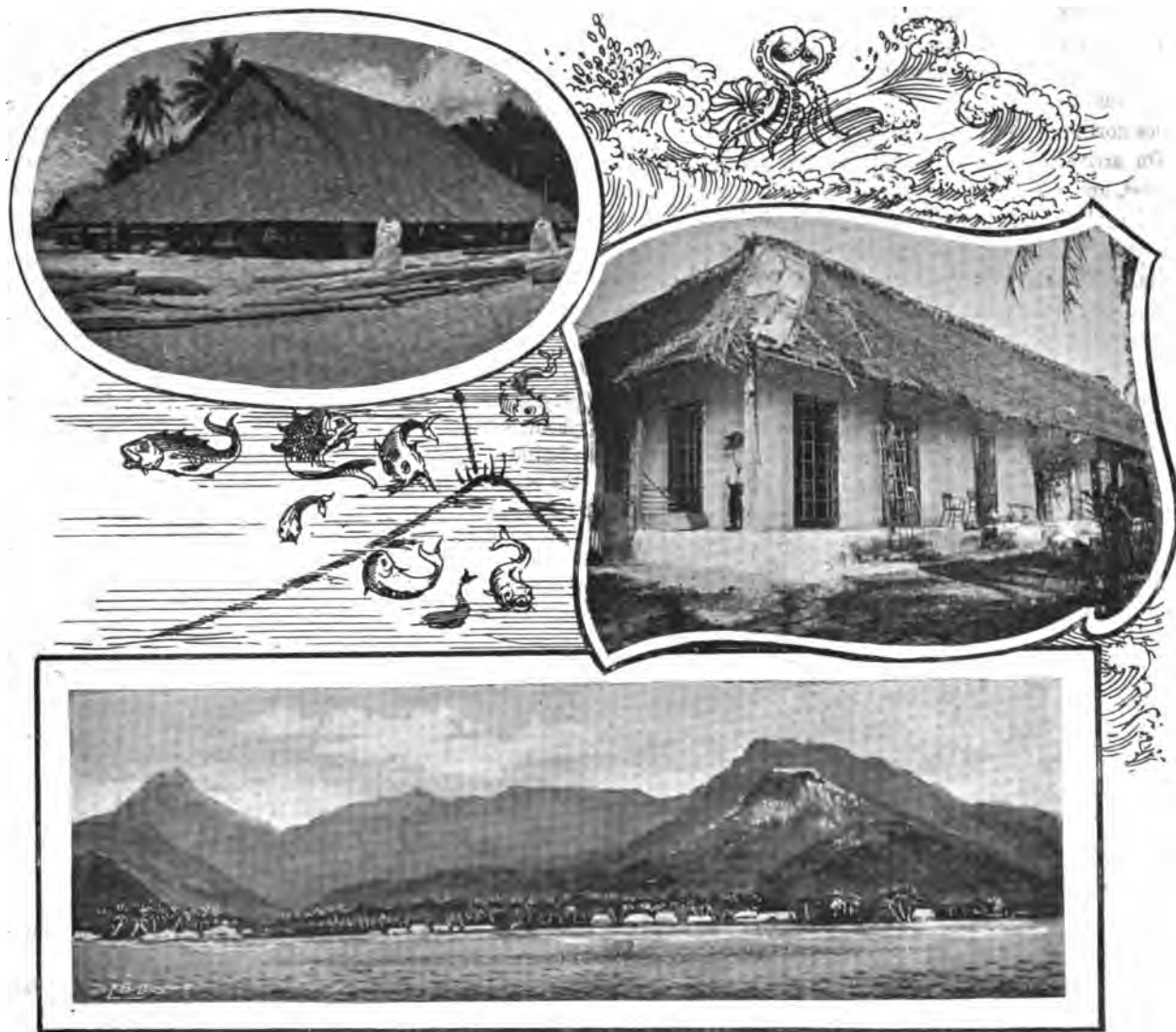
From Uvea we have now to fight our way back against the trade winds which prevail in these latitudes, and, with Mr. Creagh and his son as additional passengers, we now make all the progress we can for Savage Island [now Niue], 1,400 miles "right in the wind's eye," as sailors say.

Savage Island is of coral formation, about 800 feet in height, of very irregular shape, and the coast line is from thirty-five to forty miles in circuit. The inhabitants almost seem a distinct race from the other islanders of the Pacific. It is not difficult to select a native of Savage Island from amongst a number of other islanders. The island was discovered by Captain Cook, who gave it the name it bears on account of the ferocious nature of the inhabitants whom he saw. It had been for some years occupied by native teachers from Samoa before I saw it, and a great change had been effected. No European missionary had made any permanent stay on shore.

We were there on the Sabbath Day, the ship lying off and on, as there is no safe anchorage. Captain Williams gave me permission to accompany Messrs. Drummond and Harbutt on shore and to remain all day with them. All was quiet and orderly during the services which were held by the missionaries, the native teachers interpreting, and, after a very pleasant day on shore, we returned to the ship in the evening.

Early next morning our work of landing teachers' supplies commenced, while the captain and missionaries were consulting with and advising the teachers on shore. But what a contrast to the quiet of the preceding day! The bay was literally swarming with canoes, and the

the natives had possession! Each one of them had something to sell, and was anxious to find a purchaser among the five or six of us who remained on board. The word, "*Fakaatou, fakaatou*," which means "buy, buy," was dinned into our ears from all quarters at once.



Photos by

THE "TOWN HALL" AT PERU (GILBERT ISLANDS).

RABOTONGA FROM THE SEA.

[Capt. Wyrill.

THE MISSION HOUSE AT NIUE,

ship's deck crowded to excess with the excited natives. The din and uproar was deafening, and seriously impeded the proper working of the ship, the crew having to make their way from one end of the ship to the other by means of the rigging or along the outside of the ship; in fact,

Some had spears, some had clubs, others dancing-staves, smooth stones (carefully shaped, which they used in warfare), hand-nets for fishing, long skeins of plaited human hair, fowls, &c., &c. Money was of no value to them and not acceptable; but fish-hooks, knives, axes,

scissors, red braid, clothing, and such like, or a wonderful box of Bryant and May's matches, or a small looking-glass—all such articles as soon as seen were rushed at by dozens at once, and "*Fakaatou*" sent ringing into your ears in such a manner that you were fain to drop your goods and run, whether you had its equivalent or not.

All through the livelong day this went on, until, our work completed and the passengers all on board again, we made sail for Samoa, to land the deputation, whose work was now completed. The distance to Samoa is 280 miles north-west from Savage Island.

On arrival at Apia all the passengers for Samoa were landed, and, after filling up all our empty water-tanks, we sailed again for another "thrashing" to windward against the trade winds, for the Society Group, distant 1,300 miles. We had now delivered all our cargo of stores, books, &c., &c., at the various mission stations, and, to show you that it was, in those days, necessary to do so without delay, I will mention here some of my own experiences. Often on approaching an island, or immediately after anchoring, Captain Williams would hand me a note to read, which had been sent off from the missionary on shore. It would read something like this: "Do, please, ask the mate to send us some flour, tea, and sugar by the first boat. We have been without any so many days or weeks." As first mate the responsibility of all cargo delivery rested on me, and you may be sure that the request was, if practicable, attended to. If not, we could always manage to send enough from the ship's stores to keep them going till their own was landed.

(*To be continued.*)

THE war in French Congo hindered the advance of missionary work last year, and there were not so many converts as were hoped for from the number of catechumens. Nevertheless, there have been seventy-two adult baptisms in the year and 269 new catechumens received for instruction. These figures alone, for such a year, show what deep roots the work is striking in the hearts of this people. "Our catechists and teachers have not all been equal to the difficulties of their task. Many show lassitude, and the struggle is not over between the desire of gain and the consciousness of the call of God and duty. But we should be ungrateful if we said nothing of the encouragements which we have received. If many have fallen, many have stood firm, and it has been proved to us how deeply the Gospel has already penetrated the mass of the people whom we reach along the river. Our work now is to instruct our converts better, to develop them intellectually and spiritually."—*Journal des Missions Évangéliques*.

MADAGASCAR NOTES.

IN the July number of the Malagasy monthly, *Ny Fiangonana sy ny Sakoly* (The Church and the School), to hand by the last mail, there is a glowing account of a harvest festival held at the L.M.S. High School for Boys at Ambatonakanga. Harvest festivals are becoming very popular in Madagascar, but such a service in connection with the school is a novelty. The pupils, 630 in number, entered into the scheme with the greatest heartiness. Each of the twelve classes which the school contains made a separate collection of money, fruit, vegetables, clothing, native jewellery, and other useful articles, the total value of which was 650 fr. 75 cents. Two crowded gatherings of the scholars and their friends were held—the one on Friday, June 20th, for the six highest classes, and the other on Saturday, June 21st, for the six lower. In addition to hymns, Scripture reading, prayer and a short sermon, there were pianoforte and violin playing, and a gramophone. Several columns of the paper are taken up with a description of this interesting event, and a correspondent, giving his impressions of the festive occasion, appears to be completely carried away by enthusiasm. Such violin playing he had never heard before, and as for the gramophone, words utterly failed to express his astonishment and admiration! From his heart he pitied everyone who had not the privilege of hearing it.

* * *

In the *Journal Officiel de Madagascar et Dépendances*, brought by the same mail, the result of a recent examination for teachers' certificate for elementary schools is published. The successful candidates, eighty-two in number, are arranged *par ordre de mérite*. A lad from the Catholic College of St. Michel, at Amparibe, heads the list, but the second is from the L.M.S. High School at Ambatonakanga. Nine others from the same school were also successful.

G. C.

MEMORIES OF THE MONTH.

"*Lo, I am with you all the days.*"

OCTOBER.

- 1.—Lacroix sailed for India (1820).
- 5.—Dedication of the new Mission House in Blomfield Street (1835).
- 9.—Death of the Rev. Dr. Wardlaw, for thirty years a missionary in South India (1872).
Death of Mr. Robert Arthington, of Leeds (1900).
- 25.—Death of David Bogue, of Gosport, one of the Founders of the London Missionary Society (1825).
- 29.—Death of the Rev. John Hay, D.D., for forty-three years a missionary in South India (1891).
- 31.—Robert Moffat sailed for South Africa (1816).



NOTICE TO CORRESPONDENTS.—The Editor wishes to remind his Correspondents that he is very largely dependent on them for material for the Society's magazines. For these particular columns—which the Editor wishes to be regarded as the most important part of the magazine, the true "Chronicle" of the Society's work—short paragraphs are wanted, such as may be written on a post-card; reports of conversions, brief accounts of anniversary meetings, incidents of missionary life, reports of medical work, &c., will be especially welcome.

Communications should be posted so as to reach the Editor not later than the 10th of the month.

CHINA.

"We recently had the spring harvest festival at Yen San," writes Dr. A. D. Peill (July 9th). "It was a great success in every way. Nearly four hundred people were present, and we had a most encouraging time. Besides attending the meetings and the feast, my one assistant and I saw about 240 patients during the day, so we had our hands fairly full!

Several of the city gentry attended the meeting to show their approval of the 'Jesus Church' and of the way things have been conducted there during the last two years. Isn't that splendid, in the stronghold of Boxerdom, where so many Christians died for their King?"

Speaking of the recent local disturbances in North China, Mr. Bridge, of Wei-chen, says that they have no connection with the Boxer movement of two years ago: "The levying of the Indemnity Tax was the official explanation of the disturbances, but the corruption and incapacity of the officials were the real cause. From what

The Cause of Recent Outbreaks. I can gather, the officials have in some cases been making as much as 70 or 80 per cent. for their own pockets in the name of the 'foreign indemnity.' It is not to be wondered at that a people already oppressed almost to the limit of human endurance—even Chinese endurance—when squeezed like this in the name of the

foreigner, protest in the only way they know how. Such troubles may occur again, anywhere, so long as the people are so absolutely at the mercy of the officials. It will take a long time for 'New China' to gain the ascendancy; meantime we must press forward with our work, so that the Christian element may have a large influence in the development of the country. Whatever may come of them, the opportunities now before us are certainly such as never occurred before. The only question is—*Will the home churches prove equal to the demands thus made on them?* Foreigners are pouring into China, bent on making fortunes out of her great mineral wealth and other resources. Will not the Church of Christ rescue China's other 'precious stones'—the jewels for which He died?"

INDIA.

The Rev. J. G. Hawker, of Belgaum (South India), says in a letter dated August 14th: "We have been collecting money towards the removal of the Society's deficiency, and have raised a total of 450 rupees (£30). Our native churches have done nobly, and I am quite proud of their loyalty and liberality." In addition to the sums contributed by the native churches, donations have been received from the European residents in Belgaum, the Mission schoolmasters, and from some Hindu friends.

"A young man came to me recently," says the Rev. H. W. H. Lester, of Bellary, "to ask me to baptize him. He belongs to the priestly caste, among a section of Siva worshippers who are called Lingayats. His position is a hereditary one. In return for his priestly duties, his group of disciples contribute towards his livelihood by gifts of money, clothes, or grain. He has a young brother and an elderly mother, both of whom wish

A Serious Problem. to come over with him. The problem is a typical one. If they are accepted we become responsible for their support, because from the day their caste is broken by baptism not a soul in the community would so much as dream of giving them any assistance. We cannot receive the priest without receiving the family. If we receive the family, the elder son must be taught how to work in our employ. That will mean training him for the work of a teacher. Now this is not an isolated case; it is a typical instance of what is involved in baptism in any part of India where work is being done among the caste population. It is difficult enough to deal with individuals. The difficulties become insuperable where applications are numerous."

HOW "TAMATE" GOT HOLD OF THE YOUNG MEN.*

ABOUT two years ago there was started by the beer drinkers at this settlement [Rarotonga] a Volunteer corps. They were drilled by a man who had been in Tahiti for some time. They had been practising drill some time before I knew anything of it. They were recognised by the chiefs, and the majority were men who for many years had never attended any service of any kind. I knew them only by seeing them in their sacred grove at night, around orange beer barrels and a great fire, naked and fierce. Sabbath and week-day were both alike to them. They were unknown to the missionaries. Well, these men met for drill, and I felt that here was a new thing growing up amongst us, which, if seized and guided, might be turned to good account. If it were left alone, or if any attempts were made to put an end to it, evil would result. I had no power to stop it, even had I desired to do so, which certainly I did not.

Weeks passed, and at length I saw these men and said to them: "You meet for drill, why do you not come to church on the Sabbath instead of living even worse lives than your fathers when in heathenism? If you remain Volunteers, you must come to church." I told them that I did not wish them to give up drilling. And I did so because I felt that I had a better chance of speaking to them when they were sober and at drill. The following Sabbath a few came to the service, but not all. I addressed them as young men belonging to a Volunteer corps of their own formation, and I pressed them to make Christ their portion, their captain, and to believe on Him as their Saviour.

The idea took; they were now Volunteers, and of some account, and soon all began to attend church regularly. I then asked them to meet separately at other times for instruction and prayer, and this they did. Drinking diminished, and the drilling became very popular. I formed them into classes for reading, writing, and arithmetic. On Sabbaths they met by themselves under the superintendence of a teacher, after the conclusion of the forenoon service, and went over the sermon which had just been preached, sang a hymn, and engaged in prayer. I held a Bible-class with them every Sabbath evening, and on Thursday morning taught them English. They all began planting their lands and doing everything possible to get new clothes to attend drill, meetings, and

* From Mr. Lovett's "Life of James Chalmers."

church. They became interested in the services, and I kept on encouraging Volunteering, and I felt good was being done. The beer drinking diminished, and we had full instead of empty seats in the gallery.

When it was necessary to repair the church these young men cut all the coral required for the platform and the staircase. They became thoroughly concerned about all that belonged to the church, and very many of them are now, I trust, very much interested in the Great Head of the Church. God has answered prayer, and the majority, if they have not found Christ precious, feel their need, I trust, and will be found of Him.

FROM CANADA TO CALCUTTA. THE SYMBOL OF A NEW IMPERIALISM.

THE Rev. E. Carruthers Woodley, M.A., who is the first representative of Canada on the Society's list of missionaries, was born in Montreal in 1878. His family was not lacking in missionary antecedents, for his great-grandfather (Rev. Dr. Carruthers) was for many years a well-known missionary in

Turkey. At an early age Mr. Woodley joined the Zion Congregational Church, Montreal, and has ever since remained in its fellowship. He matriculated at McGill University in 1896; in 1898 he gained a Governors' Exhibition in Natural Science, and graduated in 1900 with first-class honours in English Language and Literature. During 1901-2 Mr. Woodley continued his course in Theology at the Canada Congregational College, Montreal, and also followed post-graduate work at McGill in Comparative Philology, Old English, and Sanskrit. In April of the present year he concluded these courses, taking the M.A. degree at McGill, and graduating with the Stevenson Gold Medal for Theology in the Congregational College. During 1901-2 he was appointed English tutor in the latter college.

Mrs. Woodley, like her husband, has had from early years a longing for the missionary life. She also is an Honours Graduate in Classics of McGill University, and has been connected with Christian work in many forms.

Mr. Woodley was ordained on May 1st, and will shortly be sailing for England, *en route* for Calcutta.



REV. E. C. WOODLEY, M.A.

MISS JESSIE HEWLETT.

JESSIE MARY HEWLETT was the daughter of our late devoted missionary, the Rev. John Hewlett, M.A. She was born in Almora on May 24th, 1866. Her mother died in Benares in 1868, and in the same year "little Jessie" was brought to England. She was educated in the Mission School (Walthamstow and Sevenoaks), and cherished happy memories of her school life and of Miss Unwin. Her affection for Miss Unwin was reciprocated, and she remained a life-long friend. Often would the mail bring a recent book from Miss Unwin, and the writer had good cause to know and rejoice, for Miss Hewlett was as ready to lend a book as she was eager to borrow one.

Miss Hewlett returned to India in 1884, and for some years lived with her father and Mrs. Hewlett in Benares. She set to work at the languages, and was soon taking up active work. In 1888 she was appointed a missionary of the Society, and stationed at Mirzapur. For a long time she shared our home, and it was then that my wife and I got to know her so well and esteem her so highly, and we enjoyed an unclouded friendship with her up to the time of her death.

She laboured in Mirzapur until 1892, and then took furlough. Returning to India in 1893, she acted as *locum tenens* for Miss Budden in Almora, on whose return from furlough Miss Hewlett resumed work in Mirzapur.

In 1896-7 the famine was severe in the Mirzapur district. Miss Hewlett threw herself whole-heartedly into the relief work. Her abilities were of great service on committees, and she displayed unwearied devotion in the multifarious duties which pressed on the workers. To nurse the sick, to comfort the dying, to help the famine-stricken women, to mother the orphaned children—she was ready for anything and everything. She rendered unstinted and wise service, and the Government of India recognised it by presenting her the silver *Kaisar-i-Hind* medal.

In the autumn of 1897 Miss Hewlett went to Almora for change and rest. She was "run down," and had an attack of typhoid fever, which necessitated a short furlough to England in 1898. From the time of her return up to her failure of health in 1901, she again laboured in Mirzapur.

It was about July last year that it was discovered she had cancer. She faced the trial bravely, but those who know her best know to some extent what a blow it was to her. She readily sought the best medical advice, but seemed relieved when further operation was pronounced impracticable, and a voyage to England not pressed. She decided to remain in India and quietly await the end.

To live in Mirzapur, surrounded by work which she could not undertake, was unnecessary torture, and it was



MISS JESSIE HEWLETT.

arranged for her to come to Benares, where she could render occasional service. In the spring of the present year she went to Almora. At times her sufferings were great, but she endured them with fortitude and submission. Just at the last she was comparatively free from pain, and lay for the most part unconscious, passing peacefully away on Monday morning, August 4th. She was buried in the Mission cemetery, in Almora, the place of her birth, among the Indian Christians for whom she had lived and laboured.

Miss Hewlett's was a full, rich life. She had varied gifts, and undertook many duties; but probably her work in connection with the Mirzapur Girls' Orphanage will be best remembered. She had rare devotion, and her hundred and more "little sisters" enjoyed the best of her life. She set before them, by example and pre-

cept, a lofty standard. She had a strong will and a firm hand, and could be severe, but there was deep affection and tenderness; she knew how to "chum" with the elder girls, romp with all of them, and when children were severely ill they were brought over to the bungalow and nursed with motherly care.

She was a woman of considerable ability, which had not been narrowed into one or two "accomplishments," but broadened out into a large and generous life. An eager and thoughtful reader, she simply revelled in a good book, and was by no means narrow in her tastes. With lofty conceptions of the Christian life she was loyal to the "heavenly vision," intensely in earnest, self-denying, and ready to "endure hardness." Naturally bright, she had a keen sense of humour, and a good deal of girlish fun. She was loved and trusted by her colleagues. Miss Waite and Miss Stevens worked with her for years, and were among her warmest admirers and friends. She was a good, noble woman, the enjoyment of whose friendship has enriched life and made memory blessed.

EDWIN GREAVES.

"IN REMEMBRANCE OF ME."

VII.—THE FIRST COMMUNION IN HENG CHOU.

BY MR. A. L. GREIG.

UNTIL our recent settlement in Heng Chou the visits made to that place had been short and busy. Our time was filled up with examining candidates, and at the services where they were received into membership it seemed necessary to spend a large portion of the time in explanation of their place and duties as Christian people. It did not seem possible to secure the quiet and leisure which are needed to make communion services a means of uplifting the soul.

But the Heng Chou Christians did not consider themselves fully launched as a church until a communion service had taken place amongst them. On our visit last December we found that not only were chapel and dwelling houses awaiting the missionaries, but communion plate, too, was in readiness, though we were not able to use it on that occasion. The Heng Chou communion plate is very characteristic of the Hunan Mission. Hardly to be called elegant, it is thoroughly solid and capacious. The set is made of white metal, and includes two goblets, two plates, and a flagon. The flagon is in shape like

a huge teapot. It weighs 6½ lbs., and holds probably about a gallon. The goblets and plates are of more usual size. Mr. P'eng brought the set to us with great glee, a few days after we got here in April, and in handing it over to my care remarked that it was "just like the Hankow set!" I hardly think the Hankow pastors would admit the comparison—but then the Heng Chou set is entirely of native design, and cost thirteen shillings.

The first communion service was held on the 4th of May in the present year. The chapel was crowded, and many had to stand. I suppose there were three hundred people there, of whom quite a number were outsiders. Service began with a hymn, after which came prayer and another hymn. Then the "Communion" chapter in 1 Corinthians was read. After that new members, to the number of thirteen, were admitted by baptism; baptisms were followed by the sermon. As most of those present had never seen a communion service, and as only two or three of the members had previously taken part in one, it seemed well to explain simply and clearly the meaning, scope, and aim of the ordinance; so I took the passage which had been read, and explained it verse by verse.

The sermon over, the communion service was begun. The members, to the number of about eighty, were gathered on the centre benches, in front of the platform; scholar and tradesman, farmer and artisan, wealthy man and poor, sat side by side. On either hand, and behind them, sat and stood the rest of the congregation. Nothing could have been more grave, serious, and devout than the behaviour of the Christians. It pleased me greatly to note how they seemed to understand and feel the simplicity and solemnity of remembering the Lord's death. Mr. P'eng and Mr. T'ang (who is our preacher here, Mr. P'eng being really a sort of bishop or superintendent) distributed the bread and wine, and all was done without fuss, noise, or confusion. It was difficult to realise that hardly a person there had taken part in, or even seen, a communion service before. The onlookers also kept very quiet and still, and seemed much impressed by the scene.

Anxious that Heng Chou should not be behind in any good thing, Mr. P'eng had prepared a couple of collection boxes for use at communion services, "that we should not forget the poor." After the communion the object of the collection was explained and the boxes were passed round. The response was not large, for the members had not had previous notice of the collection. But a beginning has been made, and I feel sure that when

there are cases of special need, calling for church help, help will be freely and generously given.

So ended our first communion in Heng Ohou. It was impressive in itself, and notable in more ways than one. Never before in Hunan had so large a number of people met to remember Christ's death; never before had so many Hunanese heathen seen the disciples of Christ "keep the feast," while many of the participants had come through tribulation, and were already in a deep and significant sense partakers of Christ. It was an occasion to cause one's heart to be uplifted in the Lord; a time in which one could not but thank God and take courage.

ON THE WAY TO CENTRAL AFRICA.

BY THE REV. JAMES LAWSON.

WE begin to feel that we are nearing the land of our future work. For nine days we have been slowly creeping up the Zambesi and Shiré rivers. The beauty of the land cannot be put on paper. Each new bend of the stream is a grand vista. On the banks the convolvulus twines round the reeds, and the wild hollyhock is crushed by our barges when we squeeze through the only narrow channel. Behind the native plantations (which are everywhere) are the great wooded mountains, up which we are to climb to-morrow to Blantyre.

Our party makes up the boat's load, so we are able to enjoy evening worship—a privilege denied us up to now. We tie up to the bank at dark, and in a quiet half hour feel that the little space at the back of our steamer is indeed made a sanctuary by the presence of God. We manage a hymn or two, a chapter from the old Book, and prayers. With the high grasses and reeds over our little home, and the everlasting chirp of crickets all round, we somehow understand more than ever the value of worship. It brings God very near to us and links us to friends at home. Last night the boat boys crept round us while we sang the "Pax Tecum":

"Peace! perfect peace! with loved ones far-away,
In Jesu's keeping we are safe, and they."

Over our heads shone the Southern Cross, reminding us of the sacrifice long ago outside Jerusalem. Away on our right the evening star was shining in the sky and blazed down on us.

We retired to our rather hard beds and mosquito nets knowing that God would allow us to become messengers of that story of His Son's Cross which some day would shine and drive away all gloom from the people of Central Africa.

July 3rd, 1902.

"FORBID THEM NOT."

AN INCIDENT IN THE LIFE OF A GREAT MISSIONARY.

THE following beautiful story is told of the famous Jesuit missionary, Francis Xavier, whose preaching was attended with such marvellous results in India and other Eastern lands in the sixteenth century.

On one occasion, after nights and days of incessant toil, ministering to the questionings and heart hunger of the multitudes who came to him for help, Xavier said to his attendant: "I must sleep, I must sleep; if I do not I shall die. If anyone comes, whoever he be, do not waken me; I must sleep."

He retired into his tent, and the faithful servant began his watch.

Soon, however, even before his master was asleep, a little frightened face appeared at the door.

Xavier beckoned to the watcher, and said in a most tender and decided voice: "I made a mistake, I made a mistake. If a little child comes, waken me."

FIGURES FOR LONDONERS.

A STUDY IN CONTRIBUTION LISTS.

THE contribution lists of the eight districts into which the Metropolitan Auxiliary is divided furnish an interesting and, on the whole, an encouraging indication of the growth of the missionary spirit in our London churches. Two districts (West and South-East) unfortunately show a decrease during the last three years. But of these the South-East, though its contributions are nearly £200 less than in 1900, sent last year £55 more than in 1901. The only serious falling-off is in the West, which sends £187 less than last year, and £86 less than in 1900.

The remaining districts all show steady growth, the largest increase being in the South-West (£241), though the North-West makes a fairly good second (£197).

The total contributions of the Metropolitan Auxiliary for the three years are as follows:—

1900,* £17,316 1901, £17,653 1902, £18,176.

Appended are the totals for the several districts, with the number of contributing churches given in brackets:—

		1900.	1901.	1902.
		£	£	£
E.C. (5)	...	175	178	184
West (33)	...	1,708	1,809	1,622
East (54)	...	1,626	1,746	1,763
South-East (51)	...	3,600	3,363	3,418
South-West (44)	...	2,866	2,940	3,181
North (40)	...	3,470	3,783	3,845
North-West (19)	...	2,070	2,130	2,327
North-East (28)	...	1,670	1,675	1,671

Contributions for the Deficiency Fund are not included in the above totals.

* That is, the financial year ending March 31st, 1900.

BUNYAN FOR THE MATEBELE.

A NEW DEPARTURE IN THE ILLUSTRATION OF THE
"PILGRIM'S PROGRESS."

BY THE ARTIST.

IT was a happy inspiration that came to Mr. Carnegie when he thought of preparing the "Pilgrim's Progress" for the Matebele. The Puritan classic bears the necessary change of local colouring without loss of any kind—a test which few works of genius would stand.

It is a shock at first to have all one's associations with the book disregarded, but the universalism of the "Pilgrim's Progress" as heart-history is certainly emphasised. Time and place do not affect essentials in the great allegory, and there is no reason against an interpretation according to local environment to suit any race in the world.

In the illustration of Mr. Carnegie's book, Christian starts from a kraal, where the careless of his race are typified by a group around a cooking-pot eating "skoff." The mud-hole of the veldt is the "Slough of Despond." Evangelist, of course, is a sturdy missionary in traveller's outfit, instead of the seventeenth century divine that two centuries of illustrators have made us familiar with. To represent Christian in the plate-armour of the Middle Ages in Europe would be absurd. Throughout the story he wears a shirt *over* a jacket.

The strenuous career of the overcomer will no doubt be appreciated by the men of the great fighting race for whom the book has been prepared. Christian has a *knobkerry* when he meets the lions, and is more fully equipped when meeting Apollyon after his visit to the House Beautiful. Before this, however, and subsequent to the loss of his burden, he has climbed the kopje of Difficulty.

Apollyon as a creature with a wolf's head, owl's eyes, and a crocodile's scales and tail takes us by surprise. We are bound, however, to admit that our conception of a fiend in material shape is quite pagan. The classical satyr is the basis, with added features from the grotesque monsters and malignant deities of the Far East. The artists of nineteen centuries have built up from various sources the conventional demon. We trace it to the god Pan, improved upon with touches from the Chinese thunder-God and the hideous masks of Javanese devil dancers.

Vanity Fair becomes in this book a war-dance festival, a time largely given over to the consumption of beef and beer.

In handling the photographs of inartistic groups of converts set and formal, like those that have appeared for half a century in missionary publications, a remorseful twinge sometimes (too seldom, alas !) is felt by the seeker for something new and strange. Pictures are needed wherewith to catch the tired eye of the home-stayer, with a conscience susceptible to pressure, and so the full meaning of these groups is not always realised.

A picture was exhibited in the Academy a few years ago depicting a sadder tragedy than many a sensational scene of bloodshed.

A bronzed and emaciated friar, accompanied by a negro convert, had returned unexpectedly after years of wandering to the convent from which he had been sent, followed at his out-going by prayer and sympathy. The artist had chosen the moment of shock when the ascetic enthusiast, seeking partners in spiritual rejoicing, looked blankly into the bloated and unrecognisable faces of men demoralised by home comforts. The shame of the scene was heightened by the look on the face of the gaping negro.

Happily our deputies are spared such sorrow ; but care has to be exercised that in the many competing and jostling interests of our lives the main purpose of existence is kept so to the front that our missionaries are unhampered from want of support.

All this is a very wide digression, perhaps ; yet beneath the surface there seems to be a pertinence in it, when introducing a set of pictures giving a missionary's point of view.

Giant Despair is not of the kind that the hero of the beanstalk destroyed, for there is no reason why the ideas that we have inherited from our Norse ancestors should be foisted upon another race thousands of miles away.

For a similar reason, the hobgoblins Christian sees at the crossing of the river are not the creations of Albert Dürer and other mediæval designers who loved the grotesque. They are rather the witch-forms of the native's early superstitions—wolves, owls, snakes, crocodiles, and hippopotami.

In the picture of the Hill Difficulty, "Mistrust" wears charms around his neck to counteract the baleful influences of witches, night animals mostly, who are supposed to be in league with the resentful dead.

Demas tempts Christian and Hopeful into a mine that South African black men are familiar with.



CHRISTIAN AND EVANGELIST.



CHRISTIAN LEAVES THE CITY OF DESTRUCTION.



DEMAS TEMPTING THE PILGRIMS.



THE HILL DIFFICULTY.



APOLLYON.



THE LIONS AT THE GATE.

Our English "Christian" in the Land of Beulah plucks apples gracefully, in the equipment of a knight of the tilt-yard. Such a presentment would mean little to a Matebele; but he does understand newly-plucked, fresh-roasted mealies.

The last picture was perhaps more a subject for mental debate than any of the others. *Should the angels be black?* The artist tried them and had no pleasure in them, and so fell back upon the conventional winged being associated in our minds with the word angel. It is a drawback that black and white are contrasted here to the disadvantage of the black. On the other hand, one has to remember that European Bible pictures will soon be reaching the Matebele, and the artist refrained from a conflict of testimony. A visit to a picture-gallery as a child nearly made him a juvenile atheist, because so many different versions of the Holy Family could not all be right!

It would undoubtedly have saved trouble if some picture of the cherubim upon the Ark had been preserved. Probably they were not unlike Egyptian and Assyrian winged figures. The Book of Ezekiel and the Revelation in their imagery justify "winged figures," and when angels must be drawn, certainly the Greek winged "Victory," as a type, is the least uncanny.

On the whole, new thoughts on religion have been expressed in the book with a minimum of compromise, and South Africa will not be able to say in years to come, what Europe must say of the missionaries of the fourth century, that in giving her the Gospel they allowed a vast amount of existing pagan nonsense to be mixed with it.

C. J. MONTAGUE.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE first meeting of the winter series for Women Watchers will be held in the Board Room, 14, Blomfield Street, E.C., on Wednesday, October 15th, at 3.15 o'clock. We hope to have a large number of Watchers and missionaries with us.

* * *

THE Watchers' Band at Park Church, Halifax, is trying to help the Society's deficiency in a very practical way. The Secretary writes: "At our W.B. meeting, two months ago, we discussed the financial position of the L.M.S., and it was proposed and carried that each member be asked to make a monthly subscription towards the Deficiency Fund for six months, commencing with July. I am very pleased to report that nearly all the members have responded most willingly, and we have now promises amounting to £5 12s. 2d. per month."

Already two contributions of £5 12s. 2d. have reached us, and we are feeling much encouraged by this spontaneous effort.

IF secretaries have any unused lists of missionaries, will they kindly return them to me, as we have unexpectedly run short?

* * *

Mrs LODGE, the secretary of the Watchers' Band for women at Salem, South India, writes: "Although we are only a small band, I believe earnest prayer is offered by most, if not all, members weekly, for this and other parts of the mission-field. The meetings, which are held about once a quarter, are the means of good to us all, and of arousing in each a deeper sense of our responsibilities and of the joy it should be to each of us to give to others the good news which has made such an unspeakable change in our own lives. Many of us are feeling, I think, the need of more prayer, and there are signs in the awakening of churches in different parts of South India, chiefly in the C.M.S. and Wesleyan Missions, that the prayers are being answered even now."

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Southport...	Trafalgar Road ...	Miss A. E. Green.
Leeds ...	Oak Road ...	Miss L. Newlove.
Farnworth ...	Dixon Green ...	Mrs. Brooks.
Eastbourne ...	Upperton ...	Miss Nora Moon.

JESSIE M. BALGARNIE.

ANNOUNCEMENTS.

ARRIVALS.

REV. D. PICTON JONES, from MATHEBELAND, SOUTH AFRICA, and Mrs. PURVES, from LAKE TANGANYIKA, CENTRAL AFRICA, per steamer *Durango Castle*, on September 6th.

DEPARTURES.

MISS GRACE C. PEAKE, returning to MADAGASCAR, embarked at Marseilles per M.M. steamer *Melbourne*, August 25th.

Mrs. S. E. MEECH and Miss E. MEECH, returning to NORTH CHINA, embarked at London per N.Y.K. steamer *Wakasa Maru*, August 29th.

REV. BOWEN REES, returning to MATHEBELAND, and Miss ALICE MEECH, proceeding to MOMPOLLOLE, SOUTH AFRICA, embarked at Southampton per steamer *Saxon*, August 30th.

REV. J. H. HOLMES and Mrs. HOLMES, returning to NEW GUINEA, embarked for Thursday Island, per steamer *Duke of Norfolk*, September 11th.

MISS A. M. HORNE, returning to AMOY, Miss E. STEWART, returning to HONG KONG, Mrs. A. D. PHILL and two children and Mrs. G. P. SMITH and child, returning to TRIENTSI, and Miss NELLIE PEARSE, proceeding to NORTH CHINA, embarked per N.Y.K. steamer *Kenagawa Maru*, September 13th.

BIRTHS.

BRIDGE.—On May 23rd, at Tientsin, North China, the wife of the Rev. A. H. Bridge, of a son (Harold Victor).

DENNIS.—On July 6th, at Ambohidratrimo, Madagascar, the wife of the Rev. F. W. Dennis, of a daughter (Norah).

ROBERTSON.—On July 7th, at Kuling, the wife of the Rev. C. Robertson, of Wuchang, China, of a daughter (Evangeline Joyce).

MATHERS.—On July 25th, at Bangalore, South India, the wife of the Rev. J. Mathers, of a daughter.

DEATH.

HEWLETT.—At Almora, on August 4th, Miss Jessie Hewlett, of Mirzapur, North India, in her 36th year.

In the Museum, 14, Blomfield Street, on October 13th and 14th, there will be a sale of curios and other articles, chiefly contributed by the missionaries, from 11 a.m. to 6 p.m. each day.

WHAT TO DO, AND HOW TO DO IT.

A PAGE FOR HOME WORKERS.

II.—WORK AMONG CHILDREN.

F the supreme importance of arousing the interest and enlisting the services of the children for missionary work it is not necessary to speak. Not only is a large immediate income to be derived from any properly-organised collection of their pennies and halfpennies; but, what is very much more important, the children of to-day will be the men and women of to-morrow, and the churches of twenty years hence will be "missionary" churches just in proportion to the success or failure of our efforts to plant the seed of missionary enthusiasm in the hearts of our boys and girls to-day.

The financial point of view often occupies far too large a place in our thought of children's missionary organisations. We have no right to exploit the sacred simplicity of a child's devotion to Christ and pity for the suffering heathen as a means by which the older people may be relieved of the full measure of their responsibility for carrying on the work. That has been too often the spirit in which the children of the church have been regarded. Every child has the right to a share in the unspeakable privilege and inspiration of the missionary enterprise. A boy or a girl who is allowed to grow up without knowing the names of Livingstone and Moffat, of Carey and Morrison, Gilmour and Chalmers, and all the splendid host of missionary pioneers and martyrs, has been deprived of the most precious part of its heritage as a child of Christendom. And unless *this*, and not the mere collection of pennies, is our supreme motive, we had better leave the children alone.

How, then, are we to set to work? We must

BEGIN WITH THE HOME.

The sacred fire can nowhere be kindled so effectively as at a mother's knee or by a father's side. The lives of the great missionaries will furnish abundant fuel, which only needs the application of the match of personal sympathy and enthusiasm. Let the father tell his boys the story of the Malagasy martyrs, of Livingstone's travels, of Tamate's adventures. What a change such a course of action would produce in the churches, not twenty years hence, but to-day! For we fear the fact is that many Christian *parents* are themselves not over-

familiar with the records of missionary enthusiasm, and their own souls would gather inspiration from the stories they told to their children.

THE MISSIONARY BOX.

What about the missionary box in the home? Should it, or should it not, play an important part in the missionary education of the children? Certainly it *should*. A child always wants to find some immediate channel for the outflow of its sympathy, and as the giving of its pennies is generally the only practical way of helping, the missionary box should not be neglected. But it must be used with care. The giving must be spontaneous and free; it must be a real giving of the child's own money, not the putting in of a coin provided for the purpose; above all, the missionary box should never be used as a receptacle for fines, or as a penalty of any kind. A plan which may be heartily recommended is that adopted at Mr. Bernard Snell's church (Brixton), and doubtless at other places. Once a year the children of the congregation are asked to bring their missionary boxes to the morning service of the church, and hand them to the minister. They are then emptied and returned to their owners after the amount has been announced. A short missionary address is given, and the service is looked forward to with the greatest interest both by children and adults.

MISSIONARY READING.

There are now so many bright and interesting missionary books for children, that there is no excuse for neglecting this means of grace. The youngest child will enjoy Miss Tuck's *East and West*, or the *Missionary Alphabet*, published by the C.M.S., or the stories in the "Children's Corner" of *News from Afar*. And for the older boys and girls there are dozens of books which will be read with interest. Older friends may do good service by seeing that the Sunday-school library is supplied with interesting and modern missionary books. A number of attractive "Sunday-school leaflets" are now issued by our Society; copies will be sent free for distribution.

COLLECTING CARDS.

At the present time, some £8,500 is collected every year by means of the "New Year's Offering" cards, for the maintenance of the Society's ships and for the sup-

port of schools. This large contribution, which shows no sign of diminishing in amount, is obviously a very great relief to the general funds; but it is not an ideal method of raising money, and objection is frequently taken to the system. To some extent, at least, it is (in the words of a critic) "an appeal to the competitive efforts and crudely-stimulated zeal of the children." The giving of a handsome reward-book to all who collect 5s. makes it an expensive method of raising funds, and is only to be justified on the ground that the reading of the books is calculated still further to stimulate the missionary interest.

Properly safeguarded, however, the system may be kept free from objectionable features, and may do good in other ways besides the raising of the money. Children should be forbidden, as a general rule (there are places where an exception may be made), to go from house to house with their cards, or to stop strangers in the streets. The cards should be used only for collecting from the family circle, and from personal friends and those who are known to be in sympathy with the movement.

If worked on these lines, the system may profitably be extended, and the children's services turned to good account in the regular collection of weekly or monthly pennies from a definite list of subscribers. "*The power of accumulated littles*" is one of the lessons that missionary financiers will have to take seriously to heart in the near future.

CHILDREN'S MISSIONARY BANDS.

We need say but little on this subject, as an excellent little pamphlet dealing with the organisation and work of these Bands was recently published. A copy of this will gladly be sent to any who make application for it. We would strongly urge the formation of these Bands wherever possible. They have done splendid service in many places, especially among the children of well-to-do parents, who are outside the range of most missionary organisations. In this connection it may be well to call attention to the fact that our Home Office is always ready to supply curios, maps, costumes, and other "apparatus" for use at missionary meetings, and to give any other help within its power. Communications on this subject should be addressed to the Home Secretary.

The question of Foreign Missions played a large part in the recent Conference of the Wesleyan Church. The secretaries presented a statement of the urgent needs for extension in various parts of the field, and a vigorous campaign is to be conducted among the churches in order to enable the missionary society to enter upon an energetic forward policy.

THE BOARD ROOM.

THERE were 77 Directors present at the meeting on September 9th, the first Board-meeting after the holidays. The Chairman of the Board (Mr. G. C. T. Parsons) presided. The Foreign Secretary introduced the following missionaries, each of whom briefly addressed the Board: The Rev. B. Briggs, Mrs. Briggs, and Miss Briggs, home on furlough from Madagascar; the Rev. A. Bonsey, on furlough from Central China; the Rev. C. Collins, returning to Madagascar; and Miss Horne and Miss Stewart, returning to Amoy and Hong Kong respectively.

The Rev. B. Briggs, who has seen nearly forty years' service in Madagascar, spoke of the improved conditions of Christian work in the island, and of his great desire to return after furlough for a further term of service. The Rev. A. Bonsey referred to the rapid growth of the mission in Central China, and the great need of reinforcements.

The missionaries returning to their fields of labour testified to the pleasure and inspiration they had received in intercourse with the churches.

The Foreign Secretary announced with great regret the death of Miss Hewlett, of Mirzapur, and testified to the value of her work, and to the affection and esteem with which she was regarded by all who knew her. (See Memoir on p. 249).

Mr. David Mudie, the Society's Agent for South Africa, was introduced by the Foreign Secretary, and spoke a few words.

The Home Secretary reported the progress of the Deficiency Fund (see p. 233), and announced that offers of help in the work of organisation during the coming winter had been received and accepted from the Rev. A. M. Gardner, of Plashet Park, London, and Mr. Talbot Wilson, of Sheffield.

On the report of the Eastern Committee a long discussion took place with regard to a proposed "Educational Union for North China," a scheme by which the L.M.S. and other societies were to co-operate for the purposes of higher education. The Committee had given prolonged consideration to the proposal, and now recommended that the Board, whilst expressing hearty sympathy with the objects and spirit of the scheme, should regretfully decline to participate in it in view of the financial difficulties of the Society. This recommendation was accepted, many Directors expressing regret that no other course was open to the Society.

The resignation of Miss Wells, of Canton, on account of ill-health, was accepted with great regret.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

— Telegraphic Address — MISSIONARY, LONDON.



OF THE
LONDON MISSIONARY SOCIETY.

VOL. LXVI. No. 798.—*Old Series.*

NOVEMBER, 1902.

[VOL. XI. No. 131.—*New Series.*

NOTES AND COMMENTS.

FROM all parts of the country we are receiving indications that the tide of missionary enthusiasm is steadily rising. The spontaneous testimonies to this effect given at the Directors' meeting on October 14th (*see page 280*) produced a feeling of distinct hopefulness,—and it is not easy to feel thus with a burden of more than £13,000 deficiency still to be borne. It is true that the financial statement shows but little sign of improvement as yet; but we may be confident that when the results of the recent autumnal meetings in the large auxiliaries and elsewhere are fully known, and when the spirit of consecration and enthusiasm generated at these meetings has had time to bear fruit, we shall have much cause for thankfulness and hope.

OUR friends of the American Board have set us a good example. Not only has their large deficiency been wiped out, but it was fully expected that at the annual meeting in October an actual surplus on the year's work would be reported. We have also to congratulate the Baptist Missionary Society on the extinction of their debt, thanks to the generous gift of an anonymous friend. Such happy examples of the way to deal with debts should inspire us to fresh efforts for our own Society.

THE usual week of **Special Prayer, Thanksgiving, and Self-Denial** will be observed, as far as the London churches are concerned, during the seven days beginning **November 16th**. As a special leaflet on the subject is

being circulated in the churches, it is not necessary here to do more than call attention to the matter. For the rest of the country the week fixed is that beginning February 15th, 1903.

AN important new departure is being made this year in arranging for a Young People's meeting to be held in the City Temple on **Thursday, December 4th**. This is to take the place of the Young People's Missionary Meeting which used to be held in the "May-Meeting" week, but which was omitted this year owing to the pressure of other meetings. A very attractive programme is being arranged for the meeting on December 4th. Full details will be given in our next issue. In the meantime we would urge all young people connected with our London churches to book the date.

THE half-yearly meeting of the Metropolitan Auxiliary on October 6th was full of promise for the winter's work. We are glad to be able to reproduce in these pages the three exceedingly practical papers which were read at the meeting (*page 275*). They might well form the basis of discussion at similar meetings in other parts of the country.

IN our advertisement columns will be found the announcement of a "Doll-Dressing Competition," arranged by the Sunderland Auxiliary, in aid of the Funds of the L.M.S. We hope this enterprise will meet with encouraging success. A "Foreign Stamp Bureau"

in connection with the same auxiliary also deserves the notice of those who are interested in such things.

THE death of the Rev. S. M. Creagh, on October 9th, removes one of our honoured veterans. Mr. Creagh sailed for the Loyalty Islands in 1853, and spent practically his whole life in the Group. A memoir will be given next month.

WE are asked to call attention to the Missionary Prayer Meeting which is held every Wednesday afternoon, from 4 to 5 p.m., in the rooms of the Police Institute, Adam Street, Strand. The meeting is held under the auspices of the Missionary Association, and we hope many of our friends will welcome this opportunity for fellowship in prayer.

Christianity and the Higher Hinduism, by the Rev. T. E. Slater, which was recently reviewed in our columns, has been highly spoken of by many competent critics. The demand for such a book on the part of the general public is not likely to be large, but we trust that those of our readers who are interested in India will not lose the opportunity of reading Mr. Slater's book. It can be had from the Mission House, or direct from the publisher (Elliot Stock, Paternoster Row), price 4s. 10d., post free.

THE "New Year's Offering" Prize Volume for 1903 (*Night and Morning in Dark Africa*, by the Rev. Harry Johnson) is now ready. Particulars will be found among our advertisements. We hope to publish a review in our next issue.

THE usual Monthly Prayer Meeting will be held in the Board Room, on Monday, November 3rd, at 3.30 p.m.

FROM THE HOME SECRETARY.

A GAIN I have to report that the past month has brought in just about £1,000 for the deficiency, so that we now stand thus:—

Twentieth Century Fund	£18,300
Responses to appeal	31,400
	£49,700
Amount still required	13,300
	£63,000

While the actual supply of the deficiency is somewhat slow, I

rejoice to report from many parts of the country increased effort and growing enthusiasm for the work. I venture to mention such auxiliaries as the following:—Birmingham, Huddersfield, Leeds, Aylesbury, Bishop's Stortford. I feel sure that these are but illustrations of a widespread—I trust a deep-spread—movement.

* * *

THERE appears a growing recognition of the Church's duty in relation to our work, and a determination to enlist, if possible, the sympathy of all the members of all the churches; and it is cheering to find in many quarters a ready response. I am quite aware that the crisis is not over; but I feel an atmosphere of hopefulness and quiet determination which is most cheering.

* * *

It would be helpful to receive from auxiliary officers and others particulars of any plans that they have found useful in interesting people apart from methods for raising funds, and I should be glad to have information from any friends, especially from those who have new and successful methods to report.

* * *

THE gathering of many small contributions is proceeding. In a London Young Members' Union 200 or 300 contributors of one shilling are being secured. In a country church, 1s. 6d. per member is being raised; while, in a seaside resort, the suggestion has been made that ten additional people in each church should each take a box and get or give one penny a day. "If this could be done," writes one of our missionaries, "in every church in the Congregational body, our £20,000 would be assured. It seemed to take on splendidly, and I was thanked by quite a large number for having shown how the big sum might be brought within workable conditions." How delightfully simple and easy it seems on paper! Yet I think I see signs that the need will be met. I see them in the growth of the spirit of prayer and in the desire for a deeper and fuller devotion to Christ.

* * *

HAS not the church at Cricklewood set a noble example in devoting the first collection made at the opening of its new building to our Society? Over £20 has thus been raised, and the church's relation to the Kingdom reasserted and made plain.

* * *

MAY I put in a word for our many fresh voluntary workers, among whom I venture to mention Rev. A. M. Gardner, of Plashet Park, and Mr. Talbot Wilson, of Sheffield. Let us not forget them and many others who are now valiantly and self-denyingly at work at home, and let us also gratefully remember the home ministers who, among many difficulties, which some of us know full well, are loyally serving the Society in their pulpits and among their people.

ARTHUR N. JOHNSON.

TOO LATE !

O LAGGARD feet ! too late ye come,
 The wine and oil to bring ;
 The time is past—too long delayed,
 For strength and comforting.
 The tender word ye might have said,
 Some stricken soul to cheer,
 To-day can only vainly fall
 On the unconscious ear.
 The flowers ye heap upon the grave
 No joy can now impart.
 Alas ! their sweetness might have fed
 Some lone and starving heart.
 O haste to pour from out your store,
 Of love be prodigal,
 Ye shall not miss the fairest gem
 From out life's coronal.
 Speak now the kindly word and true
 While love and life shall last ;
 An do the deed ye mean to do,
 Ere yet the hour be past !

ANNIE E. LYDDON.

THE EVERLASTING SIGN.

"It shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—ISAIAH lv. 13.

THE Christian worker is not dependent on success for his assurance of God's favour and blessing. It is obedience, not success, that is his concern. He has learnt to "wait and work, though blunted of desire," knowing that God will give the increase, though it be after many days. Yet even in the sublimest faith there is a place for "signs." To our Lord Himself a sign was granted in the Voice that testified "This is My beloved Son." The man who can go forward contentedly with nothing to indicate that he is in the way of God's commandments is either more than human or less than human. We may indeed walk through thick darkness without losing anything of hope and courage ; but what a thrill runs through us at the shining of a star !

Many a man, it is true, has given long years to the preaching of the Gospel and has seen no fruit of his labours. But he has had his "signs" none the less. He has seen the morning star a long way off. And he has not been alone in the darkness.

God, who is rich in mercy and who knows our weakness, does not try His servants overmuch after this fashion. He may withhold His face for a season, so that faith may

learn her power of walking without sight ; but, ever and anon, he cheers the fainting spirit by some clear token of His presence and blessing. When our faithless hearts cry out that the work is too great for us and we must give it up, He reveals Himself anew as our strength and our sufficiency. Pointing to the fields white unto harvest, He bids us gather in the precious grain. And who shall speak of laying down the sickle when the corn is fully ripe and the Lord of the Harvest stands within His field ?

Is it not so with us to-day ? We seek a sign by which it may be known what is God's will. We ask whether, perchance, we have not come to the end of our responsibility, or reached the limits of our present duty. Some have even asked whether the results of missionary work have been such as to justify the claims that are urged on its behalf. Can we be sure that God would have us put this work so boldly in the fore of Christian activity ? Can we give ourselves to it with the enthusiasm born of the conviction that it is God's will ?

Questions such as these are in the air to-day. How shall they be answered ?

They may be answered by simply pointing to our Saviour's last command. The soldier under authority receives his marching orders. He is not concerned with results. "I say unto one man, Go, and he goeth."

Yet it would be strange if there were no outward and visible signs to which we could point as tokens that this work is ordained and owned of God. Wherever the Spirit of the Lord is, there is life ; and life means growth and change. "*Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*"

No one, we imagine, can read the Society's Annual Report without recognising that "signs" of this nature have been vouchsafed to the workers in every field and to the churches at home which are responsible for the maintenance of the work. The fidelity of the Chinese Christians under persecution, and their moderation and forbearance in the trying times which followed ; the transformation of individual lives in Madagascar and New Guinea and all the other fields ; the movement of whole communities Christward, as in South India ; the springing up of seed sown through long years of labour and of waiting, as in the Matebele mission—have we not in these the "everlasting sign" of the presence and the blessing of God ?

God is with us. He is owning and honouring our work. It is His will that we are seeking to carry out. With that conviction in our hearts it is not difficult to believe that He will provide the means for the prosecution of this enterprise. The difficulty would be to doubt it.

ON THE WAY FROM CHUNGKING.

A STORY OF GROWTH AND OPPORTUNITY.

BY THE REV. J. WALLACE WILSON.

JUST before leaving Chungking for furlough I was requested by my colleagues on the District Committee to pay a pastoral visit to the out-stations connected with the Society's West China work. In order to accomplish as much as possible in the limited time at our disposal, an arrangement had been previously made with certain of our friends living inland from the river to meet Mrs. Wilson and myself at different points, so that we might have the privilege of seeing as many of them as possible.

Our first actual stopping-place was at the town of Mutung, some ninety *li* down stream. Here we met the converts and probationers, and had the pleasure of conducting service amongst them.

Mutung, to be quite honest, must be described as a *dead* place. It is commercially full of life, but up to the present time it has proved unsatisfactory as a mission station. Perhaps one explanation of its lamentable backwardness is that we have never been able to place a really suitable man in charge of the work. Our first helper proved to be woefully unworthy, while the second failed to show himself strong where strength of character and sound judgment were absolutely essential. The man recently appointed as evangelist has had a long experience as a colporteur in the province, and ought to possess considerable fitness for the position; but even his appointment was made with a degree of hesitation and reserve. In our judgment what Mutung really requires, in addition to the services of a trustworthy and experienced native evangelist, is the wise and constant supervision of a foreign missionary, and if with an increased staff at Chungking this can be given in the future, the history of Mutung, which happens to be the Society's oldest out-station in West China, will yet, with God's blessing, give us all much cause for rejoicing.

On the following day we proceeded to the large market town of Lo-ch'i, forty-five *li* east of Mutung.

Here we were invited to an early breakfast by our friends, all of whom, particularly Mr. Liu, our first convert in the neighbourhood, showed themselves to be very earnest. Mr. Liu himself is a fairly prosperous tradesman, and has at his own expense prepared at the rear of his shop a room in which public and private Christian services are regularly maintained. He has on more than one occasion passed through a storm of persecution without injury to his faith, and I have the greatest hope that he will ultimately become a stalwart and most useful member of the cause at Lo-ch'i, though like other young converts (and, alas! some old ones too) he needs instruction and guidance.

Not counting the crowd of onlookers who surrounded Mr. Liu's door in a spirit of idle curiosity, we were welcomed by a group of not less than eighteen men, all of whom were provided with New Testaments and hymn-books, with which they already showed some degree of familiarity. To these, as well as to the curious crowd, we again preached the Story of Love, and we left them thankful to God that at last we were permitted to see the nucleus of a Christian church formed in the busy mart of Lo-ch'i. This station—for I suppose we may now fairly regard it as a station—costs the Society nothing for its up-keep. As has been stated, our friends for the present gather in Mr. Liu's premises for worship, although they are taking steps on their own initiative and at their own expense to acquire a more suitable building for mission purposes.

One hundred *li* still farther east we came to the city of Chang-shou Hsien, where we were met by a large con-



COMING DOWN THE YANG-TSE FROM CHUNGKING.

tingent of friends, some new, some old, from both town and country. Greetings over, we were requested to dedicate for Christian service a very suitable house on the main thoroughfare which these friends had already rented and were endeavouring to mortgage for the perpetual use of the L.M.S. as a Gospel Hall. Chang-shou is most picturesquely situated on the left bank of the river, although as a city it has no great commercial significance. Here, too, expenses are being borne by the natives, some of whom are exceedingly warm-hearted men.

After the usual feast—and my readers will know that no function connected with property in China can be adequately carried on without a feast—we conducted

proved good listeners and fairly good buyers of our Christian books and tracts.

Unfortunately no worker has been accredited to reside in Chang-shou and look after the welfare of the inquirers, and so far as I know there is no one available amongst our natives in Chungking for so important an appointment. Amid all the joy and gladness which were present in our hearts when we came away, we were also conscious



MRS. WILSON AND HER CHUNGKING BIBLE-CLASS.

worship in the old building, which was crowded to the door with quiet and respectable-looking people. The city magistrate, apparently a very sensible kind of man, and not anti-foreign in disposition, also visited us, and expressed his delight at having the L.M.S. represented in the city. He promised to do all he could to protect the Mission's interests should the occasion ever arise. He also thanked us for the way in which, in former times, we had dealt with certain irresponsible people who had dared to use the Mission's name with the view of prosecuting their law-suits. At the conclusion of his visit Mrs. Wilson conversed with the women, while I spoke to the men—the work of the day being concluded by a visit to the streets, where I again preached to large crowds, who

of a deep feeling of sadness that such people must necessarily be left for some time to come to struggle very much alone while they grope after fuller knowledge of Christian truth. In certain circumstances, and under certain conditions, perhaps this loneliness might be a not unwholesome form of education, developing in them, as it has in others elsewhere, whatever may be staunch and true in their nature; but knowing them as we do, and being not unacquainted with the peculiar temptations which beset them from day to day, we confess that we should feel more satisfied if we could think of them as sheep who had in their midst a wise and loving shepherd to look after them. May Christ Himself, who is the great Shepherd, care for them, and be their Teacher!

Of Foochow it is needless to say much, for its history, we may fairly hope, is not unknown to the friends of our Society. We were met on arrival, not only by the local members and probationers, but also by friends interested in the Gospel from Swang-lung Tsang, Loh-kia Miao, Lin-shih, Li-tu, and other places. When holding a farewell service in the chapel, we could not fail to observe a very reverent spirit present amongst the people, and a willingness to help forward the cause of Christ in the district. We had also the pleasure of baptizing the young man selected for the post of teacher in the resuscitated day-school, and also of catechising a number of people whose names are on the roll of probationers. It is, however, long since we came to the conclusion that in the interest of the growing work in Foochow itself and the adjacent cities and towns, Foochow ought to be raised to the status of a first-class mission station. Everything points to the need that exists for at least one clerical and one medical missionary to reside in the city. It is the centre of a great trade in opium, and in all probability any missionary going there would find it necessary to establish an Opium Refuge for the cure of those addicted to the habit. Mr. Liu, our local evangelist, and his young wife are doing good work amongst the natives who crowd to the chapels, but it was quite manifest that their hands were very full, and we sympathised with their pathetic appeal for assistance.

We were particularly glad to meet once again the friends from Loh-kia Miao. It is owing to their warm-hearted enthusiasm that the Society already owns in their village an excellent piece of ground upon which we hope that ere long suitable mission premises will be erected. The scheme at present before them is to repair and otherwise adapt an old and dilapidated tenement now standing on the site, and make it serviceable for at least a time. The natives themselves have already dived pretty deeply into their own pockets, and deserve to be helped in so worthy an enterprise.

Leaving Foochow, we passed on to Fêng-tu Hsien, distant from Chungking, say, 460 *li*. There we found not less than fifty men awaiting our arrival, amongst whom we had a really good time. In Fêng-tu also the natives have rented a place and fitted it up for Christian service. They, too, are crying out with a loud voice for Christian instruction. What is to be done? I commit myself to no theory as to the motives which led these people, and the people in other centres, to plead with me to commence a Christian work in their midst—certainly I shall not describe the movement in its present form as wholly

spiritual, but I do say emphatically that at Fêng-tu and elsewhere a door wide and effectual has been opened—that the people are themselves prepared to supply the necessary buildings for preaching purposes, and that in my own opinion, as well as in the opinion of others, it would be criminal on our part not to take advantage of the God-given opportunities thus afforded.

Our last visit to Fêng-tu—it was not by any means our first—was made memorable in many ways, and, on leaving, our sincere and earnest prayer was that God would soon provide means for supplying the needs of these people, who indeed are like infants in the night crying out for that which they themselves cannot supply. All that was possible as we passed through was to advise Mr. Lin, of Foochow, to pay them occasional visits, and to keep them together as well as he could by holding a service from time to time in the building they had provided.

Never in my experience of close upon a quarter of a century in West China has there been such a cause for praise and prayer, and such a need for *more workers*. The L.M.S. agents at Chungking have during the past two and a half years been endeavouring to cope with a demand which might well tax the strength of five or six workers. More men are needed at once, not only to enter upon new fields, but to grapple with a new set of conditions which distinctly show that education and evangelisation must henceforth go hand in hand if a substantial foundation is to be laid for the church of the future in Sze-chuen. It is not enough that men and women shall be gathered into the church; there must also *and soon* be provided some satisfactory means by which systematic instruction may be given at the same time as spiritual discipline. The opportunity for the missionary in West China at the present time is not only great, but *unparalleled*, and while we thank God for all that has been done, we lament that there should be so many fields ready for the sickle lying unreaped—so many hearts un comforted that require to be comforted—so many souls unsaved that need the great salvation. What can we do but commit again this great Cause in West China to Him whose Cause it is, and once more commend it to the affectionate and prayerful sympathy of His people in the dear home-land?



HOMES FOR MISSIONARIES ON FURLOUGH.—The Committee have now completed the purchase of the new Livingstone House at Stamford Hill, Stoke Newington. Missionaries requiring any of the Homes are asked to write in good time to the Hon. Secretary, Mr. Thomas Rutherford, 38, Fife Avenue, Stoke Newington, London, N.

A DIP INTO THE REPORT.*

NOW GODS ARE MADE.

BAIRA REDDI was the headman of the village and a good old man. He was rich, and built a chatram near the high road from Sidlagatta to Chintamani, at which he fed all travellers that would accept his hospitality. He has often pressed us to let him provide our dinner, and would have gone to any expense to entertain us. When we could get him to preside at our preaching we were sure of a most courteous hearing. A year or two ago he died, and was buried across the road, opposite to his chatram. A building was put over his grave, and now it has become a temple with worship of the god Baira! It would be well for India if it had no worse gods than Baira Reddi! —*Chikka Ballapura.*

PATIENTS AT NINEPENCE A HEAD.

"It may astonish our home friends to know that the whole cost of upkeep of hospital, feeding and treating in-patients and out-patients throughout the year, averages 9d. per head. When it is remembered that every out-patient has on an average returned for medicines or surgical treatment at least four times, and that the in-patients have remained for periods varying from ten days to two months, the significance of the figures will be manifest. To achieve this result we have had to be a kind of 'Jack of all trades.' Old packing-boxes and oil-tins have been converted into useful hospital requisites, and to the utmost of our ability we have tried to keep within our income. Notwithstanding all, we close the year with a debit of Taels 145.09." —*Hiau Kan.*

OUR NEW STATION IN HUNAN.

"A glance at the map of Hunan will show Hengchou to be a place of the first strategic importance. All the rivers of the Southern half of the province will be seen to drain into the Siang at or very near to Hengchou, making it a great centre for the trade of the South. Taking a short walk to the top of a neighbouring hill one afternoon, we got a splendid view of the city, and were struck with its tremendous size. The population is reckoned at between 260,000 and 300,000; that is to say, about the same as Chung King. Although it is all virgin soil (for we are the only Protestant Mission there, and for a very wide radius around), yet the work is

already not only started, but a big, active, growing work." —*Hengchou.*

THE MISSIONARY AND THE PROGRESS OF THE PEOPLE.

"The work in the garden has been supplemented by classes in tropical agriculture, held weekly in the school. In this subject good marks were obtained generally at the annual examination by the pupils, showing a steady interest in the subject. In addition to this schoolwork, I have usually written an article on agriculture for the mission magazine, 'Ole Sulu Samoa,' published here bi-monthly.

"With a good Government and peace assured, I think there will gradually grow up an interest in this subject among the Samoans. I do not think that many are likely to lay out large plantations, but there is a possibility of the people cultivating small plots, the collective value of which should considerably swell the list of exports from this fertile country, which ought to produce something more than copra and the small quantity of cocoa which is beginning to find its way into the European markets.

"Moreover (and this I look upon as of greater importance still from the missionary standpoint), if the Samoan race is to be preserved it will perforce mean that they take a deeper interest in the soil which has been so lavish in its bounty towards them in the past; and the more intelligent that interest is, the greater is the likelihood of their development as a race capable of holding its own in competition with the white man, who eventually will exploit the country, if the natives do not." —*Leulumoega.*

ARE THESE "RICE-CHRISTIANS"?

"It had been announced that the Union Company's steamer would call at Mangaia for a cargo of fruit, and as the vessel seldom comes more than once a year, it is an occasion of great importance to the people. Oranges, bananas, and pine-apples were carefully packed for the Auckland market, and the people looked to clear at least £200 by the transaction. The vessel arrived on a Sunday, and the captain would not wait. The people were without a missionary, and every influence was brought to bear upon them to induce them to ship the cargo. They were threatened with an action for demurrage if they refused; but rather than do what they felt to be a distinct breach of God's law, they preferred to leave their fruit to rot, and to lose the large profit they had hoped to gain. So the ship went without it, and the people are railed at as fanatical, though it could easily have been arranged that the vessel should call on some other day." —*Mangaia.*

* The Annual Report of the London Missionary Society for the year ending March 31st, 1902. Price 1s. 6d.

NATIVE CHRISTIANS IN SOUTH AFRICA.

AN INTERVIEW WITH A WELL-KNOWN TRADER.

NONE of the best known and most widely respected traders in Bechuanaland is Mr. J. Gerrans, of Mafeking. At the time of the famous siege Mr. Gerrans was a member of the Town Council. He played a prominent part in the defence of the little town, and was severely wounded by a bursting shell. In recognition of his services at this period he recently received the South African medal from Mr. Chamberlain's hands. He also possesses and greatly prizes a letter from General Baden-Powell containing highly appreciative references to the service he was able to render to the British garrison.

Mr. Gerrans being in England at the present time, it was thought well to obtain for the readers of the *CHRONICLE* the benefit of the opinion of so well-qualified an authority on the subject of missionary work in South Africa. Mr. Gerrans has been spending most of the summer in his native county of Cornwall, but during a visit to London he was good enough to call at the Mission House in response to a request for an interview.

"I have been in South Africa now for nearly twenty years," said Mr. Gerrans in the course of conversation, "and my business has taken me into all parts of the country at various times, so that I have seen a good many mission stations, and have come into contact both with missionaries and their critics. Moreover, I continually have a considerable number of natives in my employment, so that I have had some grounds for forming an opinion of native character."

"What have you to say on the old question of the character of native Christians in South Africa? Is there any real justification for the gibes that are so often flung at 'Mission natives'?"

"There are all sorts of Christians in Africa, as in England, but, taking them as a whole, I have no hesitation in saying that the native Christians are very far from being a disgrace to the religion they profess. Many of them are men of really fine character, who are prepared to make sacrifices both of time and money for the cause of Christ. There is something about the simplicity and fervour of their devotion which is very attractive; indeed, I have frequently gone to conduct service and worship with them in their native chapels in preference to the European church."

"Have you a Congregational church in Mafeking?"

"No; but some years back we built a Congregational mission church, which was blown to pieces by Boer shells. Since then we have built another, which is larger and better than the first. It was opened by the Rev. Mr. Olver, of Vryburg, to whom much credit is due for his energy shown in connection with the mission cause at Mafeking. I myself was born and brought up under the influence of the Union Congregational church at Tregony, in Cornwall, but am now associated and work with the Wesleyan church in Mafeking. We try to avoid multiplying churches unnecessarily as far as possible. The nearest mission station of the L.M.S. to Mafeking is at Kanye, which is nearly hundred miles away."

"One of the native Wesleyan churches in Mafeking has rather an interesting history. Some years ago, when Sir Charles Warren was in the district, the natives were desirous of having a church built, and the missionary



MR. J. GERRANS, OF MAFEKING.



SEROWE, THE SITE OF KHAMA'S NEW TOWN.

ventured to ask Sir Charles if he would let some of his soldiers help in the work. The commander consented, and the soldiers entered into the work with great enthusiasm, and built a very nice church. I should think this must be an unique case of a native church being built by British soldiers."

Mr. Gerrans has a great admiration for Khama, whom he has met several times. On one occasion, when Khama was passing through Mafeking, the native Christians from the Wesleyan Church Mission were very anxious that he should come and speak to them on the Sunday. They approached Mr. Gerrans, who was at that time assisting them in the absence of their missionary, and asked him to convey their wishes to Khama. At first the chief was very unwilling to do what was asked, declaring that he was no speaker; but at last he consented, and delighted the natives with the simplicity and earnestness of his address. "I am going down to Cape Town," he said, "because the High Commissioner has sent for me. I do not know what he wants, but I obey his summons. So you must obey the words of our Master, Jesus Christ. Even when we do not know what His purpose is we must go in faith at His command."

Mr. Gerrans speaks in the highest terms of Khama's administration of his country. Traders and other travellers in South Africa often suffer from thefts on the journey, but as soon as they get into Khama's country

the police frequently say to them: "You need have no fear of thieves now. You are in Khama's country."

Mr. Gerrans has many interesting stories to tell of other South African chiefs. Montsioa, the former chief of the Barolong, was in his younger days a famous rain-maker. Towards the end of his life he became a Christian, and frankly told the people that his fame as a rain-maker was based on their superstitions. He was a clever reader of the signs of the weather, and this fact, aided by a little luck, had enabled him to establish a great reputation, and when a reputation of this kind is once made it is

comparatively easy to maintain it.

Reverting to the subject of the common criticism of natives on the part of traders and others, Mr. Gerrans declared that one reason for these criticisms is that when the natives become Christians they soon begin to develop their powers of observation and intelligence, and are not so easily taken in by traders. As a matter of fact, however, the traders, if they only had the grace to confess it, have the best reason to be gratified by the progress of Christianity, for as soon as a native becomes a Christian he begins to want to improve his home and to wear better clothing, and thus the demand for foreign goods is greatly stimulated. In this way, British and other manufacturers reap a rich harvest through the work of the Christian missionary.

A GERMAN COLONIAL CONFERENCE. — At a conference held at Berlin, in October, all those German missionary societies were represented which send labourers into the German Protectorates. Of such societies there are twelve Evangelical and ten Roman Catholic, besides six institutions of kindred aim but different name; and this was the first occasion for their representatives to deliberate in joint session. Dr. Merensky (Berlin) delivered an address on "The Importance of Christian Missions in the Development of Our Colonies"; and at sectional meetings the following subjects were discussed: "The share Missions have had in Colonial progress, and the claim based upon it as regards Colonial policy"; "The Anti-Slavery Movement"; "Educational value of Medical Missions, and their extension."—(B. H.)

A VOICE FROM THE QUARTER-DECK.

EXTRACTS FROM THE AUTOBIOGRAPHY OF THE LATE CAPTAIN TURPIE, OF THE "JOHN WILLIAMS."

V.—A CARGO OF COCOANUTS.

WHILST we were at Aitutaki, on the homeward voyage, I received a note from Captain Williams, who was on shore, instructing me to make as much room as possible in the hold of the ship to receive as many cocoanuts as could be taken on board. This was at once done, and the boats were busily employed bringing the nuts off. Shortly after another note came off to me, brought by one of the leading men. It was to the effect that the natives believed that if they were permitted they could make the ship hold more cocoanuts than my crew could. Permission was given, of course, with the result that cocoanuts were packed in very curious places, such as were never intended as receptacles for cargo, berths and lockers and even empty water-casks being filled with them. To fill the latter they husked the nuts and thrust the smaller ones through the bung-holes of the casks. Seeing that the ship would not hold all they had ready, they commenced to strip off the husks, leaving only a small tuft over the eyes of the nut. When the ship was completely filled we had on board from 25,000 to 30,000 cocoanuts, and when the Captain and passengers returned I learnt the following story.

Some few months previously the natives of Aitutaki had learnt that the people of Penrhyn Island were suffering from famine on account of blight which had fallen on their cocoanut trees. So they set to work one and all to help their brethren in distress, with the result above mentioned.

When we got to Penrhyn Island there was no difficulty in getting rid of the nuts. Men, women, and children swam off to the ship's side and secured the nuts as we threw them overboard in great bundles. I do not know that they expressed any gratitude to their kind benefactors, but their looks showed their satisfaction with the gift.

At Manua, the easternmost island of the Samoan Group, we were kept busy getting oil on board. At the time of which I write very little coin of any kind was circulated in Samoa, and cocoanut oil was the principal export, so that if the natives wished to aid the Society in their work, or to pay for books, they did so by bringing oil. To receive this oil there were one or more iron

tanks placed at each station, and it was the ship's duty to remove this oil annually to the Colonies or London, where it was sold for the benefit of the L.M.S. or the British and Foreign Bible Society.

The manufacture of cocoanut oil was carried on in a very primitive way in Samoa at that time. The nut was scraped or grated by hand on a piece of iron hoop with teeth like a saw. The residue of this scraping was like very coarse sawdust. It was then placed in vessels of some kind (most generally old canoes) and exposed to the sun. Decomposition and the sun's rays extracted the oil, and it was allowed to drain through into another receptacle. The result was anything but pleasant to the olfactory nerves, and not at all like what some of my readers may have seen as pomade or sweet scented hair-oil. This oil then had to be baled out of the shore tanks into casks and towed to the ship, hoisted on deck, and then emptied into tanks in the ship's hold. It was, I think, one of the dirtiest jobs that falls to a sailor's lot. By the time you had emptied and brought on board five or six hundred gallons, clothing, ropes, decks, and the ship generally, were all well soaked. Sometimes this work had to be done long after darkness had closed in. Even your very bedclothes became more or less smeared with the oil, and if cocoanut oil will, as it is said to do, keep your hair from turning grey, then I ought not to have any grey hairs. But, alas! they are all grey now.

Having done this work at Manua we proceed to Pango-pango and Leone, two stations on Tutuila, and again get smothered with cocoanut oil; then to Apia, and thence back to Sydney.

(To be continued.)

LITERARY NOTES.

MESSRS. OLIPHANT, ANDERSON, & FERRIER continue to bring out in rapid succession their excellent series of missionary books. The three latest which have reached us are *East of the Barrier*; or, *Side-Lights on the Manchuria Mission*, by the Rev. F. M. Graham; *Village Work in India*, by Norman Russell; and *Mosaics from India*, by Margaret Denning. All three are well illustrated and attractively got-up. The price of the two former is 3s. 6d. each, whilst the third is a somewhat larger book and costs 6s.

Of the three the one that we should most like to see widely read is the first. The work of the Scotch and Irish Presbyterian Churches in Manchuria is not so well-known in England as it should be, and the story which Mr. Graham has to tell will have the charm of novelty for many of our

readers. It is a most illuminating book, throwing many side-lights not only on the work of the particular Mission with which it deals, but on missionary work in China as a whole. The chapter entitled "In the Confessional," for example, in which the author attempts to trace the process by which the average Chinaman is gradually brought into the Christian Church, is quite unique in its way, and enables the reader to enter very fully into the difficulties and encouragements of missionary life. The book is brightly written, in a good literary style, and makes constant and effective use of familiar Chinese sayings and proverbs. How well the condition of China is summed up, for example, in the proverb which Mr. Graham quotes in speaking of the official corruption of the country: "The big fish eat the little fish, the little fish eat the shrimps, and the shrimps eat the mud!"

Village Work in India is a book of more familiar type, giving a very interesting and vivid picture of missionary work in the districts of Central India. The author writes well, with an easy though somewhat florid style, and anyone who is interested in his subject will not want to put the book down when he has once started reading it.

Mosaics from India is well described by its title. It is partly made up of articles which have already appeared in various magazines, and deals largely with subjects that are familiar to readers of missionary literature. It will be found particularly useful by those who have to prepare missionary addresses, and should find a place in our Sunday-school and Christian Endeavour libraries.

FROM Mr. Allenson (Ivy Lane, Paternoster Row) we have received a copy of *The Challenge to Christian Missions*, by the Rev. R. E. Welsh (price 2s. 6d.). It is a vigorous and breezy appeal to those who "do not believe in foreign missions," and cannot fail to do good if it finds its way into the hands of those for whom it is meant. The author freely admits occasional mistakes and imprudences on the part of missionaries and missionary societies. Indeed, he gives away more than there is any justification for. A more intimate acquaintance with missionary history and administration would convince him of the superficiality of some of his own criticisms; but his attitude in this respect will perhaps win him a hearing from some who would otherwise turn a deaf ear to his plea. The political, commercial, ethnological, theological, and other aspects of the problem are all touched on in an effective fashion, and the book may be heartily recommended as an antidote for those whose minds have been infected by recent journalistic criticisms.

THE same publisher has issued, under the title *Brooks by the Traveller's Way*, a volume of week-night addresses by the Rev. J. H. Jowett, of Birmingham. Those who read the addresses as they appeared week by week in the *Examiner*

will be glad to have them in this more permanent form. To others we need only say that in most of these addresses we have Mr. Jowett at his best, and Mr. Jowett at his best is second to none. It is a book which would bring strength and comfort to many a missionary. He who sends it abroad will do a good work. (Price 3s. 6d.)

African Wastes Reclaimed, by Robert Young, published by J. M. Dent & Co. (price 6s.), is surely the first missionary work issued by this well-known firm. As might be expected, the book is beautifully printed, and contains many excellent illustrations. The not very happy title conceals the fact that the book is really the story of the famous Lovedale Institute, in which the missionaries of the Free Church of Scotland have carried on the work which has had so far-reaching an influence on the development and Christianisation of the native races of South Africa. The story of Lovedale should appeal to the friends of the L.M.S. not only by reason of its intrinsic interest and importance, but because Dr. John Love, who was the chief founder of the Mission, and after whom it was named, was the first Secretary of our Society.

"IN REMEMBRANCE OF ME."

VIII.—A VILLAGE COMMUNION SERVICE IN SOUTH INDIA.

BY THE REV. S. NICHOLSON, OF GOOTY.



HAVE been asked to give a "true and faithful account" of an Indian village communion service. Readers of the *CHRONICLE*, of course, know what a huge place India is, and they must therefore please remember that what may be a true and faithful account of our work in the Telugu field may not apply to North India, or even to many parts of the Madras Presidency. Neither will the following description apply to a similar service in one of our large stations where missionaries have their headquarters. In such places there is not much difference from the monthly service we have in our home churches; except, perhaps, that in our Indian service there may be a greater appearance of devotion and a more pronounced stillness and calm. At any rate, the circulation of the bread and wine is never marred by the squeaking of brother Deacon's new boots.

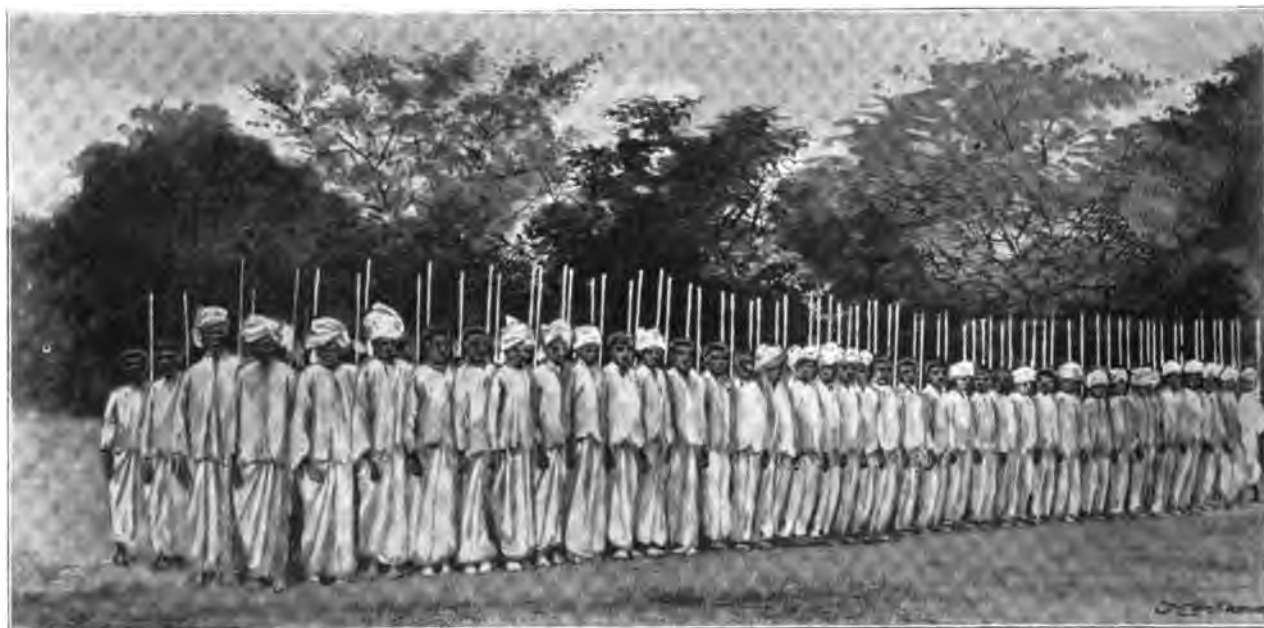
The village to which I would take you is many miles from the railway, and the people are innocent of any trace of Western civilisation. The church is primitive in the extreme; a low thatched building, with small holes for admitting a limited amount of light and fresh

air, a mud floor, and no seats. The communion table, which serves as a reading desk too, is a stone slab some three feet square, laid flat on a pile of masonry. There is also a stone seat for the accommodation of the minister. I do not possess a communion set, and so the wine, which is made out of scalded raisins, is served up in an aluminium tumbler; the bread, which is fearfully hard after ten days' journey from headquarters, is served on a plain earthenware plate. The table is covered with the cleanest table cloth I possess, and the bread and wine in their primitive vessels are covered with a plain napkin. We generally have service for all the congregation

ings I have seldom seen equalled even in the finest churches in the home country. There is no doubt that the service has a real significance to those who join in it, and as the bread and wine are tremblingly passed along I believe that each one realises that they are "bought with a price."

The missionary, as a rule, gives a short address, and, personally, I find these occasions are the times when the people are touched the most. The spirit of devotion makes one speak with unusual intensity.

The service is concluded by reading some of the exhortations of Paul selected from the epistles. "*Be not overcome with evil, but overcome evil with good. . . . Let your light so shine before men that they, seeing your*



STUDENTS OF THE GOOTY INSTITUTE AT DRILL

first, and to them the "Lord's Supper" is a very mysterious and solemn ceremony indeed, and they look with reverence and awe upon the covered emblems.

After the usual service is concluded and the congregation dispersed, the communicants, generally very few in number, and, as a rule, old people, gather round the table, seated on the ground.

We commence the service with a selection of passages from Scripture, and follow a prescribed form of worship, parts of which are joined in by the people. As a rule one of the catechists offers prayer. The service is simple—simple beyond your imagination; and yet the deep solemnity and the reverence that mark these little gather-

good works, may glorify your Father which is in heaven." The whole teaching is so diametrically opposed to Hindu teaching that its very contradictoriness must have an effect. "*An eye for an eye, and a tooth for a tooth*" is the idea of the Hindu, and though their religion or philosophy may contain many lofty and noble thoughts, yet the chief idea is "*save thyself*."

Many of our friends who know something of the Telugu Mission will probably be surprised at the small number of communicants we have. We find that in this matter it is best not to press things, and we never urge people to become members. We require from our communicants not only that they should possess a certain amount of knowledge, but that their lives should be without reproach; and this in an Indian village is not an easy condition to attain.

ECHOES FROM THE CONGREGATIONAL UNION MEETINGS.

MR. SPICER'S CHALLENGE.

AN APPEAL TO CRITICS.



HE problem lying before the constituency in this winter's campaign is, it seems to me, not to weary or depress those who are already doing their share by more appeals, but to try and reach those who are not helping us as we believe they could.

How are we most likely to succeed? We have done all that we can effectively do in the way of appeals. The willing friends have responded, and are still responding; but another section lay aside the appeals, I am afraid, with the remark that missionary societies have no right to go into debt any more than other individuals.

I appeal to some of these friends to come and help us to carry on the work, and show us how to occupy the different fields that have been handed down to us by our fathers, and at the same time keep free from what they believe to be our great mistake in policy—viz., undertaking responsibilities in the hope that the churches will respond, and without waiting for the churches to give first.

Personally I can assure all such friends that some of us, at any rate, will be only too glad to make way for them, or stay and unite with them in carrying on the work. I have watched the coming and going of a good many Directors. Some have come and joined us who have rightly hoped that they might lead the Society in better ways. They have worked with us heartily, but, I think, have soon discovered by experience that the work of conducting a great Missionary Society is something perfectly different to that of an ordinary religious or commercial enterprise.

We need commercial knowledge—we need intelligence, but we must also remember that we are doing work for which we have received a Divine commission, and that whether serving at home or in the field, we are but instruments—that the work is that of our Heavenly Father, and that there must be constant dependence on, and faith in, our Father's overruling guidance and blessing.

DEMOCRATIC TENDENCIES.

We need prudence, we need courage, and we need faith. Some of us have hoped that a larger Board, really representative of the auxiliaries and churches, would preserve us from difficulties like the present; but my experience is that the more really popular and representative is the Board, the readier it will be to adopt bold and courageous proposals, and that if you want a "safe" policy that shall never get into financial difficulty, and shall but seldom adopt a forward policy, your management must be in the hands of a small co-opted Committee.

We have, however, adopted the plan of managing our

Society by a large Board, elected mainly by the auxiliaries forming the Society, and we cannot and would not go back.

A PLEA FOR RE-CONSIDERATION.

How, then, can we hope to secure the help we need? Not by appeals simply for money, but by appeals to the spiritual consciousness of our churches—by asking them to reconsider Christ's call to this great enterprise; by reminding them of the honour He has placed upon us in permitting us to be fellow-workers with Him.

Most of the peoples amongst whom we are working are linked with us by Imperial, commercial, and other ties. As political connections are increased, surely the call is louder than ever that we should give them the Gospel of our Lord Jesus Christ, that they with us may enjoy the life more abundant.

Our present difficulties are due first of all to the success that God has given to the labours of our missionaries. We may have been too sanguine in relying upon the continuance of that wave of missionary enthusiasm that showed itself when the Forward Movement was first launched. But the work itself has not been stayed. God is still with us in the work in the field. The pages of the Report just issued are full of encouragement. The difficulties are in the main with ourselves.

May I not this evening in the name of this great meeting, in the name of our loved London Missionary Society, in the name of our Master, appeal to every minister and every church officer to aid in initiating a new missionary crusade this winter, so that the needed income may be obtained and all hindrances may be removed from the way of our friends in the field, and that the constituency of our Society may bear its full share in extending the Kingdom of our Lord and Master?

DR. HORTON ON THE DUTY OF MINISTERS.

REFERRING to the saying that home ministers often showed a lack of interest in missionary work, absenting themselves on Missionary Sunday—which they regarded as a sort of Bank Holiday—Dr. Horton said these words went home to his heart and conscience. He used to absent himself in the same way, but now he stayed at home, and let the deputation preach to him. What minister was guiltless in this matter, and ought not to go on his knees before the Lord and confess: "I have left undone the things I ought to have done"? Why was there the deficit? Was it not because so many churches felt they had no direct responsibility in regard to the work, because they did not realise they were a regiment ordered abroad, but believed they were confined to barracks at home? Did the ministers communicate to their congregations the news from the front in India, China, and Uganda, where

wonderful victories had been won during the last four years? From his own experience, he knew that the churches would welcome such information. The growth of the church of which he was a minister began from the point in which he insisted that the missionary work in the foreign fields must be first and foremost in all their thought and in all their contributions. The way of Christ was the way of the Cross, and every minister was stamped with the cross, or he was no true servant of the Crucified. The minister whose income was uncertain, whose church was small and poor—it was a hard saying, let them not believe it unless Christ said it—but that minister was bound to tell his church: “You must put the missionary work even before my salary, and the money for the church building. You may have to starve me, but you must not starve the missionary work.” The Christian minister could take no middle position. He must stand either with the missionary or with the men who scorned the missionary, and who would scorn Christ if they had the vision to see Him.

FROM THE SECRETARY OF THE WATCHERS' BAND.

OUR W. B. meeting, held in Glasgow during the Congregational Union sittings, was a particularly good one. The Rev. A. E. Garvie as chairman gave a very concise and comprehensive account of what the W. B. really is, for he finds that in Scotland it is looked upon in some quarters with a kind of suspicion and coldness. I am glad to be able to announce that Mr. Garvie's address is about to be issued in booklet form, and will, I hope, be circulated far and wide.

* * *

OUR Prayer Union has not made much progress so far in Scotland. There are only eighteen branches formed, but as one practical result of our Glasgow meeting there are several, I hear, about to be formed.

* * *

THE next meeting for Watchers and lady missionaries will be held in the Board Room, 14, Blomfield Street, E.C., on Wednesday, November 19th, at 3.15 p.m. Tea at 4 p.m.

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NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Beverley ...	Lairgate ...	Miss L. Watson.
Leeds ...	Marshall Street ...	Miss M. H. Barker.
Cardiff ...	Paget Street ...	Miss E. Hunt.
Sedlescombe ...	— ...	Mr. C. A. Sellens.

* * *

THE following corrections should be made in the List of Missionaries since January:—

Page 2.—Mrs. Begg, Mrs. Le Queane at home. Mr. J. N. Farquhar resigned. Miss L. J. Robinson at home. The name of Miss Agnes Baker to be added to Calcutta. Rev. J. A. Joyce, Miss H. Johnson, Rev. E. and Mrs. Greaves, and Rev. F. F. Longman at home. Miss Hewlett died on August 4th. Rev. and Mrs. H. Theobald and Mrs. Oakley at home. Rev. T. Insell has returned to India.

Page 3.—Rev. G. H. Macfarlane, Mr. J. Cairns, Rev. T. E. and Mrs. Slater, Rev. J. R. and Mrs. Bacon, Rev. R. C. Porter, Rev. A. A. and Mrs. Dignum at home.

Page 4.—Miss Brown, Miss Williams, Rev. J. and Mrs. Duthie, Rev. H. and Mrs. Hewett at home. Rev. A. L. and Mrs. Allan have returned to India.

Page 5.—Miss E. Stewart and Miss Horne have returned to China. Miss E. Sadler has resigned. Mrs. Fahmy died on May 9th. The name of Miss Ovenden to be added to Chiang Chiu, and that of Mrs. Box (née Miss Shilston, of Tientsin) to Shanghai. Rev. A. Bonsey and Dr. Lily Cousins at home.

Page 6.—Dr. Ruth Massey, Rev. H. Robertson, Rev. J. W. and Mrs. Wilson, Rev. G. Owen at home. Rev. A. E. and Mrs. Claxton, Mrs. Smith, Mrs. Meech, and Mrs. Cochrane have returned to China. Miss G. Smith, of Peking, at home. Rev. Jonathan Lees died on June 13th, at Worthing.

Page 7.—Rev. J. Brown, Rev. A. J. Wookey, Rev. H. Johnson have returned to Africa. Rev. J. and Mrs. Good, Rev. Bowen and Mrs. Rees, Rev. C. D. and Mrs. Helm, Rev. D. and Mrs. Carnegie at home. Mr. Purves died on November 18th, Mrs. Purves at home. The following names to be added to Central Africa: Rev. R. Stewart Wright, Dr. H. E. and Mrs. Wareham, Dr. E. W. Lewis, Rev. J. Lawson, Mr. W. Freshwater have joined Rev. H. Johnson and Rev. C. and Mrs. Nutter in the Awemba Mission.

Page 8.—Rev. J. and Mrs. Pearse, Rev. B. and Mrs. and Miss Briggs at home.

Page 9.—Dr. G. H. and Mrs. Peake, Mrs. Lawes at home. The name of Mrs. James to be added to Mangaia, and that of Rev. P. H. Hanscombe to Samoa.

Page 10.—Rev. J. H. Cullen, Rev. J. H. and Mrs. Holmes have started for New Guinea.

JESSIE M. BALGARNIE.



“Lo, I am with you all the days.”

NOVEMBER.

4.—First meeting in Baker's Coffee House to discuss the formation of the L.M.S. (1794).

6.—British Protectorate proclaimed in New Guinea (1884).

7.—French flag hoisted on Tahiti (1843).

11.—Death of the Rev. W. Wyatt Gill, of Polynesia (1897).

17.—Rev. John Williams sailed for the South Seas (1816).

20.—Rev John Williams murdered at Erromanga (1839).

25.—Translation of the Bible into Chinese completed by Morrison and Milne (1819).

29.—Death of Dr. Legge, of China (1897).

INDIA.

Dr. S. H. Davies reports that during the twelve months, from August, 1901, to August, 1902, no fewer than *eleven thousand three hundred and forty* separate cases were treated at the L.M.S. Hospital at Neyoor (Travancore). Several interesting examples of *A Year's Work* the missionary work of the hospital are in *Hospital*. given, of which the following is one :—

"A woman was brought in wearing round her neck a string of palmyra leaves on which certain charms were inscribed with the purpose of keeping off evil spirits. In this case, however, the charms had been of no avail, and the evil spirits seemed loth to depart. After some days the father of the patient said to the Christian nurse : 'It is our awful ignorance which makes us do these things ; we believe now that He about whom you so often tell us is the one true and living God.' So saying, he took off the charms from his daughter's neck and handed them to the medical evangelist, saying, 'We have determined to forsake all these devil-worships, and to become Christians.' "

The Rev. G. B. Wills, of Almora, writes concerning the many opportunities for extension of work in his district :—"In June, for instance, I was in a large valley about five or six days' journey to the north, where there were some twenty or thirty villages and a

"Give ye them numerous population who are quite out to eat." of touch with schools, dispensaries, and other benefits of the Government. They begged for a mission school, promising that they would send girls as well as boys to it, and they offered to receive a preacher in their midst and do all they could to make him comfortable. We had been talking of salvation to them, and they listened eagerly, but no one could read and so books were useless, and it will probably be a long time before I can get there again, unless I can get enough money to start some permanent work there. And I am

sure there are other districts like this which can truthfully be called new ground."

Mr. H. T. Wills, of Trevandrum, calls attention to the help given to missionary work by the Bible and Tract Societies. "The British and Foreign Bible Society," he says, "in union with the Religious Tract Society, makes a special grant of Scriptures and companion volumes to all men in India and China who pass University examinations from Matriculation upward. The distribution here is always looked forward to by the successful candidates. This year there were double lists owing to there having been no distribution last year. The meeting of our local Missionary Committee in Trevandrum was taken advantage of, and the distribution arranged for August 22nd, at our Free Reading Room, which was crowded out by the scholars—as fine a body of young men as one could see anywhere. The Rev. G. Parker, B.A., the Principal of the 'Scott' Christian College at Nagercoil, gave a very appropriate address on the Bible and its uses, and then for an hour and a half or longer we were busy giving away the Bibles, Testaments, and Gospels to the applicants. Each book had to have the name written in. Over a hundred books were thus disposed of, some dozen or more being to degree men. A large number of last year's men were unable to be present, having left Trevandrum for other places. These will be applying for their books as opportunity allows. Altogether we expect that some 200 men will get either the whole or a part of the Bible in this way. And we have evidence that the books are valued and preserved. What the result will be only God knows, but we may be sure that the Book will win its own way into many hearts."

An Interesting Ceremony.

NEW GUINEA.

The Rev. C. W. Abel returned to Kwato from Australia at the end of May in greatly improved health. "Our home-coming," he says (July 31st), "has been full of evidences of growth and progress of

Progress at Kwato. every kind, especially with regard to the out-stations. At Logea, a few Sundays ago, I baptized and admitted to church-fellowship ten men and women, and a fortnight ago twenty-five men and women came in from Wagawaga for the express purpose of seeking admission to the church. The congregation at Wagawaga last Sunday numbered over three hundred, and many could not get into the church. Reports from nearly all the stations are of the same encouraging kind. . . . We are just beginning

our new industrial work, made possible by Mr. Angas' gift. We have erected a splendid workshop, and our first whale-boat is nearly completed. Next year I hope to build a slip, and thoroughly furnish the workshop with tools and boat materials."



NEWS NOTES.

CHINA.—Dr. Griffith John recently received 1,000 taels (about £130) from the Governor of Hunan, half to be devoted to the educational work of the mission at Hankow, and half towards the erection of a hospital at Hengchou.

"My thoughts," says Dr. John in a recent letter to a friend, "are turning homewards as they have not been doing for a long time. I am hoping, if life is spared, to go home in about two years. I could not possibly leave just now, for I must wait, at least, till Mr. Bonsey returns from furlough. The fact is, the mission is greatly undermanned, so that it is difficult for anyone to leave without great detriment to the work, especially if he happens to be a senior missionary."

The *Peking and Tientsin Times*, in a long article on the late Rev. Jonathan Lees, speaks of his life as "the embodiment of the evangelical and philanthropic side" of Tientsin's life. "He was a man of the widest culture," the same journal goes on to say, "and was as liberal and generous in his views and in his catholic toleration of minor differences as any man we ever met."

"Miss Georgina Smith, who played so great a part in Peking history both during and after the siege, is going home, and leaves the city to-day. It is no exaggeration to say that had the diplomatic world in Peking listened to the warnings and premonitions of this heroic woman in 1900 the course of history would have been altered. Her boundless energy, her courage and decision of character, if devoted to anything but altruistic ends, such as the protection of the humble and lowly, would have raised her to an historic position. Even such splendid organisers as the German military staff were lost in admiration at the resourcefulness and efficiency shown by Miss Smith in sanitation."—*Peking and Tientsin Times* (August 2nd).

The *West China Missionary News* is now edited by Mrs. Parker, the wife of the Rev. John Parker, of Chungking. We congratulate the editor upon an excellent "first number."

Two patients recently made a journey of more than three hundred miles to see Dr. Arthur Peill at Ts'ang Chow, having heard of the doctor's skill through an old patient who had passed through their village.

SOUTH SEAS.—Mr. and Mrs. Goward are finding much encouragement in their difficult and lonely work in the Gilbert and Ellice Islands. There is also much to discourage, especially in the conduct of some of the Samoan pastors who have been sent to work in the islands.

Mr. and Mrs. Barradale have returned to Samoa from their

health trip to New Zealand. Unhappily their health still gives cause for concern.

INDIA.—The Rev. A. Paton Begg, M.A., of Calcutta, after undergoing a serious operation, has gone to Almora to recover strength. His condition still causes some anxiety, though the latest news tells of improvement.

There have been good rains in the Jammulamadugu district, and the harvest prospects are brighter; but there will be scarcity and suffering for some months yet.

At the recent annual Missionary Meeting in Travancore addresses were given by three missionaries, all of whom had previously worked in other parts of the world, and who on this occasion told the story of their former fields. The missionaries were Mrs. Arthur Parker (North India), the Rev. W. J. Edmonds (Madagascar), and Dr. S. H. Davies (Samoa).

The Rev. R. J. Ward, of Madras (formerly a missionary of the L.M.S. but now engaged in independent work), is finding great encouragement in the work of the Training Home under the charge of Mrs. Ward and himself. "We have now," he says, "eight students in the Home, who (besides Bible instruction) are studying the vernacular in which they will work as missionaries. We feel increasingly that this is an important element in the solution of the problem of the evangelisation of India. . . . We have also twenty famine orphans, the care of whom is part of the training of our students."

CENTRAL AFRICA.—A cablegram announces the arrival of Mr. and Mrs. Nutter, Dr. Lewis, and Mr. Freshwater at Mbereshi, in the Awemba country, on September 9th.



HOW THE MONEY IS SPENT.

THE following table gives the proportional expenditure of every sovereign contributed to our funds during the past financial year:—

	£	s.	d.
China Mission	0	3	7½
North India	0	2	1½
South India	0	4	2
Madagascar.....	0	2	2½
South Africa	0	1	2
Central Africa	0	0	11
West Indies	0	0	0½
Polynesia	0	2	3½
Ships	0	1	1½
Preparation of Missionaries.....	0	0	0½
Superannuated Missionaries, Widows, &c.	0	0	7½
Collection of Funds, Home Administration, and Publications	0	1	9
	£1	0	0

In comparing this table with the figures given in the Annual Report, it should be observed that the money raised and expended locally in the mission-field is not included in the above statement

OUR PORTRAIT ALBUM.



MR. J. C. THORNE.

THE REV. ALEXANDER KING.

MR. J. C. THORNE, of the Madagascar Mission, was born at Wiveliscombe, in 1848. In 1872 he sailed for Madagascar, having been appointed to the special work of superintending the L.M.S. day-schools in the Antananarivo District. For the last thirty years Mr. Thorne has done excellent work in organising and controlling the general educational work of the Society in Imerina, and the remarkable success which has attended that work is in no small degree owing to his efforts. When it is stated that even at the present time, after all the disturbance of the last few years, the Society has 328 schools and more than 20,000 scholars under its charge in the Imerina Province, it will be evident that the post of Superintendent of Education is no sinecure. In addition to this special work Mr. Thorne has always taken his share of the ordinary work of the Mission. Since the retirement of the Rev. W. E. Cousins, M.A., he has had charge of the important church of Ambohipotsy in the capital. At the present time Mr. Thorne is home on furlough.

THE REV. ALEXANDER KING, of the North China Mission, was born at Kintore, in Aberdeenshire, in the year 1850. He was a member of Carr's Lane Church, Birmingham, under the ministry of the late Dr. Dale. After studying at Springhill College Mr. King was accepted by the L.M.S., and sailed for Tientsin in January, 1880. During the last twenty-two years he has been busily employed with the varied work of the Mission in Tientsin and the surrounding district. He passed through the memorable experience of the siege of Tientsin in 1900, and rendered valuable help to Mr. Bryson in all the trying labours at that anxious time. In 1884 Mr. King married, as his second wife, Dr. Leonora Howard, of the American Methodist Episcopal Mission, who has made herself a great reputation by her medical work. Mr. King has recently completed his time of furlough in England, and sailed for China again on October 4th, proceeding by way of the United States. He will find much work awaiting him in Tientsin, where the loss of Mr. Lees is keenly felt.

STATESMAN AND MISSIONARY.

THE LIFE OF JOHN MACKENZIE, OF SOUTH AFRICA.*

JOHN MACKENZIE died in March, 1899, and his son apologises for the delay in bringing out this eagerly expected *Life*. But it could not have appeared at a more opportune moment—unless this education struggle is to engross our minds and energies this winter to the exclusion of all other issues. The future of South Africa will be determined by the policy and temper of the next few years, and the Christian people of this country will incur a grave responsibility if they fail to keep in touch with the situation. This book may well serve as an introduction to the difficult and complex problems involved.

The life of Mackenzie had two distinct sides, though he himself would have vehemently denied the distinction. In the words of his biographer, "his was the kind of nature which cannot think of religion except in relation to the whole round of human interests and activities." Yet the episode of the Commissionership, and all the political agitation that led up to it and followed it, take us into a world far removed from the familiar scenes of missionary work in Mackenzie's earlier and later years. Not that there is any real breach of continuity. Even while he held the Queen's commission Mackenzie might have said, as truly as Chalmers said it: "I can be nothing else than a missionary." But it is none the less dramatic to find the teacher of a handful of native youths converted into an *habitué* of Downing Street and the House of Commons, introduced into the councils of leading politicians, and again within a few years settling down to quiet missionary life in an unknown village in Cape Colony.

How all this came about the reader must discover for himself. In the course of the discovery he will gain much valuable and curious information concerning the history of South Africa; he will find many a sidelight thrown on the causes, near and remote, which brought on the recent war with the Transvaal; and he will most certainly be profoundly impressed alike by the political sagacity and the spiritual intensity of this "really great missionary."

Comparison with Chalmers is inevitable in reading this life. One is continually reminded of the Greatheart of New Guinea. The London Missionary Society may well be proud of the two sons whose biographies have been published within so short an interval of one another.

* *John Mackenzie, South African Missionary and Statesman.* By W. Douglas Mackenzie, M.A. Hodder & Stoughton. 7s. 6d. net.

Foreign missionaries may not be popular at the Foreign Office, but the reading of books like these must strengthen the conviction that it is not the missionaries who are the chief losers by their unpopularity. But perhaps the Colonial Office would dissociate itself from Lord Salisbury's historic dictum.

It is a remarkable story which the biographer unfolds (page 58) concerning the way in which the L.M.S. saved South Africa for the British Empire. The great Transvaal President, Pretorius, had formed the plan of settling German missionaries in the interior to keep out and supplant the L.M.S. "German missionaries, under the patronage of the Transvaal, would have made the interior of South Africa permanently Dutch or German." But a vigorous correspondence on the part of the L.M.S. officials, together with the efforts of Moffat and Mackenzie, prevented the scheme from being carried out, and thus "the missionaries took the first important steps towards opening South Central Africa to British supremacy."

To dwell chiefly on the political aspect of Mackenzie's work, however, would be to give an entirely wrong impression of the man. Politicians to whom the word saintly can be applied are not common; but John Mackenzie was a man of saintly life and character. In all things he bore himself as Christ's man. In his political work there was no thought of his own interests. His one concern was the welfare of his poor Bechuanas, and if that welfare could be better promoted by some other person than himself or some other plan than his own, he was prepared heartily to do his best to support even those who for their own ends had treacherously ruined his career. That is a fair test of saintliness.

Not only so, but he was a man of the true saintly type. Some of the extracts from his journal remind us of the outpourings of David Brainerd's soul at Susquehanna. "Before retiring to rest last night," he writes, "I had a sweet outpouring of my soul to God. I felt as if I could suffer all things to be taken away if God Himself remain. I felt that He was the only being in the universe whom I could depend upon, love, or seek after. . . . Heaven seemed very near, life very short; and to spend my life as a missionary of the Gospel appeared a glorious work indeed."

The book invites quotation, but our space is exhausted. The biographer has done his work well. It is a big book, but John Mackenzie was a big man, and there is nothing in these pages which we should care to dispense with. It will augur well for the future of South Africa if this *Life* has a wide circulation and a careful and unprejudiced perusal.

METHODS OF WORK.

THREE PAPERS READ AT THE AUTUMNAL MEETING
OF THE METROPOLITAN AUXILIARY COUNCIL.I.—HOW TO INTEREST CHILDREN IN
FOREIGN MISSIONS.

By MISS J. M. BALGARNIE.

THOSE of us who have any practical knowledge of little children must have grasped two facts, *first*, that a child's interests and sympathies are easily aroused; and, *second*, that a child naturally loves to be of use. Surely it should not be difficult to lead these two great inborn instincts into the channel of missionary enterprise. I fear it may sound a little "preachy," but I want to emphasise, first and foremost, the need for a *missionary atmosphere* in the home. For some years, whenever the opportunity has occurred, I have made a point of asking our missionaries this question, "What first led you to think of becoming a missionary?" and I think I am within the mark in saying that in eight cases out of ten the answer has been, "Oh! it was my mother, who used to gather us around her on Sunday evenings and tell us such wonderful stories of heathen lands"; or, "My father used to take the *Juvenile Missionary Magazine* for us, and often he would read or talk to us on missionary subjects."

Of course, it goes without saying that parents must necessarily not only be interested in missions themselves, but must have definite knowledge of the work.

All of us here to-night are not parents, but surely we must all come across children sometimes, and who can say what lasting good may be done by the telling of a simple story of far-away brothers and sisters who are ready to perish, or by some missionary game taught to these little ones?

If you will pardon a personal reminiscence, I would say that to this day I can recall the thrill I used to feel when as a child I listened to Grimm's and Andersen's fairy tales realistically told by our German nurse over the nursery fire; and I would suggest that some of the experiences and adventures of our missionary heroes are equal in thrilling interest to any Jack the Giant-Killer or Blue Beard's doings. If the hearing or reading of some of our present-day pernicious literature can produce hooligans and ruffians, why should not the story of a Chalmers, a Livingstone, or a Gilmour produce in after days brave, enthusiastic workers in heathen lands? How true it is that the early impressions of childhood generally

remain with us through life, and how important therefore it is to sow good seed in the tender soil of a little child's heart, and, above all, to teach him to pray for God's other children. For who can estimate the value of a little child's prayers? After all, it is not the value of the work done that tells, but the enormous gain to the child in thus early training him to work for and think of others.

But what can such little hands do to help? Let me tell you of what they have already done.

WAYS AND MEANS.

I have heard of a "Rainy-day Club," composed of the little folks in the nursery, who are taught by mother, auntie, or nurse to prepare various articles for sending abroad. Children of three or four can thread coloured beads for Central Africa and New Guinea, and can be easily taught to make wool balls, which are appreciated in China and India. Girls of five and upwards can dress small penny dolls, which are invaluable in India. Little boys can cut out and paste scraps on sheets of cardboard or calico, or underline texts with red pencil in penny English Testaments, which are of use in Bengal and in New Guinea. Quite young children can chalk or paint Bengali texts, packets of which may be purchased in the Book Saloon. Boys can be taught to net hammocks, string-bags and garden-nets, which find ready purchasers; bandages can be rolled and poultice-bags made for the hospitals.

I have also come across the following efforts put forth by loving-hearted children in aid of the Society's funds. Time only permits me to catalogue them; but I trust they may prove suggestive for future use:—Missionary apple-tree and strawberry-bed; missionary hens and beehive; missionary rabbits and pigeons; missionary market, and trading with a penny; Christmas trees, concerts, and entertainments got up by children; and I know of boys who will deliver local letters so that the value of the unused stamps may be given to missions.

While writing this little paper I have heard of a lady in a country town who a few months ago felt constrained to ask some of her friends' children to come to her house and join her own little ones in making things for a small sale of work. The result has been that £25 has been sent up this summer for the General Fund.

As far as possible, even a young child should, I think be taken to hear the missionary deputation each year; but pains should be taken *beforehand* to make the children know a little about him and his work. My own

life-long interest and love for the L.M.S. dates from a missionary meeting I attended at the age of five. And the mother of our Captain Wyrill, of the *John Williams*, has recently informed me that she took her son, when quite a boy, to a meeting of the British and Foreign Sailors' Society in Scarborough, where they heard an address by Captain Hore, then of Central Africa. The boy was so delighted by what he heard, that from that day Captain Hore became his hero, and he read all he could about him. How little either dreamt that they would, in after years, sail in the *John Williams* together!

HOW TO USE THE MISSIONARY BOX.

The *missionary-box* is a very old-fashioned friend of the Society, but its good work is not done yet. A child cannot begin too early to watch over the interests of the box, or to understand that it is not a trap for catching stray farthings, but a place where God's money is put week by week; and, before a child has any regular pocket-money of its own, it can be taught the splendid lesson of self-denial. I have known mothers who will *occasionally* ask their children if they are willing to do without jam or butter for a meal, so that a few pence may go to some famine-stricken child in India, or to feed the missionary-box.

I have heard of small girls who will cheerfully spend part of a half-holiday in hemming a duster, by which they earn one penny; and even boys have been known to brush their teeth each day by the promise of a weekly penny.

Nor is this sort of thing only confined to middle-class homes. A Sunday-school teacher in a mission school in one of the poorest parts of London has told me the touching story of a little girl in her class who had never possessed a penny in her whole life, and yet who found out a way to help God's other poor children. She gets up at 5 a.m. each day and, by lighting the fire and cleaning up the one room, earns one half-penny a week, which she brings regularly to Sunday-school. I could give many other touching instances of the devotion of our poorer children, which one feels is entirely due to the faithful consecrated efforts of the Sunday-school teacher. I am purposely not dwelling much upon the grand opportunity these Sunday teachers have for manufacturing missionaries and supporters, for I know papers on this special subject have been read before now at these conferences, and, moreover, it is generally Sunday-school teachers who form and control the Children's Missionary Bands. But I would just make a suggestion here that

they should try and persuade their scholars to compete for the prize competitions each month in *NEWS FROM AFAR*. This is proving a most encouraging source of education. During the last seven years between six and seven hundred prizes have been won by our boy and girl readers.

I do not propose to speak much about the working of the Children's Bands, for the simple reason that leaflets are printed on the subject which describe everything far better than I possibly can. The bands are generally formed either of the children of the congregation and meet in private houses, or of Sunday scholars who meet in class-rooms. I have visited a great number of these bands and am often amazed not only at the practical and substantial results, but at the immense educational advantages which accrue when wisely directed. There is generally a committee, composed largely of boys and girls, who arrange and carry out programmes and all business. The first hour and a half of the band meeting is usually devoted to work under the superintendence of ladies, during which the children often themselves contribute missionary facts, stories, and recitations. The last half-hour is spent in missionary games, and it is wonderful how easily well-known games, such as "General Post," "Family Coach," and "Olumps," can be adapted to missionary ends.

II.—HOW TO INTEREST YOUNG PEOPLE IN MISSIONARY WORK.

BY THE REV. ALBERT SWIFT, OF DULWICH GROVE.

(1) *Bring the Young People into the Fellowship of the Sufferings of Christ.*—It is here that missionary enthusiasm is born. So long as Christ only commands a distant admiration and reverence, with but some slight recognition of His right to influence the life, we shall look in vain for missionary interest. If I may, with all diffidence, express my own deep conviction with reference to the present crisis of this Society, I should say that it grows out of the fact that the Church has largely lost its sense of fellowship with the Master in His travail for the souls of men. The depth of the Divine love and the measure of Christ's compassion and solicitude for fallen man is only fully apprehended at the cross. I hope I am wrong in thinking that the cross hardly occupies the place in the mind and heart of the Church which it did in former times, but I am confident that real missionary enthusiasm depends upon our knowing the fellowship of His suffering. If our young people can but learn something of the tender yearning of God toward all mankind, there will

inevitably result a larger interest in the evangelisation of the peoples of the earth.

(2) *We need to Teach them and Train them to take a Broader Outlook upon the World's Needs.*—The influence of many a Church—and may I add, with bated breath, of many a minister?—is perhaps unconsciously antagonistic to this wider interest. One can forgive the deacon who is responsible for the finances of his own church for being somewhat careful lest home work should suffer by a too generous response to outside calls. But a minister who voluntarily constitutes himself as a police detective for the guarding of his people's pockets is beyond excuse. My own experience has led me to the conviction that most people are well able to take care of their own purse. The policy which is always afraid of giving a little too much to organisations outside the local church lest home work should suffer, is, in the last analysis, but a policy of selfishness, and it certainly re-acts upon the young life of the Church in a most appalling manner. Let us take a broad outlook upon the world, and manifest a broad, generous interest in all mankind, and our young people will catch the same spirit.

(3) *Very much more might be done to Interest and Instruct them in Missionary Work through the Romance and Adventure which always pertain thereto.*—This element had much to do with the successful appeals of other days, when the returning missionary was heralded as a hero coming home from the war. Young life particularly responds to this kind of thing. Would it not be possible to organise a "lecture bureau," through which our Young People's Societies might obtain the services of men prepared to tell the story of the life and labour of our missionary heroes?*

(4) *Give the Young People something to do in the Arranging of the Missionary Meetings.*—Nothing interests, after all, so much as service. I venture to think that some of our latter-day missionary meetings are too dull, and characterised by a sameness which kills enthusiasm. Have a conversazione sometimes, instead of a stereotyped platform meeting. Borrow some of the curiosities in which the Society is rich. Put two or three young people in charge of the exhibits from each country. Let them don the attire of the people of that land, and set them to

find out all they can about the things they are to exhibit, so they may explain them to the friends who gather.

(5) *Pledge them to the Support of a Native Teacher, or, if their means rise to it, of one of the Society's Missionaries.*—I am quite aware that, for obvious reasons, the Secretaries do not wish to encourage this too largely. But it need not mean the calling out of a new worker. The contribution may be applied to the support of one already in the field, and among young people particularly, who have not risen to a general interest in the world-wide activities, the setting apart of one for whose support they are responsible may concentrate their gaze upon a special field for awhile, but at the same time it cultivates the sense of real responsibility, the habit of coming into touch with the workers themselves, and a steady support of missionary work.

(6) *Train them to Systematic Giving.*—Let an illustration explain what I mean. Three years ago my own Endeavour Society had a missionary box placed upon the table at every meeting. The result was about 30s. to £2 per year. Dissatisfied with this accomplishment, they determined to take upon themselves the support of a native teacher in China at a cost of £10 per year. The box was done away with. Every member was asked to pledge a definite sum per week for one year, the amount to be determined by the individual. It was thought an average of one penny per member per week might be obtained. Instead of that, more than 1½d. was quickly promised. At the end of the first year the amount required was more than raised. At the end of the second year a surplus of £4 was available toward the Missionary Society's debt—and all this without any undue pressure, and every penny contributed by the Endeavourers themselves. It is, I think, a mistake to ask all to give alike, for all are not circumstanced alike. The point is to urge systematic giving, allowing each one to determine the amount he will give per week, and let the promise be renewed or altered (as the case may be) at the beginning of each succeeding year.

(7) *Cultivate the Habit of Prayer for Missionary Work.*—It is sometimes difficult to induce young people to take upon themselves the pledge of the Watchers' Band, but what is to hinder its introduction at the weekly meeting of the Society? The card showing the field to be prayed for might be hung in sight of the meeting, and attention called to it in the devotions of the evening. In this way the habit of prayer for missionaries and missionary work will be formed.

* The Secretary of the Young Men's Band (14, Blomfield Street, E.C.) will be glad to arrange for such lectures in the London district. In Manchester, Sheffield, Leeds, and other places where a Young Men's Missionary Band exists, similar arrangements can be made.—Ed.

III.—HOW TO INTEREST ADULT CHURCH MEMBERS IN MISSIONS.

BY THE REV. CUTHBERT McEVoy, M.A.,
OF CRICKLEWOOD.

The object of our inquiry in this paper is to find out how to interest adult church members in missions. In order to answer this question it will not be sufficient to enumerate the missionary methods employed in those churches which are noted for the missionary interest of their members; for it may be the case that in such churches the interested adults are the cause of the methods, instead of the methods being the cause of the interested adults. It is, I think, safe in almost all cases to presume that those adult members of our churches whom we single out as conspicuous for their missionary interest had that interest kindled first in early childhood and brought it with them—"a solid core of heat"—into adult life. I believe, therefore, that the most important part of our discussion has already been dealt with in the two preceding papers. Those who have discovered how to enlist the sympathy of the children and young people have discovered the secret of making the most reliable missionary workers among adult church members.

Our business now is to find out how those church members who are at present indifferent and even hostile to missions may have their indifference and hostility turned into interest and enthusiasm. What is just that thing which has worked this conversion in some cases and may be expected to work it in other cases also?

In order to answer this question practically I interviewed about twenty adult members of whose missionary interest I was certain.

The answers given revealed five main reasons for an awakened interest. They are as follows:—

(1) *The Sacrifice and Sufferings of the Missionary.*—Though perhaps not the most orthodox, this was the reason most frequently given. I think it is also the most natural, for our living interest is in what we know, and our first interest in the unimagined heathen would proceed from our knowledge of our fellow-countryman who went out to them. So it was what the missionary was prepared to undergo, or actually did undergo, that had awakened several in adult life to consider the reality of the claims of missions.

It may be remembered that it was just this aspect which formed the basis of Mr. Jowett's profoundly impressive appeal in his missionary sermon last May. As the sufferings of the first great missionary, then of Paul,

then of men like Brainerd, were brought vividly before us, we were irresistibly drawn to desire to "follow in their train."

It may be interesting to mark here that the ordinary adult member has instinctively high, not to say an austere, ideal of what a missionary should be. It may be unreasonable to have such an ideal. But still it persists. They demand of the missionary that he should be an ascetic. Nothing in my experience has so effectually choked off missionary interest in the average adult as a suspicion that the missionary is having an easy time, and is living in luxury.

(2) *The Need of the Heathen.*—The actual difference between Christianity and heathenism had previously been very faintly realised. As soon as the contrast was boldly placed before them their languid interest became vigorous and intense.

(3) *The Success of Missionary Efforts.*—This had awakened a saving hope that, after all, the Christian religion was intended for East as well as for West.

(4) *The Answering of Criticisms.*—Damaging, irresponsible criticisms—tissues of half truths—such as appeared in the *Express* about two years ago, create a deadly atmosphere of scepticism which creeps into our churches and puts out the feebly smoking flax of missionary interest. These criticisms appeal especially to the adult. Their air of sanity and common sense, their apparent breadth of outlook and quiet political sagacity, have far more weight with him than a flamboyant sermon. Unless these criticisms are answered satisfactorily even the missionary enthusiast will have the uneasy sense of praying and giving and working for a doubtful issue. But when they are answered his balance is recovered, and his enthusiasm is greater than before. For this reason all Christian Missions alike owe a debt of gratitude to Mr. R. E. Welsh for his recent book, *The Challenge to Christian Missions*, in which, with great moderation and courtesy, he meets the main arguments of what he neatly calls the "P. and O." theology.

(5) *The Sense of the Duty of the Church.*—This answer was given by two or three of the most devoted of the adult members. It had been proved to them that their religion carried along with it the missionary interest as one of its constituent duties. This had been sufficient to lead them to give the missionary cause the same persistent and painstaking attention as they gave to the other departments of Church work. To those adult

members whose membership is due to personal devotion to Jesus it is sufficient to point to the words of the great commission, and they become the best missionary workers.

I should say, then, that the way to interest adult church members in missions is to place before them as clearly as possible the above five reasons.

These observations would seem to suggest that even for adult church members the heart is more susceptible than the head, and if we would enlist their interest in missions, we should touch on these points in the order named.

Of the methods employed in my own church I feel hardly qualified to say much, as my experience is limited. I will briefly mention five things under this head.

(i.) *Quarterly Missionary Committee.*—At this all the missionary agencies in the Church, Sunday-school, Christian Endeavour, &c., are represented, the work of the quarter is reviewed and arrangements for the next quarter are made.

(ii.) *Missionary Parliament.*—Once a month this takes the place of the ordinary week-night service. Members "represent" various parts of the mission-field, regard them as their special constituency, and bring their interests regularly before the church.

(iii.) *Missionary Boxes* are brought in and placed on the Communion table at the close of service once a quarter.

(iv.) There was a marked revival in the missionary interest in the church generally when the first part of Andrew Murray's *Key to the Missionary Problem* had been preached on successive Sundays chapter by chapter.

(v.) *Prayer.*—Since February, 1900, special prayer has been offered that the church might be a missionary church. In ways quite unexpected the volume of missionary interest has developed out of comparatively nothing. Although the missionary interest does not yet occupy that paramount position that it should, nevertheless the prayer that brought the seven-times-watched-for cloud can also cover the heavens with it, and bring the "sound of abundance of rain" and make the dry hearts of our adult members as rivers of water.

MR. W. B. HAYWARD, Headmaster of the School for Sons of Missionaries, Blackheath, will be glad to receive invitations for the whole or part of the Christmas holidays for boys who have no home in England.



THERE were 72 Directors present at the meeting of the Board on September 30th, Mr. Parsons being in the chair.

The only missionary present was the Rev. D. P. Jones, who had been ordered home from Matebeleland on account of ill-health. In a brief speech, Mr. Jones explained that his breakdown was due to the persistent effects of his former residence in Central Africa rather than to the climate of his new station. With regard to the work, he had not been out long enough to say much, but there was a general desire for education among the people, and also a real spiritual awakening. He had been much distressed by the lack of sympathy with missionary work manifested by white people in South Africa, and could only account for it by supposing that there was no desire to see the natives elevated in any way.

The Foreign Secretary reported the death of Mr. John Clapham, who had been connected with the Board for over thirty years; also of Mr. C. R. Jones, of Llanfyllin, and Mr. F. B. Law, of Tavistock, both of whom were Directors. A resolution of sympathy with the bereaved families was passed.

It was decided that, notwithstanding the urgent necessity for new houses at four of the South African stations, no grants for this purpose could be made in the present state of the funds.

The resignation of Dr. S. H. Morris, of Central Africa, was accepted with very great regret, Dr. Morris having been led to believe that he can better serve the cause of Christ in Central Africa by accepting office under Government.

The Funds and Agency Committee reported that the Rev. A. M. Gardner, of Plashet Park, had accepted the proposal that he should give temporary assistance to the Home Secretary by visiting ministers and others in different parts of the country.

THE meeting of the Board on October 14th was one long to be remembered by all who were fortunate enough to be present. The announcement that a company of some twenty missionaries would be introduced had drawn to the Mission House an unusually large number of Directors (78), and the Chairman "improved the occasion" by converting the first half of the meeting into a genuine service.

After the singing of "Christ for the World," the Chairman read an appropriate passage of Scripture (Isaiah xliii.), and called on the Rev. J. L. Pearse, of Sheffield, to lead in prayer.

A few hearty words of welcome to the missionaries, in

which he declared his conviction that the tide had turned and better days were in store for the Society; and then the Chairman called on the Foreign Secretary to introduce the missionaries to the Board.

The following are the names of those introduced:—Rev. G. M. and Mrs. Bulloch, Rev. W. and Mrs. Hinkley, Dr. and Mrs. T. V. Campbell, Miss Christlieb, Rev. F. L. and Mrs. Marler, and Miss Dawson—all returning to India from furlough; Rev. E. C. and Mrs. Woodley, appointed to Calcutta; Rev. J. Tom Brown and Miss Partridge, on furlough from Bechuanaland; Dr. Agnes L. Cousins, Rev. C. D. Cousins, and Miss Georgina Smith, from China; and Mrs. May, from Central Africa.

After prayer by the Rev. Alfred Holborn, M.A., each of the missionaries (with the exception of the married ladies and Dr. Cousins, who was forbidden by the doctor to speak) briefly addressed the Board, the speeches reaching a high level of interest and power. Several spoke of the pleasure and profit of deputation work. Miss Christlieb wished that the native pastors could have the inspiration of such intercourse as she had enjoyed during the past eighteen months. Mr. Marler, in answer to the question whether he was glad he was going back to India, replied that except as a missionary he would not live in India for a single day.

Mr. Marler spoke also of the difficulty of going back to work under the restrictions imposed by the present financial position of the Society. "It will be our painful duty to curtail and curb the work which it ought to have been our joy to develop."

Special interest was felt in Mr. and Mrs. Woodley, not only as the solitary new workers going out this autumn, but also as the first representatives of the Dominion of Canada to enter the ranks of the L.M.S. In his brief speech, Mr. Woodley declared that the one supreme aim of all his missionary work would be the saving of men.

Mrs. May, who had come home from Central Africa owing to the death of her husband, received a tender welcome, as did Dr. Cousins, who had worn herself out with work in Central China, and whose condition of health was such that her brother was obliged to travel home with her.

The Rev. J. Tom Brown and Miss Partridge, from Bechuanaland, told an encouraging story of progress in Christian life, despite the interruption of work caused by the war.

The singing of another hymn brought the first part of the meeting to a close, and the Board passed to the consideration of general business.

The report of the Home Secretary on the present state of the Deficiency Fund, led several directors to testify to a better spirit in the churches, and to report annual meetings of unusual interest and success. From Birmingham, Sheffield, Leeds, Bristol, Bishop's Stortford, and Aylesbury, these good tidings came to gladden the hearts of the Directors.

On the recommendation of the Examination Committee an offer of service was accepted from Mr. Geo. Wilkins, of New

College, and Miss Nellie Clark (a daughter of one of the Directors) was appointed to Canton.

At the suggestion of the Chairman, the meeting was closed with a season of prayer, in which several Directors voiced the desires and petitions of the Board.

"The best Board meeting we have ever had," was the comment of some at least as they went away.

ANNOUNCEMENTS.

ARRIVALS.

Mrs. MAY and child, from LAKE TANGANYIKA, CENTRAL AFRICA, per steamer *Walmer Castle*, on September 13th.

MISS A. L. COUSINS, M.D., from HANKOW, and REV. C. D. COUSINS, from CANTON, CHINA, *via* America, on September 16th.

REV. J. TOM BROWN, Mrs. BROWN, and daughter, from KUBUKAN, and MISS PARTRIDGE, from MOLEPOLOLE, SOUTH AFRICA, per steamer *Scot*, on September 20th.

DEPARTURES.

REV. C. COLLINS and Mrs. COLLINS, returning to BETHLEHEM PROVINCE, and MISS HETTIE MORLEY, proceeding to TANANIVIA, MADAGASCAR, embarked at Marseilles per M.M. steamer *Ozma*, September 26th.

REV. J. R. BACON, returning to SOUTH INDIA, embarked per steamer *Orisaba* for Colombo, on September 26th.

REV. ALEXANDER KING, returning to TIENTSIN, CHINA, *via* America, October 4th.

Mrs. A. E. HUNT and four children, proceeding to SYDNEY, embarked at Tilbury, per steamer *Oreya*, October 10th.

REV. C. D. COUSINS, returning to CANTON, CHINA, embarked at Marseilles per M.M. steamer *Indus*, October 19th.

DR. FELLA, Mrs. FELLA, and two children, returning to NAYOON, SOUTH INDIA, embarked at Marseilles per steamer *Cheshire*, October 23rd.

BIRTHS.

HICKLING.—On August 15th, at Chik Ballapur, South India, the wife of Mr. R. A. Hickling, of a son.

JENNINGS.—On September 11th, at Barkly, South Africa, the wife of the Rev. A. E. Jennings, of a daughter.

NICHOLSON.—On September 15th, at Gooty, South India, the wife of the Rev. S. Nicholson, of a son.

HEWITT.—On September 28th, at Doncaster, the wife of Mr. H. Hewitt, of Travancore, South India, of a son.

DEATHS.

WILLOUGHBY.—On August 20th, at Serowe, Bechuanaland, South Africa, Howard, the eldest son of Rev. W. C. Willoughby, in his 16th year.

CRAGG.—On October 8th, at Sydney, New South Wales, Rev. S. M. Cragg, late of the Loyalty Islands Mission, in his 77th year.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

THE CHRONICLE

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[VOL. XI. No. 132.—*New Series.*

NOTES AND COMMENTS.

IT is encouraging to find that the receipts for general purposes up to the 31st of October are practically £3,000 in excess of the amount received during the corresponding period of last year. The period covered by these receipts is little more than half the financial year, and the figures at this early date afford no criterion of what the state of the funds will be at the close of the year. But there is every reason to believe that this increase represents a real revival of enthusiasm in very many churches, and we are anxious that all our friends should share in the feeling of thankfulness and encouragement which such a statement has raised in the hearts of the Directors.

THE Deficiency, as will be seen from the Home Secretary's notes, dwindles slowly but surely. A determined effort would sweep it away with no great difficulty, and many of our friends are anxious that such an effort should be made before the close of the year. The suggestion originally put forward, that a gift of 1s. 6d. from each church member would entirely remove the deficiency, has been taken up in many churches with most happy results. There can be very few members of our churches who would refuse to give so small an amount for such a purpose.

A WELL-KNOWN London minister suggests that the money which is usually spent on Christmas cards shall this year be devoted to the missionary cause. He urges

ministers to bring the proposal to the notice of their churches, and says: "I mean to invite my own people to adopt this plan, not only for 1902, but every year in future." There are some obvious objections to such a proposal. It will be said that it amounts to levying a tax on the stationers who sell the cards. But this argument is one which would apply with equal force to almost any attempt to simplify life and curtail expenditure for the Kingdom of God's sake. It may also be said that friends will be offended at not receiving the accustomed card of greeting. This difficulty could be got over, with the aid of a little sacrifice of time, by writing personal letters instead of sending cards. Anyhow, we are glad to give publicity to the suggestion in the belief that, though it may not meet with universal approval, it will be received with acceptance in some quarters.

THE next issue of the CHRONICLE will contain two hitherto unpublished letters from the late James Chalmers of New Guinea, with a long and interesting letter from the wife of one of the South Sea teachers, describing a characteristic adventure in which "Tamate" played a leading part. The January number will also contain an important article from the pen of Dr. R. F. Horton, Chairman of the Congregational Union. We shall be grateful if our friends in the churches will use their influence to increase the circulation of the Society's magazines. Parcels of specimen copies will gladly be sent for free distribution to any who will undertake to canvass for new readers. The Annual Report for 1901-

1902 reveals the encouraging fact that the number of copies of the *CHRONICLE* printed in 1901 was 8,250 more than the previous year. It is also a good sign that the returns from the sale of literature showed an increase of £820.

BOUND volumes of the *CHRONICLE* and *NEWS FROM AFAR* for 1902 will be ready early in December, price 2s. each.

THE papers read at the Autumnal Meetings of the Metropolitan Auxiliary, and published in our last issue, have now (through the generous aid of a delegate who heard them) been printed in pamphlet form under the title *Methods of Work*. Copies may be had free on application. We have also issued two new illustrated leaflets for gratuitous circulation, *A Strange Complaint* (dealing with the Society's present needs and opportunities) and *Questions and Answers* (a brief statement of the main facts of the Society's work).

THOSE who are looking out for useful Christmas presents should not forget the Missionary Calendar, with tear-off dates and missionary quotations (price 1s., post free). The Watchers' Band Manual and Case (1s. 2d. post free), or the case alone (10d.), may be suggested. We are selling at a reduced rate the beautifully illustrated book entitled *Native Life on the Transvaal Border*, by W. O. Willoughby (price, 1s. 6d.; best edition, 2s. 6d.). Other books which should be remembered are Mr. Lovett's *Life of Chalmers* (7s. 6d. net), and the newly published *Life of John Mackenzie of South Africa* (7s. 6d.).

THE usual Monthly Prayer Meeting will be held in the Board Room on Monday, December 1st, at 8.30 p.m. On Thursday, December 4th, a Young People's Rally will be held in the City Temple. (See advertisements.)

THE next meeting of the Young Men's Missionary Band will be held in the Board Room on Monday, December 15th, at 6.30 p.m., when an address will be given by Mr. D. J. Chamberlin on "Speakers' Apparatus and the Use of It."

OUR MAGAZINES IN 1903.

IT is hoped that the revival of interest in missionary work will lead to a considerable increase in the circulation of the Society's monthly magazines. No effort will be spared to make the magazines more worthy of the work which they represent, and a programme of more than usual attractiveness has been prepared for the new year.

I.—THE CHRONICLE.

Among the special contents of the January *CHRONICLE* will be—

1. "Present-Day Papers on Foreign Missions." I., by Dr.

Horton. Others who have promised to contribute to this series are Mr. G. C. T. Parsons (Chairman of the Board of Directors), Principal Whitehouse, and the Rev. A. E. Garvie, M.A., B.D. (Chairman of the Congregational Union of Scotland).

2. "*Chalmers of New Guinea*." Some unpublished Letters and other material relating to the work of the great pioneer missionary.

3. "*Where the Peacocks Dance*." The first of a Series of Sketches of Work in South India. By the Rev. Wm. Robinson, of Salem.

4. "*Home from the Front*." Illustrated Interviews with Missionaries on Furlough. I., the Rev. J. Tom Brown, of Kuruman, South Africa.

II.—NEWS FROM AFAR.

This monthly magazine for children and young people will appear in a new cover; it will be printed on better paper; the illustrations will be more numerous; most of the features which have made the magazine popular with children will be retained, and new features will be introduced. The January issue will contain many articles of special interest:—

1. "*A Peep at the Pacific*." The Story of a Voyage in the *John Williams*. By the Rev. J. W. Sibree, of Samoa.

2. "*Dan and his Friends*." The first of a Series of Indian Stories. By the Rev. W. Robinson, of Salem.

3. "*How the Sun Went Out to Dinner*." An Indian Fairy Tale.

4. "*Playtime in the Mission Field*." The first of a Series of Articles on Children's Games in Heathen Lands.

HOW TO GET THE MAGAZINES.

THE *CHRONICLE* and *NEWS FROM AFAR* can be ordered through any bookseller (price 1d. monthly) from our Trade Agents, Messrs. Simpkin, Marshall, & Co. They may also be had direct from the Mission House, post free, for 2s. and 1s. 6d. a year respectively. Special terms are given for large quantities.

MEMORIES OF THE MONTH.

"Lo, I am with you all the days."

DECEMBER.

- 8.—David Livingstone sailed for the first time for Africa (1840).
- 14.—Birth of Griffith John (1831).
- 15.—Death of Dr. Vanderkemp, of South Africa (1811).
- 17.—Death of Dr. John Love, first Secretary of the Society (1825).
- 18.—Henry Nott completed the translation of the Bible in Tahitian (1835).
- 20.—Departure of the *Duff* from Portsmouth on her second voyage (1798).
- 21.—Birth of Robert Moffat (1795).
- 22.—Commencement of the Mission at Shanghai by Lockhart and Medhurst (1843).
- 31.—Death of J. D. Hepburn, of South Africa (1893).

THE ANSWERED PRAYER.

FULL long the Church hath prayed with eager voice :

*"Fling wide the door, O Lord, and let us in,
That hearts long bowed in sorrow may rejoice*

In Him who gave His life to save from sin.

He gave His life ; we too would give our all

For His dear sake, but, lo, the door is fast !

We, waiting on the threshold, hear the call

We cannot answer. Hear us, Lord, at last !"

Behold an open door before you set.

O Church of Christ, what meaneth this delay ?

Your prayers are answered—faith with power is met ;

Go forth to save ; your Master leads the way.

What ! Have ye dared to pray the Lord above

That He would open the door—and then withhold

Your eager sons, who, fired with zeal and love,

Would enter in, but, lo, *your* love is cold ?

Arise, O laggard souls, in bitter shame

That ye have mocked the One to whom ye prayed.

Entreat of Him, who for us sinners came,

To pardon now the trust ye have betrayed.

Spare not your toil, but labour, give and pray,

And enter quickly, ere He bar the gate,

Lest, when ye fain would enter, He should say :

"Ye would not when ye could. It is too late !"

W. A. S.

THE HARVEST AND THE LABOURERS.

THE harvest truly is plenteous," said our Lord as He looked upon the multitudes. To the eyes of the statesmen and philosophers of that day the field upon which Christ gazed would have appeared singularly barren and uninteresting. It was a little land, a despised and feeble race that He had before His eyes, a handful of faithful followers, a mob of light and fickle souls, ready to cry *Hosanna !* or *Crucify !* according to the temper of the moment. The prospect could not well have been less promising.

But Christ looked not as a politician, not as a philosopher. He looked as Saviour. The possibilities of the situation lay not in the resources of the people, but in Himself. It was not the *soil* but the *seed* that gave Him confidence. He knew of a Corn of Wheat which in death should bring forth much fruit. It was the need of the people, not their fulness, which spoke to Him of harvest.

And was He not, even then, looking through the long years, and seeing the harvest which should one day cover the earth ? May it not be that India and China and Africa and the Islands of the Sea were in His thought as He lifted up His eyes and looked on the fields ? Was it not of our day also that He spoke when He said that the harvest truly was plenteous ? Certainly if it was plenteous then, it is overwhelming now. If the seed for labourers was great then, it is multiplied a thousandfold to-day.

When Jesus rejoiced and was uplifted in His soul at the news that two or three unknown Greeks sought to see Him, was it for them alone that He was glad ? Did He not see in them the first-fruits of that great multitude which no man can number, of all nations and kindreds and people and tongues, who should one day seek after Him ? And if His joy was great then, what must it be now as He looks and sees the ripening of the harvest of the earth ?

Yet it seems as if the prayer that God will thrust forth labourers into His harvest is not the petition that we most need to offer to-day. It is more money that we seem to want, not more men. Whether the harvest be great or small, for the present we can send out no more workers. There are even now waiting for appointment men whose offers of service have been accepted by our Directors, but who cannot be sent into the field for lack of funds. What is the use of praying that others may be thrust forth when we are already keeping back some whom the Spirit has chosen for this very work ?

How powerless we are ! For lack of a few hundreds of pounds—a sum of money which scores of men in our churches could give with ease—we are unable to send forward to their destinations those whom we believe to have been called of God to foreign service. The harvest is plenteous, the labourers are few ; there are others who are eager to join the little band in the harvest-field—but *we cannot send them forth.*

We cannot, but God can. And it is because we cannot that we most need to pray that He will. When the Spirit of God fills our churches with new life there will be no difficulty about the "thrusting forth" ; the thrusting forth will be in itself the sign and consequence of life.

And so our prayer must still be that God will send forth those whom He has chosen, and that He will call others to the same great work. "Religion," it was said long ago, "is a commodity of which the more we export, the more we have left at home." The indwelling of Christ means the outgoing of the Christian, and the church which does not give cannot live.

THE OLDEST MISSION STATION IN CHINA.

NOTES OF A RECENT VISIT TO CANTON.

By THE REV. T. W. PEARCE, OF HONG KONG.

MANY kind greetings and invitations were given to Mrs. Pearce and myself when we returned to Hong Kong, and we sought to respond in the same spirit. Canton, where our earlier mission-life (1879-1891) was spent, was among the places to which we were bidden; and it is of a recent visit there that I now, at the suggestion of a colleague, write these notes.

of the province to steam navigation was not thought of, much less spoken about as a thing that might shortly come to pass. Now no fewer than three hundred steam launches, holding their charters or licences from the authorities at Canton, ply from the provincial city, towing passenger and cargo boats in and out of a labyrinth of water-ways to distant towns and markets of the interior.

Work on the Canton-Hankow railway has been commenced at the southern end, and who shall say what new era of mercantile and industrial prosperity is to dawn for the southern capital when safe and speedy overland



THE CANTON AND HONG KONG MISSIONARIES.

Top row (left to right of the photograph): Rev. C. D. Cousins, Rev. H. R. Wells, Dr. Gibson. *Second row:* Miss Davies, Miss Powell, Revs. W. W. Clayson, T. W. Pearce, H. J. Stevens, Mrs. Gibson, Miss Wells. *Seated:* Mrs. Pearce, Mrs. Stevens (Matron of the Hospital), Mrs. Wells, Mrs. Clayson, Mrs. Stevens.

They are chiefly notes of progress; for we saw in Canton marks of a new China, advancing in European civilisation. I think we also saw a movement toward higher morality and purer religion where twenty years ago there seemed little but stagnation, with scarce a hope or new departure in the nation's life.

(1) In my early days the opening up of the inland waters

communication with the central capital has become part of an established order of things?

Twenty years ago the space available for dwelling-houses on the Foreign Settlement was not half built over. Now nearly every available site is occupied, and the nucleus of a new settlement has been formed on the Fati side of the Canton river. There now stand, among

other European dwelling-houses, the Presbyterian Training College with its memorial church, and an asylum for the insane. This institution is the latest—and surely a crowning—outcome of Christian philanthropy in China, and, at the same time, a monument to the strenuous, self-denying efforts of the late Dr. Kerr, whose career as a medical missionary entitles him to a foremost place in the roll of heroes of the mission-field.

Dr. Kerr's name will be held in lasting remembrance by the Chinese, and its mention in these "Notes" may serve to introduce an observation concerning (2) the MORAL PROGRESS which was brought to our notice during this visit to our oldest station.

Many say—and perhaps more think—that the morality of foreigners, their active benevolence, the fair deeds of charity that are the fruit of Christianity, do not impress the Chinese in ways as penetrating and salutary as do certain other aspects of our civilisation. To such persons I would say that when Western religion is interpreted by the life as faithfully as Western civilisation is set forth before the eyes of the Chinese in our steamboats, railways, and buildings, the result is not less complete or far-reaching. The affection, amounting to reverence, which these uninstructed, unevangelised Chinese cherished toward my old friend, Dr. Kerr, points to the marvellous power of a righteous life. The natives who do not understand foreigners come to see "how awful goodness is, and virtue in her shape how lovely."

Now that Dr. Kerr has gone from them the Cantonese gentry and people are petitioning for facilities to worship at his grave, not merely in gratitude to a notable benefactor, but more in the hope that there may still be virtue in his bones. Nor can they be deterred from prostrating themselves before the picture of him whose life has helped so many lives.

It is true that the evil in our hearts finds its affinities in Chinese hearts. Thank God, it is also true that "the things of the spirit of God" have their affinities in heathen hearts everywhere, because the immanent all-brooding Spirit of God has been everywhere preparing the world for Christ.

Who shall say how near to the heavenly kingdom are those in whom the example and influence of men like Dr. Kerr have awakened longings, yearnings, strivings for that purer benevolence of which some missionaries seem to be the very incarnation? We have much to learn from men like David Hill and John Kerr. To follow in their steps is to find an "open sesame" to the "marvellous heart of man."

THE STORY OF DEACON BRIDGE.

BY DR. E. F. WILLS, OF TSAO SHIH, CENTRAL CHINA.

THE yoke of bondage" is one piece of doctrine that Mr. Bridge fully realises the truth of. I have often noticed the warmth with which he exhorts heathen patients to give up idolatry, but thought that, perhaps, he had a naturally vivid way of expressing himself; his story, however, made me understand how it was he could speak so feelingly, and, as I listened to the story he told, I realised more than ever that my Lord's "yoke" was very easy.

However, I must first introduce Mr. Bridge. He is a farmer, like everyone else round his way. The most prominent landmarks round his home are either temples or ancestral halls, which crown every raised point in the landscape. His own house is of brown mud walls and the usual black-tiled roof. In summer it stands in a clump of green trees—bamboos, to make baskets with; mulberry-trees, for silkworms; the tallow-tree, for making candles; and other such useful trees. Level rice-fields stretch away down the glen in regular terraces. But in winter the bare, brown houses look very different: the leafless trees no longer hide them; and the bare fields all round are the same colour, making everything look brown and dreary.

Ten years ago Mr. Bridge was a heathen—a piece of God's land that had never had the seed of God's Word sown in it; and old Mrs. Bridge, his wife, was a firm believer in idols, and a strict Vegetarian. The Vegetarian minister, or "Duke," as he is called, used to make frequent visits, as this member of his flock was fairly well off.

Should she be feeling ill, he would look round, and, noticing that a cupboard or some article of furniture had been recently moved, would say: "Your moving that cupboard has disturbed the spirits, and they are troubling you." Mr. Bridge would not dare to dig a ditch without consulting the priest as to which day was propitious; and as for digging up a tree by its roots on any but specially-permitted days, such a thing would saddle him with being the cause of every illness and death in that village for days after!

Had the Bridges to bury a friend, the dictates of the geomancer, or "professor of the wind and water spirits," was final. He might have to buy a costly plot from a neighbour, or he might be kept waiting months for permission to bury; the richer the person, the more difficult

were the spirits to satisfy, and the bigger were the fees of the man who could put through such a ticklish piece of business. Literally, Mr. and Mrs. Bridge, like thousands of their fellow-countrymen, were bound hand and foot. You merely had to ignore the priest's authority, and he saddled you with being the author of any calamity he chose; and those who were the sufferers took full advantage of the false accusation to demand reparation.

At last things came to a climax; and in the way it came about we see Satan preparing soil for God's seed.

It was the Chinese new year—to every Chinaman a sacred season, being, as it is, a mixture of gay festivals, religion, and stopping work. It is a fortnight's jumble of Sundays and Bank-holidays, and there is simply nothing doing. Boats won't stir, carriers won't go, workmen all take a holiday; and yet it was at this very time that the Vegetarian "dukes" arranged a great convention for praying and meditation. As Mr. Bridge explained, with wide-open eyes, it was the third day of the new year, and yet the Vegetarian priests collected over a hundred people to the convention. Amongst the number were Mr. Bridge and his wife, for the house of meeting was not far from their village. When all the worshippers had entered, the priest shut the doors and pasted up every crack where light could enter in.

The sight inside must have been strange indeed—over a hundred Chinese, men and women, all dressed in their thick, quilted, winter clothes, and with food and necessities for seven days. There they spent the week in darkness, kneeling on the earth floor, beating their heads on the ground in attitudes of worship, burning incense, and chanting prayers. The water they drank came in pipes through the wall, to avoid opening doors or windows. During the seven days three men died—one a healthy man of thirty-five. Their corpses were got outside by digging a hole in the mud wall of the house.

When the seven days were over, Mr. Bridge had to lead his wife every step of the way home, as the smoke, the crying, and all put together had made her blind for a time. On the way he said: "Old woman, Vegetarianism has come to this, and you are blind." He felt the yoke of heathenism pressing sorely.

All this took place eleven years ago, when the whole face of the land was dark; but, in the fall of the year, a native preacher of the L.M.S. came with some books. Mr. Bridge heard of this preacher, and he went and listened to him. He was told that, if he trusted the One Great Spirit, he need pay no heed to all the other

spirits, as this Great One could keep him safe from all the others. This was how the Gospel first appealed to him. Mr. Bridge believed, and in time was baptized.

But how to get the lady to break with her Vegetarianism was a more difficult affair. Having exhorted in vain, he waited till new year time; he then bought some pork, and proclaimed to the household that he wished all to partake of it. The old lady declared she would not, or she would be sure to get ill. Mr. Bridge was beaten again, and the pork was put on one side. Some days after it fell to his lot to cook the breakfast, and he used the pork to make gravy with. At breakfast he told the old lady that he had used vegetable oil in the gravy, but forgot to add that he had used pork too. No ill results followed, so Mr. Bridge told her his trick, and, as a result, Vegetarianism came to an end in their house. The old family idol, the God of War, was carried down to Hankow and given to Dr. Griffith John.

This same Mr. Bridge is now our evangelist in the Tsao Shih hospital, and his preaching, if not very deep, is very graphic, especially when he begins to describe the evils of heathenism and the blessings which come from the Gospel of Christ.

Mrs. Bridge is the matron, and is present as chaperone when women are seen. Though sixty years old, she does most of the dressing of wounds, and has unbound her feet. Her last accomplishment is, I think, her greatest. I had been urging her to learn to read for a long time, and gave her a warm cloak as a bribe; but she got very disheartened, and we had some rather tearful scenes, as she was obstinate, as well as rather slow. However, a present of some scented soap and a pretty box to keep it in at last prevailed, and this morning she read her verse at prayers. She is allocated the second verse each day, so she can prepare beforehand.

This story is what Mr. Bridge himself told me. We see how two souls came out of darkness, through the twilight, into an ever-increasing brightness, which will go on to the full day of eternal glory.

May we ask your prayers for them in their work and temptations, that they may be used to save many, and not only be saved themselves, but in the hereafter wear crowns with many stars in them?

The Society for the Protection of Children in India held a public meeting recently in Exeter Hall, when addresses were given by several well-known friends of children. The English correspondent of the Society is the Rev. J. P. Ashton, M.A. (40, De Vere Gardens, Ilford).

"IN REMEMBRANCE OF ME."

IX.—A COMMUNION SERVICE IN THE DESERT.

By THE REV. A. J. WOOKEY, SOUTH AFRICA.

ONE day while we were living at the station of Motito, near Kuruman, a stranger appeared at our door, different in appearance and in dress to the Bechuana in our neighbourhood. Talking with him I found that he had come from west of Lehututung, the name of a large "salt pan" far away in the Kalahari desert. He had brought his wife with him, and was

day's hunting was over. Could he not learn to do the same?

The result of our talk was that Modirwe spent about a year in learning to read, and in becoming acquainted with Christian truth. Then he was baptized and received into the church fellowship at Motito. At the ordinance service on the Sunday on which he was received, Modirwe promised on his return to his desert home to become a preacher of the Gospel of Jesus which he had received into his own heart. I gave him a few books, and promised that when I should have an opportunity at some future time I would pay him a visit at



From Native Life on the Transvaal Border,]

OUTSPANNED.

[by W. U. Willoughby.

anxious to learn to read and to pray; or, as he put it, "to make the book talk, and to speak with his eyes shut."

He said that he had seen this done by men, Bechuana church members, belonging to hunting parties who came to the desert, and whose custom it was to gather the people for evening worship round the fires when the

his far-away home and see his people, who had never been visited by a white teacher.

It was long before I was able to fulfil my promise. In the meantime war had raged in the country, our station had been looted, and I had been to Central Africa to Lake Tanganyika. On my return to South Africa,

we were appointed to the station of Molepolole, and I remembered my promise to visit the desert. This had to be done just at the close of the rainy season, while water was still to be found in the pools, and in the wells made by the desert people.

I went alone. The road was heavy, the sand deep, and water not plentiful, but I had a good span of oxen, and at the end of a fortnight my "boys" and I reached our destination.

Near Hukuntse, Modirwe came to meet me and to conduct me to a tree where we should find shade, not far from his own hut. By and by he took me to see his church. It was only a shelter of poles and rushes, and handfuls of grass laid on the branches of trees which made the roof. A little bit of board fastened on to the top of a post in the ground was pointed out with pride as the pulpit.

Here we held our services, and several men and women were brought to me as inquirers and candidates for admission to the church. I found they had been fairly well instructed, and their expressions of faith and trust in Jesus Christ were simple and touching.

Sunday morning came, and a bullock's horn was blown to call the people to worship. The little church, about the size of a native hut, was crowded. A few people had been chosen for admission to the church, and in the midst of an impressive silence they told of their faith and love, and were baptized.

As the congregation dispersed I heard two desert men conversing and discussing what they had seen. One concluded by saying: "Well, after all, the dogs are becoming people."

Preparations had been made for observing the ordinance of the Lord's Supper. I had made some bread at the waggon, baking it in a flat three-legged pot carried for the purpose. Instead of wine, which is difficult to procure and is always intoxicating, we generally use a little native beer, prepared for the purpose and strained, or a handful or two of raisins boiled, and the sweet water substituted for wine. The real drink of the Kalabari would be the juice of the native melon, which is largely cultivated. I could never bring myself to use simply water. I always feel it good to use something on which a special and loving care had been expended, either by my wife at home, or by one of the women of the church chosen to do so.

Modirwe carefully, almost tremblingly, carried round the plate and cup, and I explained as simply as I was able what we were doing, and why we were eating and

drinking together from the clean bright plate and cup which were carried round. Their own eating and drinking vessels they seldom if ever wash. So everything connected with such a service, even the smallest thing, is a lesson to them.

I am sure of this, that Christ was present at our service. No matter though our table was only a box from the waggon, and the elements of the very simplest kind, a light was lighted in the Kalahari, and those dwelling in the wilderness had come to bow down in reverence and humility before Him who is the Loving Saviour of all men everywhere; and a joy and hope such as they had never known before had come into their lives.

AN INTRODUCTION TO THE CHILDREN OF THE SOIL.

BY THE REV. G. E. PHILLIPS, B.A., OF MADRAS.

TENNYSON'S Lotus-eaters came to a land "in which it seemed always afternoon." It must have been India. Here, at any rate during one's first years, the dreamy, torpid feeling which is associated with a hot summer afternoon in England is felt all day, save in the early morning and the evening, so that one is often ready to quote from Genesis and say that the morning and the evening are each day.

Just now I am out on tour, camping with Dr. Phillips in a single room of a travellers' bungalow. It is 2 p.m., and the only sounds to be heard are the gentle bustle of the wind among the thick leaves of the aloe hedge outside and the soothing distant caw of the ubiquitous Indian crow. One scarcely counts the latter as a sound at all, for the crow never ceases to caw in this country, and one comes to take the sound of his voice as one of the arrangements of Nature.

For the past nine days we have been living a roving life among the villages of this district (thirty miles west of Madras). Into many a village I have followed the venerable "Guru" (Dr. Phillips), and become known as his *Sishan* (disciple). From beginning to end of the tour all has been new and fascinating and instructive. No, not all fascinating. Nothing is very fascinating if the arrangements for dinner happen to fall through. But trifling inconveniences, like the breaking of the tin opener when you are dependent upon tinned meat and are ravenously hungry, are not the things that linger

longest in the memory. There are other scenes which it will be long ere one forgets, and I would like to tell the CHRONICLE something about a few of them.

The first scene is in a village rejoicing in the name of Gummidipundi, under an ancient banyan tree that would have many a strange Eastern story to tell if it could but speak. Under its shade is a stone which the villagers worship, and round that stone are grouped two missionaries from Madras, two native agents, and six students from the L.M.S. Seminary at Bangalore, who are being taken out for practice in preaching. One of them is a fine vigorous fiddler, and the lyric which he starts goes with a swing, so that before it is finished most of the village is gathered together, and the first student who speaks has a good audience to address.

Such an audience too! In front is the inevitable collection of naked brown babies, some crawling in the sand, some smacking one another, some making an earnest study of every article of the missionaries' attire. Behind them is an oldish man, with grey hair and moustache, one of the patriarchs of the community, and a person of weight, and round him stand or squat the fathers of the village, cultivators, of the class that forms the backbone of the population of India. They do not waste much money in "those troublesome disguises which we wear"; a towel would go a long way in clothing them; but some of them work a good deal of land, and have plenty of intelligence of a rough and ready kind. There is usually one who is so full of words that he cannot wait for his turn until the speaker has finished his address, and he has to be gently and firmly pushed on one side.

A little farther away is a group of the women of the village, who must not stand too close to their lords and masters. Some of the young ones are pretty, with their shiny black hair and large dark eyes. The older ones are hideous, and their faces look hopelessly degraded. Life is hard upon an Indian village woman, and her clothing is such that when she is old there can be no disguising of her wrinkles, and the oppression she has suffered is furrowed deep upon her face. Old age, for a heathen woman, is only hateful and repulsive, and it comes too often prematurely.

But the preaching is going steadily on—a series of short addresses interspersed by lyrics, and by the method of question and answer some things are impressed upon the minds of the hearers. The missionary begins by making the people laugh; they dearly love a little broad humour, and for the rest of the time will drink in his every word.

Some of the students are a little nervous, being new to the work; but there's a young missionary there who, if they only knew it, is ten times more nervous than all of them put together. For why? He has vowed that this night for the first time he will open his lips and preach in the Tamil tongue. Those who can remember the first time they plunged into water when they couldn't swim will have a faint conception of the feeling of the luckless wight who stands shivering on the brink of his first public address in a foreign tongue. But somehow or other, in Tamil more original than correct, he stammered out the story of the Prodigal Son that night, and the plunge was taken. Some day he hopes to swim without fear. The darkness came on and found us under the old tree still singing and preaching. Then a few books were sold at the price of one-twelfth of a penny, and we dispersed.

The next day, as we were moving on our journey in a bullock-cart at the rate of one mile per hour, we passed a small village in which we were told that there was one Christian living. We found him, eager to show us the "church," which he had built of mud and thatch next to his own house, for the use of his family at their devotions. It was a curious structure, with pillars of mud and a roof at the highest point about 5 ft. 6 in. high. A convenient hole in the roof enabled me to stand upright and survey the village with my head outside.

After some talk with this man, who, with very little knowledge and very little help from other human beings, is holding his lonely little fort in such a strange place, Dr. Phillips sent for the *pusasari*—a sort of priest who exists in every village whose business is each day to place the cocoanut, plantains, and betel before the village idol, and then to eat them with his family. We sat down on the ground for a talk, and ere long that gentleman was making damaging admissions about his *swami* (god), and giving a theoretical assent to principles which in practice would seriously interfere with his living. Then we bowed in prayer for the isolated Christian and for the dark little village, and for this *pusasari*; but when we opened our eyes he was gone, evidently frightened lest our prayer should bring some unknown evil on his head. We left our lonely Christian in discontent because we would not give ten rupees to buy land, with which he undertook to make the whole village Christian.

For the next scene I think I will choose a school examination. It is not quite the solemn function known

to English schools. The teacher brings his little flock to the door of the missionary's tent, and all together say a loud *salaam*. Discipline is not a strong point; as a child reads, three others try to prompt him, and the teacher's attempt to set matters right usually consists in smacking impartially the six children nearest to him. But the children fear the *doré* (European gentleman), and when he speaks there is silence.

Reading, writing, and arithmetic are examined. The saying of the arithmetical tables affords much amusement, which must be concealed, to the examiner. The child takes a long breath, rushes at the "twice one are two" at express speed, gasps at "twice six are twelve," and shoots on to the "twice twelve are twenty-four" with triumphant face.

While all this has been going on, the proud parents have been looking through chinks in the tent, prompting their children if ever it is possible, and admiring them when they show knowledge not possessed by their elders. And then the teacher must have an interview with the missionary; not a very happy one if the register shows that only two children passed the last Government examination, and that the grant is practically nothing.

Not much more formal than the school examinations are the church meetings. They are held in the front of the catechist's house, or at the door of the tent, at any time at which the people can be got together, and the women usually sit in one place and the men in another. Esther and Rachel and most of the women of the Bible are there, and the names of the men cover most of the great patriarchs and saints. They may be sincere Christians, but they can't sing. When the first lyric is given out each member seems to reflect that this is a free country, and starts a tune of his own. What the tune is matters little, so long as he ends with the rest.

The order of service is not unlike an English one, save that the preaching is, of course, exceedingly simple. If you wish to begin by telling a pariah audience in a village that "a rich man had two sons," you do not simply say that and proceed to something else. Slowly and impressively you say that "In a certain country there was a man." That fact having soaked in, you say: "If you ask what sort of a man he was, he was a *rich* man. What sort of a man?" Pause; after which one clever man says proudly: "*A rich man.*" Then you must enlarge on the word *rich*, saying that he had many oxen and sheep, and much land and money, until idea number two—viz., "*rich*," has soaked in. After this,

you say that "He not only had all this wealth, but he had two sons. How many sons?" Pause to think the matter over; after which the same clever man says: "*Two sons*," and idea number three has found its lodgment.

So an address proceeds, and the address given to the church meeting must be scarcely less simple than that given to the general crowd. Of course the case is altered where some of the members have been educated.

At the close of the church meeting a man and his wife have to be baptized. When the missionary questioned them before the meeting they were so nervous that they could scarcely answer the simplest questions; but he has also the testimony of the catechist who has been instructing and watching them for many months, and who can say that they have some knowledge of Christianity and a desire for more, and that they have done nothing recently which could bring dishonour upon the religion of their adoption. So a little brass vessel of water is brought; they kneel, and in the threefold name they are admitted to the Church of Christ.

THE CHILDREN'S PRIZE BOOK.*

THE boys and girls who secure this book as a prize for collecting will receive an ample reward for their toil. And children of larger growth will be interested in the vivid and easy manner in which the story is told, illustrated as it is by a picture on every other page. The author has kept his eyes open, and has certainly done what the natives feared he would do when he pointed his camera towards them—"steal the spirits of black men to send away in a letter to his own country."

We are introduced to the boys and girls at play and in school, and to the men and women, slaves to cruel rites and superstitious beliefs. We are shown how the advent of the white man means the exit of the slaver, the medicine-man, and the barbaric chief.

Although "making no pretence of giving a history of our Tanganyika Mission," the author mentions the names of Hore (without whom there would have been no mission to the lake) and Picton Jones and Carson, who laid the foundation of the work at the South End. The labours of these and their colleagues, as well as the faith of the Directors, are now rewarded, "for the people which sat in darkness saw a great light."

And the author pays a just tribute to the work of the Administration in putting down the slave traffic and in opening up the Awemba country, where a mission station is now planted. Mr. Purves, the pioneer of this work, has

* "Night and Morning in Dark Africa," by Harry Johnson.



From Night and Morning]

ON THE MARCH.

[in Dark Africa.

Off we started quite merrily, little knowing that God was guiding our feet. On we went through crowds of Chinese until my mind became confused, and I knew no more until I stood in a little courtyard. I remember approaching a long Chinese building. Something seemed to draw me on, and I stepped up and looked through the window. How can I ever forget the scene! Rows of Chinese men and women and even children knelt with heads bowed in prayer. At the farther end of the room knelt an elderly missionary in prayer. Oh, how miserable I felt! Which were the heathen—I or the Chinese? Here was I, belonging to a Christian nation, and not fit to stand side by side with one of those Chinese, whom people so despise.

already won his reward. Half a dozen years ago this cruel tribe swept past one of our mission stations and devastated a native village close by, killing the chief and mutilating their captives, many of whom escaped to the mission station. Since the days of Livingstone and Giraud the country was closed to the white man, but now Government official, trader, and missionary have entered to inaugurate a new era—to establish a kingdom of God, let us hope.

Perhaps in a second edition the spelling of some of the native words and phrases might be revised.

While the author is quite correct in stating that the natives are very fond of music, he is giving them too much credit in saying they can sing in four parts. It would be more correct to say two. But these are little blemishes in a very creditable piece of work, especially when we remember "it has been prepared in haste."

W. THOMAS.

CORRESPONDENCE.

A SOLDIER'S TESTIMONY.

DEAR SIR,—I am only a soldier, but feel inspired with the desire to write these few lines to testify to the good work carried on out here in China by our missionaries. I came from South Africa to Hong Kong in August, 1900, and was converted at the Union Church there. Shortly afterwards I was drafted to Peking, where I soon fell into sin, being surrounded by evil companions. On January 2nd, 1902, we had been celebrating the New Year as soldiers so often do. I had been drinking with an American soldier all the evening, and he suggested that we should visit some friends of his, and I, being the worse for drink, consented.

As I looked again I felt a great longing to be as they were, instead of polluting God's house with my presence. As I turned to go away there came floating through the air the sweetest strains I have ever heard—at least, so it seemed to my stricken heart. They sang "Work for the night is coming" in their native tongue, and, as I recognised the old tune I sang when a boy, the tears came to my eyes. I was about to rush away from the spot, but God knew what I needed and sent one of His servants to minister to my need, who, instead of driving me away as I expected, spoke to me in such a gentle manner that I was stricken with remorse to think that I should be found in such a condition. I was now nearly sober, for God had rolled the drunken mist away from my eyes. I did not know the way home, as my surroundings were quite strange; so, although it was a bitterly cold night, the Rev. Mr. Owen, the gentleman I saw praying, kindly walked part of the way with me until I came into our own district.

Arriving home, I went straight to my room, but found no rest until I gave my heart again to God at the London Mission the following day.

To Christian friends at home I would say: "Pray for those who work here among the Chinese that God will bless our missions and all who are working for the extension of the Lord's Kingdom." I do not know what will be your thoughts when you read this; but my heart goes out to the Chinese people, and I intend to offer myself for God's service after completing my time in the Army.—Yours in Christ,

British Legation, Peking,
May 1st, 1902.

CORP. G. APPLEBY,
2nd Royal Welsh Fusiliers.

BIBLE-WOMEN AND THEIR WORK.

EXTRACTS FROM A PAPER READ BY MRS. BAYLIS THOMSON, AT THE KODAIKANAL CONFERENCE, MAY 21ST, 1902.

THE demand for Bible-women has made rapid strides within the last half century. Forty-four years ago, when I first arrived in Travancore, it would have been impossible for a Bible-woman, or even a European missionary lady, to enter the house of a heathen, especially a high-caste heathen, for the purpose of teaching. Now, however, a Bible-woman is welcomed, and we have earnest requests for them from those very people who in former years persecuted them as low caste.

Thirty years ago we had only two Bible-readers in the Neyoor district, visiting in about seventeen villages, with no teachers and no pupils. Ten years later there were six Bible-readers in thirty villages, but still no pupils or learners. Ten years later still we had four Bible-readers and twelve teachers, with 529 scholars, visiting in fifty villages.

Last year (1901) there were thirty-six teachers, two Bible-readers, 1,303 scholars, visiting 162 villages, so rapidly has the desire for instruction grown. The same advance may be seen in the Nagercoil district, under Mrs. Duthie's superintendence, and also in our other districts in Travancore under the L.M.S.

How great is the difference in the houses of the heathen from forty years ago, when no Bible-woman visited them, and the women had not an idea that they were created for any higher aim than to perform household drudgery! The women of India can never return to the state of ignorance and isolation they were in before Christianity made it possible for them to be free.

I believe there are now over 800 Bible-women employed in the South Indian Missions. We have the testimony from every direction that closed doors are open, that all classes are accessible, that calls are great and opportunity boundless. The question now confronts us, how to provide a sufficient number of suitably trained workers to meet the ever increasing demand. The heathen women are rising in intelligence, and we sadly need workers of higher mental training who will gain respect by being able to give intelligent answers to questions put to them. The importance of this is recognised in all mission-fields, so that homes for training Bible-women have been instituted by the C.M.S. in Palamcottah, the American

Mission at Madura, the Baptist Mission at Ongole, the L.M.S. at Madras and Trevandrum.

A spirit of self-denial is essential in a Bible-woman. One of my teachers, during the severe visitation of cholera in 1900, stayed the whole day in a house where three persons were in the last stage of cholera, though warned not to come. She ministered to them, and told them of One who loves them. The consequence is that the whole of that small village of Sudra washermen are seeking the truth, and the women are learning to read.

To all able to read I give a Testament. Many hundreds have the precious volume in their houses. Said a leading Hindu to a missionary: "If I were a missionary I would not argue. I would give the people the New Testament, and say: '*Read that.*'" This is what we are striving to do, believing that God's Word applied by the Spirit is the best missionary and speaks to men's heart as with a living voice.

Many of the happiest hours of my life have been spent in a heathen house, surrounded by the women listening with deep attention to the Gospel story, their heads reverently bowed in prayer as we asked for God's blessing. Sometimes in the silence of a dark chamber we have seemed as in the very presence of God, as one and another has testified to her faith in Christ, her very countenance beaming with joy as she sang of His dying love and spoke of her faith to Him.

God has given to the Bible-woman a work which no man can do; by reaching the mothers in their homes with the Word of God and winning them to Christ she wins India's sons. Many a young man who has been educated in Christian colleges and schools has his faith shaken in ancestral worship, but dares not avow his faith in Christianity for fear of the opposition he would meet in his house, and perhaps mostly from uneducated women.

Caste is a very great hindrance to Bible-women's work. It has been said: "For a missionary to set himself to break down the barrier of caste in India is like attempting to move a granite rock with the point of a needle." But we have an instrument sharper than any needle, and daily see the mighty miracle of our Indian brothers and sisters turning from idols to the Lord. "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart." With this weapon of God we go to the houses of the women of India, strong in the faith that it shall accomplish that which He pleases, and that it shall not return unto Him void.

GILMOUR'S FIRST CONVERT.

BY DR. LILLIE E. V. SAVILLE, OF PEKING.*

THOSE who have read the life of James Gilmour will remember Boyinto—Gilmour's first Mongol convert, as he is called. Here is a picture of Boyinto standing beside his tent. Mr. and Mrs. Gilmour both lived in this tent while they worked in Western Mongolia.

A Mongol tent consists of an inner framework of open trellis, with an outer frame of wood, the poles converging to an open circle at the top. Outside, felt mats are bound down firmly all over, one being so arranged over the hole at the top that it can be drawn open and shut, according to the weather. Inside the furniture is very meagre—a few cupboards arranged round the wall, an iron brazier in the centre of the floor for the fire, a small shrine rather to the left of the wall opposite to the entrance, and between that and the door felt mats on the ground for the reception of visitors. Directly the visitor enters he must pass to the left and sit on these mats, and tea containing milk and salt, and Mongol cheese cut up into tiny squares about the size of a piece of sugar, are offered to him.

I am sending Boyinto's picture in the hope that some in England will pray for him. He has had so little teaching and guidance lately, and his best friends (the missionaries) fear that he has strayed far from the loving



BOYINTO AND HIS TENT.

Shepherd's fold. Mr. Larsen, a Swedish missionary, and Mr. Roberts, an American missionary in Kalgan, fifty miles away, have been very good to Boyinto since his own dear pastor, Gilmour, left him so many years ago. But these two missionaries have only just returned to their stations, whence they had to flee across the Gobi Desert and the Siberian plains two years ago. Boyinto has

* Dr. Saville spent a holiday in Mongolia this summer, and wrote this article on her return. It was written for children, but we think many others will be glad to read it.—Ed.

suffered bitter persecution for years, and I think he has grown sad and faint-hearted and lonely. Pray for him, dear friends, that God will convict him of his sin, and send the Comforter into his heart. Boyinto talks a little Chinese, so I was able to tell him I was sure he had many friends still in England, that Gilmour's work would never be forgotten, and that I would write and remind people about him.

Here is another picture of some of Mrs. Larsen's little Mongol day scholars. The tent they are sitting by is Mrs. Larsen's own tent, but she let the children use it



MONGOLIAN CHILDREN AND TENT.

for a schoolroom all day. The teacher sat on a rug in the middle, with the children all round him, and day after day they were learning the text, "God so loved the world." In the afternoons Mrs. Larsen taught them sewing. In the evenings they often had Kindergarten games with Mrs. Larsen's own little girls.

Mrs. Larsen used to live in Hara Oso in the summer (in the winter they must go to Kalgan, because it is too cold in Mongolia with little children), before they had to run away from the Boxers—that dreadful journey of more than a month across the desert. She hopes still to be able to go up every summer, so we must pray for her, too, that God will help her to touch the hearts of the Mongol women and children whom she loves so dearly. The woman standing by the children is a very bright, interesting woman, but as yet none of the people at Hara Oso care to hear the Gospel; they are very strict Buddhists, and, besides being indifferent, are much afraid of the Llamas, who have great influence over them.

Mrs. Larsen's Mongol servant, Yottawa, had fever badly this summer, and several times she sent up to his tent to ask him if he wouldn't like me to do something for him. For two weeks they said "No, thank you," very politely. A Llama doctor was treating him and praying for him.

One night they had a special sort of service, with beating of tom-toms and long prayers chanted ; but still Yottawa did not get better, till, at last, the Llama said it could not be a Mongol disease, but a Chinese one, and that he could not cure it. Next day the family asked me to go and treat him.

A TESTIMONY FROM THE STATES.



THE writer of the following letter, which is addressed to the Rev. E. V. Cooper, our missionary on Tutuila (American Samoa), is the wife of the gentleman who has been for some time harbour-master for the United States Government at Tutuila. It was Mrs. Hudson who had the honour of hoisting the United States flag over American Samoa on April 17th, 1900 :—

"DEAR MR. COOPER,—During my two years' residence on the Island of Tutuila, Samoa, it was my privilege to see much of the work done by your Society, and to inquire closely into the methods and results. I had always felt a vague interest in Foreign Missions, but they had never seemed very close to my heart, because I saw so many urgent needs in my own city. But I had heard so many adverse criticisms of Foreign Missions, and of the way in which the missionaries lived in ease and luxury, that I made up my mind to look closely into the matter when I had the opportunity. I am happy to state that those missionaries with whom I came in contact (and I met all those who are working in Samoa) are noble Christian men and women, living unselfish lives, spending their talents, their time, their energies, their all, in carrying out Christ's command. I did not see any traces of idleness or luxury. They simply carried into those far away countries their refinement and faculty for making the best of things.

"It was my privilege to visit, on your mission ship the *John Williams*, the islands of the North-West—viz., the Ellice, Gilbert, and Tokelau groups, now under the efficient care of Mr. and Mrs. Goward ; also to visit the Manua islands, a part of the Samoan group, where the work is carried on largely by native Christian workers, as is the case among the islands of the North West. On these islands I had a chance to understand more fully the power of the Gospel over the natives. These native teachers were truly converted ; for the Samoan, from my observations of him, is an easy-going, idle person, abhorrent of hard work, and ordinarily living a life of merry ease, in a land where food grows plentifully, and fairly drops into his mouth with little or no labour on his part. But when the love of Jesus Christ is made known to them, and the power of the Holy Spirit comes upon them, they are changed into earnest servants of Jesus Christ, who after devoting years of hard study to fit themselves to become 'fishers of men,' go gladly from their fertile islands and all the associations held so dear, into the low, sterile and uncomfortable islands of the North-West groups, where they labour with a zeal and cheerfulness that would put to shame many

a carping critic, sitting in his easy chair at home. I remember one native pastor who had a large parish and school, and who was aglow with enthusiasm and zeal. That he had received only the sum of £2 from his parish during the previous year, as compensation for his labours, did not seem to lessen his enthusiasm in the least. He did not want to leave his people and school to return to his native land for a furlough. He wanted to stay and work. Surely the love of Christ was fully revealed to him.

"Of the work Mr. and Mrs. Goward are doing on their isolated station, I cannot speak highly enough. It is wonderful what they are accomplishing. Often from early morning until midnight they were never off their feet, ministering in some way to the needs of the people. The natives all look to the missionaries for help in sickness, and I have never known them to look in vain. The large demand, even for simple remedies, must make deep inroads into the salaries of the missionaries, and I should like to urge the necessity of making special grants for this purpose.

"But how about the result of the work among the people as a whole? I saw the girls of the Atauloma school as they were collected together previous to the opening of that school by the Misses Moore and French, and I saw the same company of girls after they had been at the school six months. From unkempt, untidy, stolid-looking girls, they were changed into eager, healthy-looking girls, tastefully dressed, wide-awake, and looking as if they had found their souls. I visited the Papauta school for girls, which has been in operation a longer time, where the pupils went through their gymnastic drill, and responded to orders given in the English, German, and Samoan languages, without hesitation. I was shown all over the great building, immaculately clean ; and was served with beautifully cooked meals, and learned that the work was done entirely by the pupils of the school.

"I never sat down to a meal in a Samoan house without God's blessing being first asked upon the food. No Samoan family goes to bed at night without holding family prayers, or begins the day without asking God's help and guidance. I found among the native Christians a keen sense of right and wrong, and a strong desire to do what was pleasing to Jesus Christ. I consider that the workers of the L.M.S. have accomplished great things in the seventy years or so of labour among the Samoans. They have gone in among the people without authority or power, save the power of the love of Jesus Christ, and God has wonderfully blessed their work. They have much to contend against, and much to discourage them, for the Parable of the Sower is true to this day, and the enemy is busy sowing tares among the wheat ; but the heaven is working, and the results are in God's hands. When I compare the progress made by Christianity among the Samoans during the past seventy years or so with the progress of Christianity among our people during the past two centuries, I say that God reigns, and has wonderfully blessed your work. May your Mission continue to prosper in the future as it has in the past. Because of my contact with the work of Foreign Missions as carried on by your Society, my interest has been awakened, and the needs of the people of foreign lands are as real to me as those close to my door. That God may bless the work of the L.M.S., wherever it is being carried on, and bless the labourers, whether white or native, is the earnest prayer of

"Your sincere friend and well-wisher,

"MABELLE W. HUDSON."



CHINA.

"You will be pleased to learn," writes Dr. Griffith John, "that at the Triennial Examination held at Changsha, this month [September], there was a distribution of Christian books. On my last visit to Changsha,

in June, I arranged with the officials
A Ton of for this distribution. There were pre-Christian Books sent at the examination about 12,000
for Hunan. students, and about 8,000 packets of

books were given away on the occasion, each packet consisting of an annotated copy of one of the Gospels, a copy of the "Gate of Wisdom and Virtue," an eighty-page book prepared by me for this special purpose, an article on "Religious Toleration" by the Viceroy, Chang Chih Tung, with an introduction by myself, an anti-footbinding tract, a tract on the nature of God, and a translated sermon on "Creation and Redemption." In addition to these, about 2,000 copies of the Diffusion Society's publications were also given away. The whole consignment weighed considerably over a ton, and represented a money value of about £100. All the missionaries in Changsha joined in the work of distribution; the officials were very friendly, and did all in their power to make the task easy and pleasant, and the scholars received the books willingly and gratefully. . . . This is the first distribution of Christian books ever made at any examination in Hunan. Three years ago the thing would have been

impossible. The last Triennial Examination at Changsha was held in 1897; it would have been as much as any foreigner's life was worth to attempt to enter Changsha at that time. The change in Hunan is something wonderful. Changsha is now as open as Hankow, and we are carrying on our work there with as much ease and sense of security as we do here. Let us not forget these books. They are gone to every part of Hunan; they are in the hands of thousands of Hunan's best scholars; they will be read by tens of thousands of the most thoughtful people in that great province. Let us earnestly pray that God's Spirit may so open the minds of the readers of these books that they shall find in them the way of salvation. . . Our special thanks are due to the Religious Tract Society for the help they have given to do this important piece of work. I wrote to them in June, telling them what we were going to do, and asking them for a special grant. I have just received a very kind letter from Mr. Buckland, enclosing a draft for £100. I feel deeply grateful to them, not only for the £100, but also for the prompt and hearty way they have answered my appeal. No £100 of theirs could have been spent on a worthier object."

INDIA.

"On the 24th August," writes the Rev. A. W. Brough, of Coimbatore, "I baptized 109 persons in the village of



CHRISTIANS RECENTLY BAPTIZED AT GOUNDACHEPOLLIUM.

NEWS NOTES.

Goundachepollum, which is about seven miles from here. With the exception of three or four families, the whole of the villagers have become acknowledged Christians. The

remaining three or four families I expect *A Hundred* to baptize in a few weeks. A temporary *Baptisms* church building has been erected, in *in One Day.* which meetings are held every evening as well as on Sundays. Last Sunday morning I paid the village a surprise visit at about 6.30 a.m., and found the service going on with over 100 present. The school is also well attended. This village will be a new centre of Christian activity. . . . When it became known that the villagers were going to be baptized there was a very serious disturbance in the adjoining village. The people assembled with knives and other weapons, and threatened the life of the catechist. For the whole day the uproar continued. In the evening our workers were compelled to leave the village, and come in to Erode for protection. Next morning a number of the converts came also, and gave me such a report of the state of affairs that I deemed it best to communicate with the Government authorities. The police were sent out, and in a very short time the disturbance was quelled, our mission property, consisting of three good houses, restored to us, and the mission workers allowed to return to the village. About a fortnight later the people were baptized. . . . A week later I baptized seventeen converts belonging to another village, and last week I baptized the six chief men in the important village of Vellodu. All these villages are to the south of Erode. A similar movement is going on to the north-west of Erode. There are several other villages in which we are working, where we are expecting the whole of the people to come over in a body. The work, for one man, is simply overwhelming. I cannot keep abreast of it."

NEW GUINEA.

We have received from the Rev. R. L. Turner, of Vatorata, a full and most interesting description of a great feast at which he was present at the new inland station. This account we hope to publish in our next

issue. In the meantime the following *A Feast of* extract from Mr. Turner's letter will be *Friendship.* read with interest:—"At the end of last month [July] I journeyed inland to Schlencker's place, and was present at his great feast. It was a great success, some 1,100 natives gathering together from various districts. Among these were twenty-six chiefs, and in all some fifty villages were represented. It is a good beginning, and the very fact

that villages which hitherto have only met to fight met that day in friendship over one common feast is prophetic of good. Some of them showed a little timidity at first, but soon all that wore off, and the way they slapped their thighs when the food was given out gave ample testimony to their satisfaction."

NEWS NOTES.

CHINA.—We have received a copy of the eighth issue of *Law Kang Po*, a Chinese "journal for the times," edited by the Rev. James Sadler, of Amoy, and published every ten days. The present issue contains articles on Patriotism, Western Nations, &c., with many items of local and general news.

Mr. Sadler tells of a Chinese mandarin whose New Testament showed signs of careful study, and who remarked: "If all who profess Christianity lived up to its teaching, what a good world it would be!"

The death of Mrs. Macgowan, wife of the Rev. J. Macgowan, of Amoy, on September 25th, has brought sorrow to a wide circle of friends both in this country and in China. Mrs. Macgowan, who was the daughter of a missionary of the American Board, had been married nearly thirty-five years, and during the whole of that time had been a true helpmeet to her husband in all his work.

INDIA.—As a memorial to the late Miss Hewlett a segregation ward is to be added to the Children's Orphanage at Mirzapur.

The Girls' Boarding school at Trivandrum is now under the charge of Mrs. H. T. Wills. Many girls are waiting for admission, but cannot be taken in for lack of funds. The cost of a girl's support is only £3 a year.

The High School at Coimbatore now has 600 boys on the roll, an increase of 123 since the end of last year. Three new class-rooms have recently been built, the cost being entirely met by profits from the school.

MADAGASCAR.—The little branch mission church at Fianarantsoa held its Harvest Festival on August 31st. "All the people are poor," says Mr. Hockett, "but to our surprise they raised the sum of 80 dollars, which they handed over to me for the work."

A very impressive service was held in the Ambohimandroso church on September 20th, when a public farewell was given to eight teachers and their wives appointed to work in district schools, one in the distant Bara country, the others nearer home. The Rev. A. S. Hockett preached a special sermon, and the "charge" to the teachers was delivered by the Rev. T. Rowlands. An address was also given by the native pastor of the church. The whole service made a deep impression on the large congregation which had assembled, and it is hoped that the example of the teachers will bear good fruit in the home church.

The Ambatonakanga Boys' School has re-opened with 675 scholars; many applicants were turned away for lack of accommodation.

CONGREGATIONAL UNION MEETINGS IN MADAGASCAR.

THE NATIVE CHAIRMAN'S ADDRESS.

BY THE REV. J. PEARSE.



N Antananarivo, the capital of Madagascar, and the chief centre of all the missionary operations in the island, meetings are held twice a year which in their character and object bear a very close resemblance to the meetings of the Congregational Union of England and Wales.

The chairman of the Assembly is alternately one of the missionaries and a native Christian worker. This year, a native pastor, Rainitiaray by name, occupies the position of honour. The address which he gave in the Ampamarinana Memorial Church, on Thursday morning, April 17th, was listened to with profound attention and deep interest by the pastors, evangelists, teachers, and delegates who were gathered together there—probably more than 1,600 in number.

The subject chosen by Rainitiaray was: "THOSE BY WHOM WE ARE WATCHED." I left Antananarivo within a week of sitting by his side and hearing the address, but the printed report has followed me to this country, and thinking that there are those among the readers of the CHRONICLE who will be interested to learn what a Malagasy chairman of so large and important an assembly said to his brethren, I have pleasure in giving below a free translation of parts of the first division of his address. The whole would occupy too much space.

I. WE ARE WATCHED BY THE MASTER OF THE WORK.—God has not ceased to think of mankind, but His interest in us continues, and has even increased since He gave His Beloved Son. When God looks at us He should see three things in us.

1. *He should see that we are willing to take up work.*—The true servant of God is not a person of great faith only; he must be active in service also, for faith in God becomes like a mainspring within a man, and will not allow him to stand idle. There are some who consider themselves servants of God but who nevertheless are indolent and lazy. They only say about every scheme: "That's the work of the evangelist," or "That's the duty of the minister." Let us imitate the devotion of our Divine Leader. He never rested until His task was accomplished. Give yourselves up heartily to service for the Lord, for among those who are really His there

should not be one who simply gives orders to others, or who is merely a looker-on.

2. And then, when God looks at us, He should see in us *holy persistence in the work which we have undertaken.* We ought never to give way to feelings of despondency, or to think of running away to find a place where the ground is easier to work. But at the same time our persistence should be marked by four qualities which contrast it with the obstinacy of a fool.

(i.) *Love to the Master should animate us.*—Christian work cannot be properly done if the worker does not love the Master. The worker wanted is not one who is ready to serve, or who will even put up with hardships, in the hope of receiving tenpence a day for wages; but he should be a true child, who serves his Father from disinterested love for Him. My friends! let love to God be a consuming fire in our hearts in whatever service we undertake. Love is a power before which all difficulties vanish.

(ii.) *A conviction should be in us that, if the work is done, the result will be good.*—Before engaging in any service we ought to have an eye to what will be the result of our labours. We ought to be like the architect who knows what the finished house will be even before the foundation is laid. There is not the least hesitation as to what will be the result of Christian work, and we ought not to spend money and strength if we are not honestly convinced that the result will be eternal life to those who receive the Gospel. A person taking part in Christian work, but who has no right conception of what the outcome will be, is like a man who takes a leap in the dark.

(iii.) *A firm persuasion that the work which we undertake is the will of God ought also to characterise us.*—This will give us confidence in our persistency. Blowing trumpets of rams' horns and shouting with a great shout, as the Israelites did while marching around the walls of Jericho, was not a very inspiring method of tactics, and perhaps it seemed a little ridiculous to Joshua. The people in the town, too, probably looked upon the troops of Jehovah as an army of fools. Joshua was, however, firmly persuaded that he was doing God's will, and so he carried out the manœuvre, and the result was that they took the city. The work we are engaged in is God's, and He has commanded it to be done. The means for its accomplishment are such as it pleases Him to order to be used. The carrying out of the work in the most successful manner, *that* is our responsibility.

(iv.) *One thing more. Faith that God is with the worker*

should be strong in us.—Our duty is indeed to carry out in detail the orders that have been given to us ; but, at the same time, none can boast that the successful issue is the result of his unaided efforts. The worker who says that the success is due to his own wisdom and skill is a fool. If he is a wise person he will remember who has been with him, causing the wind to blow, and the showers to fall, and the warm sun to shine.

3. And then, again, when God looks at us *He ought to find in us a desire to spread His Word through the length and breadth of this land.*—The husbandman goes into the fields in springtime, not only carrying his spade and the manure, and with his mind made up to work the soil well, and with anticipations of eating or selling the crop after harvest, but he has also inward desires such as these : May the rains fall in their season ! May the year be a fruitful one ! May famine be unknown ! And our Divine Master does not only look to see the sweat on the labourer's brow, or to witness his readiness to serve, but He is pleased also with the silent yearnings of the heart. The labourer who has the desire of which I am speaking has learned of the Lord of the Vineyard, and can offer with honesty the prayer : "Thy Kingdom come."

Some persons engage in Christian work in order that they may be well thought of ; others do so to secure applause for their abilities and to get honour on account of the amount of work they get through. Do not, however, be mistaken. Whoever puts his hands to Christian work without any sincere desire for the spread of the Gospel is only like a hired servant who in his heart longs for the evening of the day to come. The fervency of our desires is one of the things which moves the heart to work and opens the hands to give. Fervent desires in the heart lead to practical, earnest efforts.

MISSIONARY STUDY CLASS.

FOURTH COURSE.

SUBJECT: NORTH INDIA.

II.—THE ANCIENT SECTS.*

IN pp. 8 to 14 of the text-book there is a brief description of the principles of the ancient sects. These are still held by the more thoughtful of our Indian subjects who have not accepted the Gospel or adopted Western philosophy. The villagers, ignorant as they are in many respects, agree in

* We regret that these Notes were crowded out last month. They will appear monthly in future.—Ed.

a firm belief in retribution and transmigration, and, as far as they are able to understand them, believe also the other doctrines which are common to all the sects both orthodox and unorthodox. Hence the desirability that every one who studies the religions of India should try to comprehend these fundamental ideas and to realise the effects they are calculated to produce on thought and life.

As, in an Indian field, corn and lentils may be seen growing together, so for many generations Hinduism in its varieties and Buddhism in its two-fold form flourished side by side. Under some of the kings Brahmin ascetics and Buddhist monks shared the royal patronage and the popular esteem, but by degrees the harmony came to an end. Ritualism and superstition, twin sisters, revolted against doctrines which not only denied the authority of the Vedic Scriptures, but also denounced the animal sacrifices which, in those early days, formed a predominant part of Hindu worship. Buddhism was tolerated for a time, because it taught the Indian philosophy in an easy and popular way, and because it advocated social equality and fraternity. But Brahminism rallied its forces and, skilfully adapting and modifying its ritual and appealing to the superstitious instincts of the people, succeeded in driving that gloomy atheistic system from the land.

The struggle was protracted through centuries of conflict. It was, perhaps, in the earlier portion of this period, if not at its very beginning, that the "Bhagavat Gita" was composed. It will be seen from the text-book what a high place this poem has secured in Indian estimation, and we would recommend those who have not time to study the whole of this month's course to give their principal attention to this book, which shows in a brief compass how Brahminism could adapt itself to the new circumstances which had arisen from the battle of the sects. For this purpose we would strongly recommend the Christian Literature Society's translation of the Gita, which, with admirable comments and explanations, is found in the second volume of their series. Monier Williams' *Hinduism* has also an interesting appendix on the poem. For a full account of Buddhism, see Rhys David's small treatise (S.P.C.K. Series), and for a thorough exposition of Vedantism, see Mr. Slater's *Higher Hinduism*.

QUESTIONS FOR CONSIDERATION.

(1) State in order the principal doctrines upon which all the sects, both orthodox and heterodox, are agreed ; and opposite them write the corresponding doctrines of Holy Scripture.

(2) With the aid of the story on p. 11, contrast the lot of Christian and Hindu mothers.

(3) Show the superiority of the peace of Christ to the Hindu way of peace through impassiveness and indifference.

(4) Explain why the gloomy fatalism so universal in India and China is a natural result of the belief in transmigration.

A VOICE FROM THE QUARTER-DECK.

EXTRACTS FROM THE AUTOBIOGRAPHY OF THE LATE CAPTAIN TURPIE, OF THE "JOHN WILLIAMS."

VI.—THE WRECK OF THE "JOHN WILLIAMS."



OUR annual voyages to and from Sydney were made as hitherto, and we were once more anticipating an early departure from the islands for home again, when our voyage and the career of the good old ship were brought to an unexpected termination together. It was in the early part of 1864 that we were doing the out-station work of the Hervey Group, and our passengers for Sydney were the Rev. C. Barff and Mrs. Barff, Miss Jackson, and the granddaughter of Mrs. Barff, Rev. H. Royle and his daughter, and a number of natives connected with our work.

We arrived at Danger Island on May 16th. The weather for some days past had been unsettled, and the sea was in a confused state. We were not near enough to communicate with the shore that evening, and at 8 p.m. everything seemed favourable. The full moon was shining in a clear sky and the sea was becoming smoother, but the wind was falling too rapidly to let me feel quite at ease. I did express my opinion to Captain Williams that it would be prudent to get farther away from the reefs while we had any wind, but Captain Williams thought differently, and as the second officer relieved me, I went below at 8 p.m. for four hours' rest. I was called in the usual manner at midnight, and relieved the second officer. The sky was cloudless, and the full moon made it as bright as day. The sea was like glass except for a long undulating swell which broke in thunder on the reefs about two miles distant. I immediately lowered one of the two remaining boats, and sent her to tow with five men in her. Having done this I then went to the Captain's room and informed him that I was anxious as to the ship's position, and requested his presence on deck. He immediately came and instructed me to call all hands on deck, and to get our only remaining boat out to assist in towing. This was done, and then, although we perfectly well knew that chains or anchors were entirely useless, they were got ready; indeed, they were always ready for use amongst the islands. The sounding line was in use too, although we knew that at 100 feet from the wall of reef no lines we had on board would reach the bottom.

In this state of suspense we could do no more. The

two boats had sufficient power to keep the ship heading from the land, but she was slowly going to destruction unless a breeze sprang up. The anxious helplessness of our position was painful in the extreme. A struggle with a storm in a good ship does sailors no harm. It is a part of the duties we engage for and is expected. But this suspense and inactivity was altogether different.

It was now 1 a.m., and slowly the hours dragged on till at 3.40 a.m. the ship struck the wall of reef violently with her stern, and the first blow broke the rudder in two and started the stern post. Suspense was now over. We knew that the ship was doomed, and the sooner we were out of her the better.

There was no great danger to life. The ship's stern was being battered in against the reef, but the bows were in deep blue water. The line of surf did not break beyond our midships, so that by keeping the boats well forward we could transfer the passengers to them. Still, we numbered all told nearly fifty souls, and many of them were women and children, some of them aged and helpless, and anything like rashness or negligence would end disastrously. There was no time to lose, and not too much room in the boats for all hands. No luggage or provisions could be allowed. We got safely away from the ship and pulled along the reef for about a mile and a half to the usual landing-place, when canoes from the shore came out and relieved us of all but the boats' crews. Captain Williams landed with the passengers and chronometers, and instructed me to return to the wreck and endeavour if possible to save clothing and provisions. Getting on board again was a little more difficult. The ship was wallowing and rolling like some dying monster. I thought it possible that if we could get the masts down and the rigging entangled on the reef it might help to keep the ship up a little longer—at any rate, masts were no longer of any use, but a source of danger—so the second officer and I cut away the port rigging and the masts went over the side with a crash.

Captain Williams just then returned from the shore, anxious to save some papers which were in his cabin. He was barely in time to do so, for I had to call him hurriedly on deck, and the second mate and myself got him safely down into the boat and clear of the wreck when with a plunge the ship went down head foremost, dragging all her masts and sails with her. As the stern disappeared the confined air in the ship blew that part of the ship out with a loud report.

When the vortex had closed a few things were floating on the surface, the most valuable of which were one

American barrel of flour and the locker in which the cook kept his cooking utensils. There were also swimming about on the glass-like sea some pigs and poultry. These we could not afford to lose, so we had a pig and duck hunt, and were not successful at first. A pig or duck in the water is more than a match for a boat 22 feet long; but our native crew soon settled matters by taking to the water themselves, and holding the pigs and ducks until the boat came. We then landed, and at 7 a.m. on the 17th of May, 1864, the only memento of the *John Williams* was her passengers and crew unharmed, thrown entirely on the tender mercies of the people who seven years previously had first received the messengers of Peace from us. But what a change had come over them since then!

We were not particularly anxious about food supplies, except for the aged and the children. There was plenty of native food for healthy men and abundance of very fair drinking water. We knew, however, that it was extremely improbable that a vessel would call there unless sent specially to look for us, and many months would elapse probably ere that. I suggested to Captain Williams that I should with a volunteer crew proceed in a boat to Samoa and seek assistance. This he approved of, and preparations commenced by repairing the boat, which had been badly shaken in landing.

Just a week after the wreck five men and myself left the island for Samoa. In the boat we had plenty of water, plenty of cocoanuts, two or three small bunches of dried bananas, and about one dozen biscuits. We had also one pipe and a small quantity of tobacco. We left Danger Island on Monday at noon, and reached Apia at 8 p.m. on Friday, the distance being 390 miles. Here I reported the wreck to the British Consul, J. O. Williams, Esq., the son of the man the *John Williams* is named after. Mrs. Williams, with her characteristic kindness, late though it was, soon had us all sitting around her hospitable table. In the meantime the Consul lost no time, for the brig *Lalla Rookh* was chartered, and all through the night was taking in water and provisions, and at 2 p.m. next day, at the request of the Consul and the captain of the vessel, I went on board, and we sailed for Danger Island. The Consul had put on board a quantity of prints, clothing, &c., as a present to the chiefs and people for their kindness to British subjects. We were twenty-one days reaching the island, but found all well. The presents were made, and all embarked after a hearty good-bye and many thanks to our kind-hearted friends on shore. We brought away with us, too, the first con-

tribution towards a new vessel, made by these people who only seven years before had had intercourse with white men for the first time.

THE END.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I HAVE been feeling much encouraged of late by signs of progress in many directions. It would appear as if people were waking up to the fact that prayer is the only solution of the Society's needs and difficulties. Already this year I have had the joy of enrolling far more new branches than last year, and nearly fifty other churches have written for particulars about the formation of branches, and I am awaiting the result.

* * *

EARLY next month the parcels of renewal forms, new lists, and motto cards will be sent to the branch secretaries. I hope they will set to work at once and let me have their returns at the very earliest opportunity.

* * *

THE Rev. A. Bonsey, the Watchers' Band secretary for China, has kindly sent me a number of Chinese manuals with maps, and also motto cards. They can be had on application for 8d. the two (post free).

* * *

A WATCHERS' BAND CALENDAR for 1903 is now ready, price 6d. Almanac pads for last year's calendars can be had for 1d. post free. A new leaflet, entitled "The Lord's Remembrancers," by Rev. A. E. Garvie, M.A., is now ready, and may be had on application, price 1d. post free.

* * *

THE monthly meeting for Women Watchers will be held in the Board Room, on Wednesday, December 17th, at 3.15 p.m. Tea at 4 p.m. A hearty welcome to all who can conveniently attend!

* * *

NEW BRANCHES.

BRANCH.	CHURCH.	SECRETARY.
Stockport ...	Tabernacle ...	Miss Annie Jones.
Hoylake ...	—	Miss M. Watson.
Ross ...	—	Mrs. Price.
Chester ...	Handbridge ...	Miss L. Foulkes.
Malmesbury ...	Westport (revived)	Rev. W. Ball (<i>pro tem.</i>).
Sittingbourne ...	Free ...	Mrs. Theobald.
Bristol ...	Swinford ...	Mrs. Rose.
Hither Green ...	—	Miss E. Gray Wallis.
Hull ...	Memorial ...	Miss Sutton.
Bradford ...	Benton Park ...	Miss M. Foggitt.
Bournemouth ...	Westbourne ...	. Abbott.
Morecambe ...	Clarke Street ...	Mrs. Watson.
JESSIE M. BALGARNIE.		

HOLIDAY TASKS.

BY THE REV. PERCY MILLEDGE, OF MADAGASCAR.

RETURNING home recently after a short visit to the most distant part of the Ambohipotay district, stronger and in better health than when we left home, my wife and I could not but feel that we had had a real holiday.

Work had been the object of our journey, but our holiday tasks were certainly of a most interesting and delightful character.

There are scarcely half-a-dozen of the churches of our district which are not either visible or easily located as we stand on the hill at Ambohipotay, so that it was no great journey that we had to take—one of only about ten miles. Looking south-west from here, the eye follows an extensive rice plain, cut by two or three large rivers and their tributaries, until it is arrested by a range of hills rising very abruptly, one of which especially catches the eye, for it is surmounted by an immense boulder, which appears ready to roll down into the valley with a crash at a mere touch. At the foot of this hill, a little to the south, dwell two brothers, who were our hosts during this visit. The one is co-pastor of the church of his village of Amboasary, and the other does a good work in helping all the churches in the neighbourhood.

Though so near to town, the people in this part of the district are in a very backward state and sorely in need of help and teaching. Recently the Rev. J. Sharman has succeeded in getting five churches restored that were destroyed in the time of the rebellion, and a visit paid by Mr. and Mrs. Sharman in the autumn was very much appreciated. But for a long time back circumstances have prevented the missionaries from giving to this district the same help and attention that places equally distant from town in other directions have received.

Our visit extended over eleven days, so that on two Sundays we were able to conduct services at different churches and observe their condition. We were grieved to find the congregations very small, and the majority of the people quite indifferent to religion. In most cases children formed the larger part of the congregation. The first Sunday morning we went to Ambohijoky, which stands on the top of a hill even higher than the famous rock of which I have spoken. Near the top we were met by a band of school children, and marched at their head through the village to the church. Many people greeted us, but none stirred to attend the service.

They seemed to think that it was the children only that we had come to teach.

The behaviour of the Malagasy governor of the district is largely responsible for the absence of the people from church. Nowadays, to speak at least of the Province of Tananarive, the missionaries have no opposition to fear from French authorities. The difficulty lies with unprincipled Malagasy district governors who abuse their power and oppress the people shamefully in violation of distinct instructions from headquarters.

The Administrator is a most fair-minded man, and ready to listen to and investigate complaints; but when he makes an inquiry, unfortunately most of the Malagasy—even our Christians—are not courageous enough to give evidence and speak out the truth. A case occurred recently in the neighbourhood where we have been visiting, in which the pastor of the church at Amboasary, out of many others who were involved, was the only one who had the courage to speak out and tell the truth. Not one supported him. Consequently, at almost every meeting we tried to encourage the people to show more of the pluck of their persecuted forefathers, and to be ready to risk a little persecution for plain speaking in the present for the sake of emancipation in the near future. Especially we exhorted them to stand firm in defence of their worship on Sundays, which is a privilege granted to them by the French Government. They are constantly being fetched by the governor's subordinates to do building or other work on the Sunday, or to attend the dancing and games which he organises almost every Sunday afternoon. Very likely, as they say, they would be made to suffer if they refused to go, but on the other hand it is because the governor sees that they are so timid that he oppresses them at his caprice.

"Come and visit us as often as you can, for you see how we live in the wilderness here," said one of the evangelists at a little service on Sunday afternoon in a church which as yet has neither doors nor shutters, and has a gap in the roof all along the crest. We were surrounded by stretches of barren ground, scarcely covered by the sparse dry grass, interrupted by a hamlet here and there. But I had been preaching about John the Baptist in the wilderness, and I think that the speaker thought more of the condition of the people than that of the country.

Our time during the week was occupied by visits to the schools, teaching hymns to the churches, receiving visitors, and giving magic lantern exhibitions, of which there were in all four.

The magic lantern greatly delighted both old and young; but as it was quite a novelty in those parts some were frightened by it. A good many gathered about the door of the church who would not enter, and some mothers called their children to go out, as they did not know what would happen to them in the dark. Needless to say they were not obeyed! Among the pictures shown in addition to those illustrating the life of Christ, that of the Albert Memorial excited universal delight and admiration.

The end and climax of our visit was reached on the first Monday in the month (August). It is the custom for the churches under one evangelist to meet together for a service on that morning in one of their churches; but on this occasion the ten churches under two evangelists united at Amboasary, and there was a gathering of over two hundred. The great shell which serves to call the people to church was blown vigorously from about half-past eight, but the service did not begin until ten o'clock, as many had to come from a good distance. Those who arrived before occupied the time with singing.

After the first hymn and prayer I baptized the wife of a man who was already a member of the church, whom I had visited and talked to on the Saturday previous. Their child was also baptized. Mrs. Milledge then sang the translation of "Who is on the Lord's side?" and as there were a large number of children present I asked her again to show a lantern picture and give a little address upon it, as she had done at all the previous services we had conducted. After more singing, prayer, and reading of Scripture, I spoke a few words to the teachers and children on regularity and punctuality at school, and to the parents and church members on fulfilling their share of help towards the teachers' salary, explaining to them the critical position of the L.M.S.

A short address was then given by a Malagasy friend, the treasurer of Ambohipotay church, whose genial countenance we were delighted to see on Monday morning. After another hymn and prayer I preached on "Witnessing for Christ," and was pleased with the very attentive hearing. Before dispersing warm words of thanks and farewell were spoken by Rakotavao, the evangelist, who was one of our hosts, and we in our turn had to thank the people for their hearty welcome.

It was also arranged that a similar meeting every four months should be held in future, at which reports of each church should be given. The people naïvely asked to begin properly the following month, but I felt obliged to ask for two months' grace at least. In the interval I

shall have to visit them again for school examinations.

A great number of people wanted to speak to us afterwards about their hardships, or their schools, or to bid us good-bye, so that it was two o'clock before we could sit down to our meal with our good friend from Ambohipotay. That finished, we hurriedly packed up our goods and took leave of our friends to go to the village of Ampahitrosy, on the homeward road, where we had promised to show the lantern again and pass the night. Here again our good treasurer helped us well by giving a capital address the next morning to the few people who were able to assemble.

When we climbed once more the familiar four hundred feet, and reached home at mid-day, we were very tired, but very glad at having got to know so much better a large proportion of the people entrusted to our care, and seen so much clearer the great possibilities of usefulness open to us.

Even such a short visit as ours, if made by any open-minded Christian, would, I believe, be ample to effectually silence the question raised by some: *Cannot the Malagasy do without the English missionaries now?*

THE LATE BABU CHHOTKAN LAL, OF BENARES.

AN old warrior, the oldest member of our Benares Mission, has passed away.

Chhotkan Lal, a Brahman, was baptized in 1855, and soon afterwards entered the service of the London Mission. With only a break of four years, he worked with us until 1900. He rendered varied service—teacher, schoolmaster, preacher, tutor in the Theological Institute. In 1900 his eyesight seriously failed; rest and treatment effected no improvement, and from 1901 he received a retiring allowance.

Though still vigorous, old age was telling on him, and enforced idleness proved trying. For a time he could not believe that his working days were over, but when once this was fully recognized, he accepted God's will with fortitude and submission. He still taught his Sunday-class, and was seldom absent from a service or prayer-meeting. I used to enjoy visiting and chatting with him, and usually found him cheery and trustful. After a short illness, he passed away on August 13th, aged sixty-five.

The circumstances of his baptism were characteristic of the man. He came to the missionary and asked for baptism *that day*. Some delay was advised before taking such a serious step, but he would have none of it; he had decided, he would obey his Lord's command *at once*, and he did.

His determination and outspokenness sometimes involved him in difficulties with colleagues; but as years rolled on he mellowed wonderfully, and when I became closely associated with him in work I found him a most brotherly and loyal comrade. He possessed considerable ability, and was essentially a man of decision and vigour, hard-working, brave, enthusiastic.

I honoured and loved Chhotkan Lal, and was honoured by his confidence and love. He was a brother, trusted and dear to me, a man of strong faith, a "good soldier of Jesus Christ."

EDWIN GREAVES.

FROM THE HOME SECRETARY.

DURING the past month we have received nearly £2,000 for the deficiency, and the account now stands thus :—

Twentieth Century Fund	£18,300
Responses to appeal	33,200
	£51,500
Amount still required	11,500
	£63,000

As we have passed the sum of £50,000 we are able to claim the promise of £1,000 (included in the above account) from "Not Disobedient to the Heavenly Vision." May we not also *claim* help from the many friends who have not yet made any response. If they would all help the outstanding balance would be at once raised.

* * *

MEANTIME we ask how about the annual income? Is it rising? Yes, certainly it is. This is clear by the financial statement for the first seven months of our year (April to October), which gives proof of two or three thousand increase compared with the statement for the corresponding period of the previous year. Legacies also will be beyond the average, but we must not slacken our efforts. We may give God thanks that there are signs of His blessing in quickened interest and enlarged generosity, and we shall best show our thankfulness by steady and persistent effort to enlist the sympathy and help of all. We are only at the beginning of a revival. We must pray on and work on.

* * *

THE following arrangements resulted in a successful anniversary in the South of England :—

1. Anniversary brought before church officers and members two months beforehand.
2. Short missionary prayer-meeting at the close of mid-week service.
3. Christian Endeavour and Watchers' Band members, subscribers, and Sunday-school teachers invited to meet missionary 6—7.30 on the evening of the meeting.
4. New anthems and special tunes learnt by the choir for the meeting.
5. Attractive-looking tickets of admission issued for evening meeting, which were only given to those who promised to attend, and issue of striking posters.
6. Anniversary announced and re-announced for weeks beforehand.

What wonder that in the church where these plans were carried through sixty-five missionary boxes have been placed out.

* * *

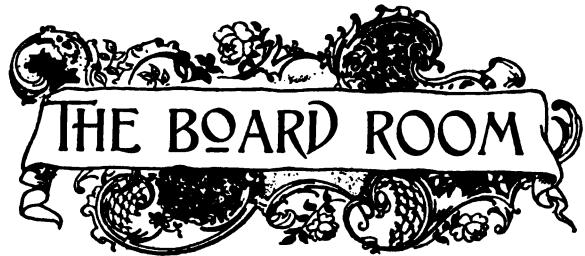
A CHURCH in the Midlands reports that it has been more successful ever since it started a branch of the Watchers' Band. "We first mentioned the objects of the Band to the young people and it was not long before they became so

much interested that they promised to join us and pray regularly for the success of missions. We then got forms, &c., describing the routine recommended by the Society, and took up the work in regular order, and only blessing has accompanied us ever since. The young men soon wanted to be doing something else beside pray. We got them to lead in prayer-meetings, then take part in Band of Hope meetings, then to take in turn the Wednesday evening services. After a time their names were placed on the lay preachers' plan. They have served the time allotted as probationers, and now their names appear on full plan. You know the size of our village and the size of the chapel. A few years ago there was only one lay preacher connected with the church, now we have six."

* * *

A new kind of contribution is "Missionary Bread," which realised ten shillings. "Every week out of my batch of home-made bread I have sold one loaf for the L.M.S. with the above result."

ARTHUR N. JOHNSON.



AT the meeting of the Board on October 28th there were 74 Directors present, Mr. G. C. T. Parsons being in the chair. After the reading of Scripture, prayer was offered by the Rev. W. Bolton, of Acton.

On the recommendation of the Anniversary Committee it was decided that the Annual Meeting on May 13th, 1903, should be held at the City Temple instead of at the Queen's Hall. The main reason assigned for this change was the greater convenience of having all the meetings of "Missionary Day" at one place.

A recommendation of the Consultative Committee was adopted authorising two firms of City property agents to offer the present Mission House for sale.

A joint meeting of the two Foreign Committees had been held the previous day to consider the resolution of the Board regarding the limitation of expenditure. The recommendations of the Committees were adopted, involving a reduction of 5 per cent. on grants for the general work of the missions. This reduction, with the addition of a profit from the Mission Press at Antananarivo, and a saving on stores for Central Africa, would effect a total saving of £2,175.

Mr. Parsons was again in the chair at the meeting on November 11th, when there were 72 Directors present. The

Foreign Secretary introduced the Rev. H. H. heoba returning to North India; Mr. R. A. Hickling, of Chikka Ballapura (South India), and Rev. F. W. Walker, of New Guinea; and the Rev. R. A. Betts, of Australia, who was elected an honorary Director during his stay in England.

Mr. Theobald, whose field had been described as one of the hardest in the world, spoke of the need for prosecuting the work with redoubled energy and enthusiasm. Mr. Hickling told of the joy he had had in his labours, though there were no sensational results to report. Mr. Walker, who has been appointed to succeed the late James Chalmers in the Fly River District, referred to the satisfaction with which he entered the Society's service again after the lapse of six years.

The missionaries and their work were commended to God in prayer by the Rev. W. Hardy Harwood.

The Chairman of the Finance Committee (Mr. A. J. Shephard) presented a statement of the funds for the first seven months of the financial year, which showed an increase in total receipts of £13,000 (of which £10,000 was increase in legacies) over the corresponding period of last year.

The resignation of Miss Harband, of Madras, was accepted with regret.

An offer of service from Miss Muriel Baynes, of Reading, as a self-supporting missionary, was thankfully accepted.

OUR FELLOW WORKERS.

"All ye are brethren."

At a garden party given by the British Consul at Antananarivo to celebrate the coronation of King Edward VII., the governor of the colonies, M. Lepreux, who represented General Gallieni in the absence of the latter, eulogised "the active and loyal collaboration which the English missions lend to the Government of the Republic, and which contribute so largely to the instruction and moralisation of our Malagasy subjects." This testimony, says M. Bianquis, the superintendent of the French Protestant Missions in Madagascar, "was due to the English missionaries, so generally misunderstood, so often calumniated in our country. We who know their loyal disinterestedness rejoiced to hear this testimony given with so much clearness."—*Journal des Missions Évangéliques*.

* * *

THE following is the opinion expressed in the Report of the General Conference of French Protestant Missionaries in Madagascar of the revival which is now going on there, and about which much diversity of opinion appears to exist: "The 'Apostles' have proved to us what Christians the Malagasy may become when they place themselves under the action of the Spirit of God. Their preaching, simple and strong, has done good, and, in spite of some reservations which must be made, we cannot but desire that they may be

received and may find disciples, willing to do the will of the Master, which does not lead to worldly honour, but to sanctification and to sacrifice joyfully accepted."—*Journal des Missions Évangéliques*.

ANNOUNCEMENTS.

ARRIVALS.

MISS G. SMITH, from Peking, NORTH CHINA, per steamer *Tamba Mar* October 8th.

Mrs. R. A. HICKLING, Mrs. HICKLING, and family, from CHIK BALLAPUR, SOUTH INDIA, per steamer *Egypt*, via Marseilles, October 20th.

REV. F. W. WALKER, from NEW GUINEA, per steamer *Oruba*, October 5th.

DEPARTURES.

Mrs. OAKLEY and child, and Miss MARY FRANCOIS, proceeding to ALMORA, NORTH INDIA, embarked per steamer *Himalaya*, October 31st.

REV. E. C. WOODLEY, M.A., and Mrs. WOODLEY, appointed to CALCUTTA; Miss HILDA JOHNSON, returning to CALCUTTA, NORTH INDIA; Miss MAY STAVENS and Miss L. E. MACDONALD, proceeding to MADRAS, SOUTH INDIA, embarked per steamer *Manora*, October 31st.

REV. G. M. BULLOCK and Mrs. BULLOCK, returning to ALMORA, NORTH INDIA; REV. W. HINKLEY, returning to AWANTAPUR; and Miss I. C. DAWSON, returning to VIZAGAPATAM, SOUTH INDIA, embarked at Trieste, per A. L. steamer *Imperatrix*, November 3rd.

Miss RUTH MASSEY, M.D., returning to WUCHANG, CHINA, embarked per N.D.L. steamer *Kontig Albert*, November 4th.

REV. J. GOOD and Mrs. GOOD, returning to SOUTH AFRICA, embarked per steamer *Kinsauwe Castle*, November 8th.

Mrs. LE QUEENE, returning to CALCUTTA, NORTH INDIA, embarked at Liverpool, per steamer *City of Bombay*, November 10th.

REV. H. H. THEOBALD, Mrs. THEOBALD, and two children, returning to MANGARI, NORTH INDIA, embarked per steamer *Chiao*, November 21st.

Dr. T. V. CAMPBELL, Mrs. CAMPBELL, and child, returning to JAMMALAMADUGU, SOUTH INDIA, embarked at Liverpool, per steamer *Olympia*, November 22nd.

BIRTHS.

TURNER.—On September 23rd, at Amoy, China, the wife of Dr. Reynolds Turner, of a daughter.

LEWIS.—On October 2nd, at Jammalamadugu, South India, the wife of Dr. E. W. Lewis, of a son.

LLOYD.—On October 5th, at Kanye, South Africa, the wife of the Rev. Edwin Lloyd, of a daughter.

MARRIAGE.

LEWIS—MERCH.—At Cape Town, South Africa, on September 17th, Rev. R. Hayden Lewis, of Molepolole, to Alice Meech, daughter of the Rev. S. E. Meech, of North China.

DEATH.

MACGOWAN.—At Tsa Bo, China, on September 24th, Jane Sherrill, the wife of the Rev. J. Macgowan, of Amoy.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUBINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

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